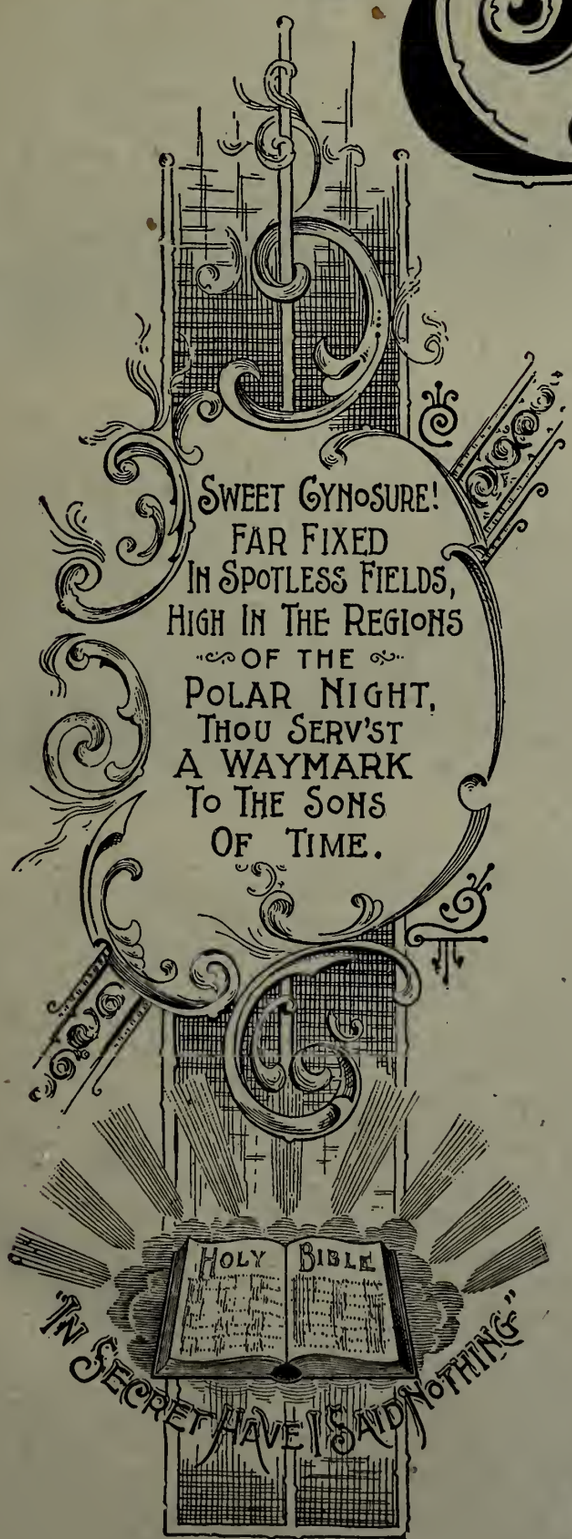
263

Christian Cynosure.

CHICAGO, MAY, 1908.



Annual Meeting

Chicago

May 21 and 22

1908

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS
Managing Editor
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CONTENTS.

Students Can't Run College	1
Blow to Fraternities	1
Lid on Secret Societies	1
Growth of Romanism	1
Romanists Obtain Indian Funds	2
Knights of the Royal Arch	2
Order of the Blue Goose	*2
Initiated, Sues for $10,000	2
Is It a Masonic Church?	3
Greatest Revivals Follow Faithful Testimony	*3
Lodge-Members Dominating the Church.	4
True and Untrue (Poetry)	4
Red White Man's Big Talk	4
The Open Road. By David Grayson. (Illustrated)	5
A Correction and Explanation	10
President Blanchard's Letter	11
China Is Agitated	15
Contributions to Our Work	16
News of Our Work	16
Secretary W. B. Stoddard's Report	16
Rev. G. A. Pegram's Letter	17
Mrs. Lizzie Woods' Letter	18
Our Kentucky Letter	19
Rev. H. P. Gray's Report	20
From Rev. F. J. Davidson	20
From Home Guards	21
Annual Meeting Program	22, 23, 24
Index to Volume XL	25–30
Mr. Bryan Is Initiated	30
Black Hand Dooms Volini	30

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLI. CHICAGO, MAY, 1908. NUMBER 1

STUDENTS CAN'T RUN COLLEGE.

The trustees of Westminster College met in Pittsburg March 24, and, after a stormy session, upheld the action of the president, Rev. Dr. R. M. Russell, who recently suspended twelve of the most prominent students because they refused to discontinue their Greek letter societies.

Included among the suspended students are the manager of the basketball team, football team, baseball team and many of the players, and the editor of the college paper.

BLOW TO FRATERNITIES

Columbus, Ohio, April 1.—By a vote of 74 to 8 the house to-day passed the bill introduced in the general assembly to prohibit high school fraternities.

LID ON SECRET SOCIETIES.

If you want to go to school in Chicago you must sign the pledge. This is a copy of the pledge:

"In consideration of being a pupil of a Chicago public school, on or after Sept. 1, 1908, I, ——, having been a member of a so called secret society, known as or of the nature of a fraternity or sorority, do hereby renounce my membership in said organization and pledge myself not to become again a member of or have any connection whatever with any such so called secret society, having its existence in whole or in part in any public school of said city, or where activities of such society work back and have an effect upon the discipline or scholarship of said public school, during my continuance as a pupil in the public schools of Chicago. I make this pledge without any reservation whatsoever."

"I hereby approve the accompanying resignation and certify that the statement therein made is true, to the best of my knowledge and belief."

The last paragraph must be signed by the parent or guardian.

GROWTH OF ROMANISM.

The Boston Pilot, a Romanist organ, says that the advance sheets of the Catholic Directory show that the gain for the year has been 787,573. Adding the inclusion through annexation of the Philippines, Porto Rico, and the Sandwich Islands, the American flag covers 22,018,878 Romanists. One of the Commissioners of the National Census of Religions is the Most Rev. John J. Glennon, D. D., Archbishop of St. Louis.

The Romanists form the largest religious sect in the United States, and more than one-third of all persons claiming church membership are adherents of Rome. In the West, there is a Church Extension movement. "The Apostolic Mission House at Washington, D. C., is training men for the double work of stimulating the zeal of hereditary Catholics, and reaching out to the vast multitude of the unchurched in the United States." Five negro priests are helping the work of Romanizing their race; colored students are preparing; the Pope is strongly encouraging the work among the Negroes; Cardinal Gibbons is chairman of the board; Romish bishops of the South are well represented; and a Director General is in the field.

It is easy to see how Romish ceremonies and scenes would appeal to the Negro. If this growing political force is favored by the elevation of Taft to the executive chair, with Roosevelt's influence continued, the church will be liable to at least advance toward the point at which it aims, when its propaganda will

draw large support from the public treasury, and union of church and state will have begun to be restored.

ROMANISTS OBTAIN INDIAN FUNDS.

What are known as the "Treaty" and "Trust" funds of the Sioux Indians are available for the use of the Catholic Indian missions in the Rosebud reservation in South Dakota. This is in accordance with a recent decision of the courts . The two funds amounted to $27,000, of which the trust fund was $3,000, and the treaty fund $24,000. The judgment of the lower court allowed the use of the $3,000, but enjoined the Commissioner of Indian Affairs, the Secretaries of the Treasury and Interior, the Treasurer of the United States, and the Comptroller of the Treasury, against all of whom suit was brought, from paying money to the Catholic Bureau out of the $24,000 fund.

We are indebted for these facts to the School Journal, and cannot but believe that the Indians were far from united in hoping for such a decision. We are reminded of the Cherokee Indian who responded to Romanist advances, "We got done worshiping idols."

The United Home Protectors, a fraternal organization of Michigan, has gone into the hands of a receiver.

KNIGHTS OF THE ROYAL ARCH.

Knights of the Royal Arch, as the new organization is termed, was formed in California some years ago, and is said to be heavily backed financially by the retail liquor dealers of the coast and of the East. The motto is, "Fidelity ad Alios," which, translated, means "Fidelity to Others," and it is not denied by the men who joined the secret body that its purpose is to protect the business of selling liquor at retail, even to taking a hand in politics.

"This is a fraternal and beneficial organization, not limited to retail liquor dealers or to men interested in the liquor business in other ways," said Secretary James. "We are banded together for mutual protection in a businesslike way. Yes, we may get into politics later."

The new organization, to a certain extent, is patterned after the newly formed Liberty League, of Chicago, which is making a stand against the Prohibition wave in the Central West.

Rev. H. A. Day writes that in these days of incubators and patent brooders, one can never know what will be hatched out next. Women have called their husbands, "You old Goose," and men have called their women "Goosies," but here's the real thing, Ganders, Goslings, Golden Egg and all. What next?

Blue Geese are a new strain.

Order of Blue Goose.

Lansing, Mich., March 3.—Sixty-five leading fire insurance men of the state attended the annual meeting of the Order of the Blue Goose here to-day. Officers for the ensuing year were elected as follows:

Most Loyal Gander—A. F. Powrie, Bay City.

Supervisor of the Flock—J. Wobrien, Grand Haven.

Custodian of the Goslings—W. D. Andrews, Lansing.

Guardian of the Nest—J. W. Beck, Detroit.

Wielder of the Quill—F. W. Andrews, Detroit.

Keeper of the Golden Goose Egg—H. A. Bartell, Detroit.

INITIATED, SUES FOR $10,000.

Special to the Gazette.

Brookhaven, Miss., March 6.—Suit has been filed for $10,000 damages by F. Abraham against the negro Order of Odd Fellows, the plaintiff basing his claim on injuries alleged to have been received while undergoing initiation recently.

WAS WASHINGTON A MASON? By President C. A. Blanchard. Forty-eight pages and cover. Price, 10 cents, postpaid. In the introduction the author says: "I have for years been intending to present with some care the relation of George Washington, General of the Colonial armies during the Revolutionary War, and first President of the United States, to Freemasonry. I do not think that this duty should be longer delayed, and will now attempt as carefully as I can to discuss this question, which, from

one point of view, is unimportant, but from another is of the highest interest to all thinking people."

IS IT A MASONIC CHURCH?

Justice O'Gorman in the Supreme Court in New York has granted a certificate of incorporation to a religious society to be known as the "First Bahai Assembly of New York."

The objects of the society are stated to be:

To regularly hold and conduct religious and educational meetings and services according to the tenets of original and fundamental *Judaism, Christianity, Mohammedanism, and all other true religious systems,* as fulfilled in and summed up, elaborated and promulgated by and through the divine teachings of the Bahai revelation, and to enable its members and attendants and their families and friends to observe the same.

The money in the organizing of lodges has attracted a certain class of ministers. One such is the Rev. F. Smiley, of Oklahoma, who has been touring certain portions of Pennsylvania in the interests of Eagleism, the saloon lodge.

The expenses for new members of the Maccabee order, last year, was published as $75,500.00. Twelve thousand new members were added at a cost of $6.50 per member. Some ministers can make more, probably, at six dollars a head for new lodge-members than they can preaching, and have better success. We think it is to their credit that they are not in the pulpit.

A preacher is now canvassing Illinois for the American Stars of Equity. In Van Orin he felt called upon to state that the insurance could be had without belonging to the lodge.

We have known for some time that lodges vary the initiation services, at times, in order to secure certain members whose names will be valuable to use in securing other new members. It seems that for the purpose of obtaining a certain name they will take a person into the lodge by proxy. A flaming headline in the press announced last fall that President Roosevelt was to be a Warrior, when the Red Men got through with him. The article closed by saying that *"it is not even known whether he will be given all 'work' or part of it, or whether he will merely be one of a class to see the work exemplified on somebody else. Doubtless this will depend largely on the President's wishes."*

A young man told us that he refused to join a secret society, but finally consented to become a member of what he was assured was not secret. He gave his name and paid his dues and took a seat in what proved to be a secret lodge. He had been lied to because he was popular among young men and his name was wanted. In a suburb of Chicago an influential man was taken into the Oddfellows in the same manner—that is, without any initiatory ceremonies.

SAVE FROM SIN.

We think our readers will be much interested in a newspaper item concerning revival services in the church of which Rev. D. W. Rose is pastor. "The revival continues with much interest and profit. Rev. Stoddard will speak for about twenty minutes this evening upon the subject, 'The Unchristian Influence of the Lodge System.' Revival service will follow this talk."

A people revived under such a pastor will doubtless stay revived.

At the last General Conference of the Wesleyan Methodist church it was declared by that body that the greatest revivals have come to the churches where pastor and people have kindly but firmly kept from compromise with the lodge and other sins and insisted on separation. We quote from its report:

Wesleyan Methodists the country over have courage to heartily champion the great reform movements of our time, unpopular though they are. * * *

Possibly a more unpopular reform than Prohibition is the crusade against organized secrecy. The secret place is the cover of sin of every nature, and he who would lift the covering cannot expect to stand in great favor with those whose evil deeds and ill-gotten gain are thus exposed. Yet on this great question Wesleyan Methodists have an in-

creasing conviction that the underlying principle of the secret order is wrong, and the courage that goes with this conviction is so strong that one may travel the Connection over and scarcely hear a dissenting voice from the present policy of the Church on this subject. Moreover, if such a word should be spoken here or there it is sure to be found that that sentiment has been an element of weakness in the past and that the work there has suffered for the lack of courage to stand true to the principles of the Church. At the same time it will be noticed that the greatest revivals have come to the churches where pastor and people have kindly but firmly kept from compromise with any sin and insisted on separation from all worldly conformity.

Rev. Mervin V. Jacobs, pastor of the Baptist church of Pine Plains, N. Y., recently joined the Poughkeepsie branch of the Elks. Yesterday, April 5, 1908, his congregation, by a majority of three, voted to ask his resignation for the offense.

Mr. Jacobs said to-day that representations have been made to him that if he will withdraw from the Elks his congregation will reinstate him.

"I am not that kind of man," said the clergyman. "When I take a stand, I know that I am right. I will stick to my position."

The church would have been justified in its course if the Elks were not more than half as objectionable as they are.

Following the murder of Capt. William Morgan the Baptist churches generally adopted testimonies excluding from fellowship determinately adhering lodgemen. Most of these churches have returned like the hog to its wallowing in the mire. All the more praise then to the Pine Plains Baptist church for its fidelity to its trust.

LODGE MEMBERS DOMINATING THE CHURCH.

The Monongahela presbytery of the United Presbyterian church in Pennsylvania yesterday dismissed the charges against the Rev. Dr. William H. Knox, pastor of the Wylie Avenue United Presbyterian Church, by thirty members of his flock. Dr. Knox asserted that the trouble arose because most of the members of the session and board of trustees are affiliated with secret societies.

A church that permits its members to be affiliated with secret societies, sooner or later will be dominated by them. The dominating spirit in the lodge is Satanic.

TRUE AND UNTRUE.

He was a dog;
  But he stayed at home
  And guarded the family, night and day.
He was a dog
  That didn't roam:
  He lay on the porch or chased the stray,
  The tramps, the burglar, the hen, away;
  For a dog's true heart for that household beat,
  At morning and evening, in cold and heat.
He was a dog.

He was a man;
  And didn't stay
  To cherish his wife and children fair.
He was a man;
  And every day
  His heart grew callous, its love-beats rare.
  He thought of himself at the close of the day,
  And, cigar in his fingers, hurried away
  To the club, the lodge, the store, the show.
  But he had a right to go, you know—
He was a man.

—*The United Presbyterian.*

RED WHITE MAN'S BIG TALK.

The visitors, members of Motoaca Council, No. 19, Improved Order of Red Men, were met at the trolleys by the proper committee, escorted to K. of P. Hall, and there listened to the following able address by Charles Headley:

"Ladies and Gentlemen:—

"We have assembled together to-night to promote harmony and create interest in the Degree of Pocahontas. Wah-Stella's membership is limited to a handful of hard-working ladies. We are all working for the goal that all Christian churches are striving for, with all due respect for the churches. I believe churches are right and proper. But we take up the work where the churches leave off. We are in duty bound to aid each other in adversity, both spiritually and financially." * * *

—*Ocean City Ledger.*

THE OPEN ROAD

A SEQUEL TO "ADVENTURES IN CONTENTMENT"

BY DAVID GRAYSON

WITH ILLUSTRATIONS BY THOMAS FOGARTY

AN ADVENTURE IN FRATERNITY

THIS, I am firmly convinced, is a strange world, as strange a one as I was ever in. Looking about me I perceive that the simplest things are the most difficult, the plainest things are the darkest, the commonest things, the rarest.

I have had an amusing adventure.

This morning when I went to town for my marketing I met a man who was a Mason, an Oddfellow and an Elk, and who wore the evidences of his various memberships upon his coat. He asked me what lodge I belonged to, and he slapped me on the back in the heartiest manner, as though he had known me intimately for a long time. (I may say, in passing, that he was trying to sell me a new kind of corn-planter.) I could not help feeling complimented—both complimented and abashed. For I am not a Mason, nor an Oddfellow, nor an Elk. When I told him so he seemed much surprised and disappointed.

"You ought to belong to one of our lodges," he said. "You'd be sure of having loyal friends wherever you go."

He told me all about his grips and passes and benefits; he told me how much it would cost me to get in and how much more to stay in and how much for a uniform (which was not compulsory). He told me about the fine funeral the Masons would give me; he said that the Elks would care for my widow and children.

"You're just the sort of a man," he said, "that we'd like to have in our lodge. I'd enjoy giving you the grip of fellowship."

He was a rotund, good-humored man with a shining red nose and a husky voice. He grew so much interested in telling me about his lodges that I think (I *think*) he forgot momentarily that he was selling corn-planters, which was certainly to his credit.

As I drove homeward this afternoon I could not help thinking of the Masons, the Oddfellows and the Elks—and curiously not without a sense of depression. I wondered if my friend of the corn-planters had found the pearl of great price that I have been looking for so long. For is not friendliness the thing of all things that is most pleasant in this world? Sometimes it has seemed to me that the faculty of reaching out and touching one's neighbor where he really lives is the greatest of human achievements. And it was with an indescribable depression that I wondered if these Masons and Oddfellows and Elks had in reality caught the Elusive Secret and confined it within the insurmountable and impenetrable walls of their mysteries, secrets, grips, passes, benefits.

"It must, indeed," I said to myself, "be a precious sort of fraternity that they choose to protect so sedulously."

I felt as though life contained something that I was not permitted to live. I recalled how my friend of the corn-planters had wished to give me the grip of fellowship—only he could not. I was not entitled to it. I knew no grips nor passes. I wore no uniform.

"It is a complicated matter, this fellowship," I said to myself.

So I jogged along feeling rather blue, marveling that those things which often seem so simple should be in reality so difficult.

But on such an afternoon as this no man could possibly remain long depressed. The moment I passed the straggling outskirts of the town and came to the open road, the light and glow of the countryside came in upon me with a newness and sweetness impossible to describe. Looking out across the wide fields I could see the vivid green of the young wheat upon the brown soil; in a distant high pasture the cows had been turned out to the freshening grass; a late pool glistened in the afternoon sunshine. And the crows were calling, and the robins had begun to come: and oh, the moist, cool freshness of the air! In the highest heaven (never so high as at this time of the year) floated a few gauzy clouds: the whole world was busy with spring!

I straightened up in my buggy and drew in a good long breath. The mare, half startled, pricked up her ears and began to trot. She, too, felt the spring.

"Here," I said aloud, "is where I belong.

I am native to this place; of all these things I am a part."

But presently—how one's mind courses back, like some keen-scented hound, for lost trails—I began to think again of my friend's lodges. And do you know, I had lost every trace of depression. The whole matter lay as clear in my mind, as little complicated, as the countryside which met my eye so openly.

"Why!" I exclaimed to myself, "I need not envy my friend's lodges. I myself belong to the greatest of all fraternal orders. I am a member of the Universal Brotherhood of Men."

It came to me so humorously as I sat there in my buggy that I could not help laughing aloud. And I was so deeply absorbed with the idea that I did not at first see the whiskery old man who was coming my way in a farm wagon. He looked at me curiously. As he passed, giving me half the road, I glanced up at him and called out cheerfully:

"How are you, Brother?"

You should have seen him look—and look—and look. After I had passed I glanced back. He had stopped his team, turned half way around in his high seat and was watching me—for he did not understand.

"Yes, my friend," I said to myself, "I *am* intoxicated—with the wine of Spring!"

I reflected upon his astonishment when I addressed him as "Brother." A strange word! He did not recognize it. He actually suspected that he was not my Brother.

So I jogged onward thinking about my fraternity, and I don't know when I have had more joy of an idea. It seemed so explanatory!

"I am glad," I said to myself, "that I am a Member. I am sure the Masons have no such benefits to offer in their lodges as we have in ours. And we do not require money of farmers (who have little to pay). We will accept corn, or hen's eggs, or a sandwich at the door, and as for a cheerful glance of the eye, it is for us the best of minted coin."

(Item: to remember. When a man asks money for any good thing, beware of it. You can get a better for nothing.)

I cannot undertake to tell where the amusing reflections which grew out of my idea would finally have led me if I had not been interrupted. Just as I approached the Patterson farm, near the bridge which crosses the creek, I saw a loaded wagon standing in the road ahead. The horses seemed to have been unhooked, for the tongue was down, and a man was on his knees between the front wheels.

Involuntarily I said:

"Another member of my society: and in distress!"

I had a heart at that moment for anything. I felt like some old neighborly Knight traveling the earth in search of adventure. If there had been a mistress handy at that moment, I feel quite certain I could have died for her, if absolutely necessary.

As I drove alongside, the stocky, stout lad of a farmer in his brown duck coat lined with sheep's wool, came up from between the wheels. His cap was awry, his trousers were muddy at the knees where he had knelt in the moist road, and his face was red and angry.

A true knight, I thought to myself, looks not to the beauty of his lady, but only to her distress.

"What's the matter, Brother?" I asked in the friendliest manner.

"Kingbolt gone," he said gruffly, "and I got to get to town before nightfall."

"Get in," I said, "and we'll drive back. We shall see it in the road."

So he got in. I drove the mare slowly and we both leaned out and looked. And presently there in the road the bolt lay. My farmer got out and picked it up.

"It's all right," he said. "I was afraid it was busted. I'm obliged to you for the lift."

"Hold on," I said, "get in, I'll take you back."

"Oh, I can walk."

"But I can drive you faster," I said, "and you've got to get that load to town before nightfall."

I could not let him go without taking tribute. No matter what the story books say, I am firmly of the opinion that no gentle knight (who was human) ever parted with the fair lady whose misery he had relieved without exchanging the time of day, or offering her a bun from his dinner pail, or finding out

(for instance) if she were maid or married.

My farmer laughed and got in.

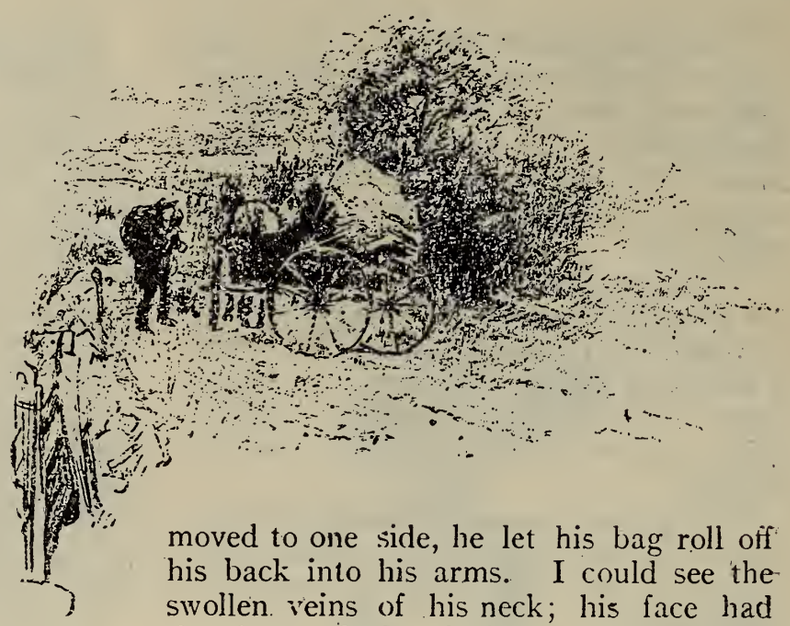
"You see," I said, "when a member of my society is in distress I always like to help him out."

He paused; I watched him gradually evolve his reply:

"How did you know I was a Mason?"

"Well, I wasn't *sure*."

"I only joined last winter," he said. "I like it first-rate. When you're a Mason you find friends everywhere."



I had some excellent remarks that I could have made at this point, but the distance was short and kingbolts were irresistibly uppermost. After helping him to put in the bolt, I said:

"Here's the grip of fellowship."

He returned it with a will, but afterwards he said doubtfully:

"I didn't feel the grip."

"Didn't you?" I asked. "Well, Brother, it was all there."

"If ever I can do anything for you," he said, "just you let me know. Name's Forbes, Spring Brook."

And so he drove away.

"A real Mason," I said to myself, "could not have had any better advantage of his society at this moment than I. I walked right into it without a grip or a pass. And benefits have also been distributed."

As I drove onward I felt as though anything might happen to me before I got home. I know now exactly how all old knights, all voyageurs, all crusaders, all poets in new places, must have felt! I looked out at every turn of the road; and, finally, after I had grown almost discouraged of further adventure I saw a man walking in the road ahead of me. He was much bent over, and carried on his back a bag.

When he heard me coming he stepped out of the road and stood silent, saving every unnecessary motion, as a weary man will. He neither looked around nor spoke, but waited for me to go by. He was weary past expectation. I stopped the mare.

"Get in, Brother," I said; "I am going your way."

He looked at me doubtfully; then, as I moved to one side, he let his bag roll off his back into his arms. I could see the swollen veins of his neck; his face had the drawn look of the man who bears burdens.

"Pretty heavy for your buggy," he remarked.

"Heavier for you," I replied.

So he put the bag in the back of my buggy and stepped in beside me diffidently.

"Pull up the lap robe," I said, "and be comfortable."

"Well, sir, I'm glad of a lift," he remarked. "A bag of seed wheat is about all a man wants to carry for four miles."

"Aren't you the man who has taken the old Rucker farm?" I asked.

"I'm that man."

"I've been intending to drop in and see you," I said.

"Have you?" he asked eagerly.

"Yes," I said. "I live just across the hills from you, and I had a notion that we ought to be neighborly—seeing that we belong to the same society."

His face, which had worn a look of set discouragement (he didn't know beforehand what the Rucker place was like!), had brightened up, but when I spoke of the society it clouded again.

"You must be mistaken," he said. "I'm not a Mason."

"No more am I," I said.

"Nor an Oddfellow."

"Nor I."

As I looked at the man I seemed to know all about him. Some people come to us like that, all at once, opening out to some unsuspected key. His face bore not a few marks of refinement, though work and discouragement had done their best to obliterate them; his nose was thin and high,

his eye was blue, too blue, and his chin somehow did not go with the Rucker farm. I knew! A man who in his time had seen many an open door, but who had found them all closed when he attempted to enter! If any one ever needed the benefits of my fraternity, he was that man.

"What Society did you think I belonged to?" he asked.

"Well," I said, "when I was in town a man who wanted to sell me a corn-planter asked me if I was a Mason——"

"Did he ask you that, too?" interrupted my companion.

"He did," I said. "He did——" and I reflected not without enthusiasm that I had come away without a corn-planter. "And when I drove out of town I was feeling rather depressed because I wasn't a member of the lodge."

"Were you?" exclaimed my companion. "So was I. I just felt as though I had about reached the last ditch. I haven't any money to pay into lodges and it don't seem's if a man could get acquainted and friendly without."

"Farming is rather lonely work sometimes, isn't it?" I observed.

"You bet it is," he responded. "You've been there yourself, haven't you?"

There may be such a thing as the friendship of prosperity; but surely it cannot be compared with the friendship of adversity. Men, stooping, come close together.

"But when I got to thinking it over," I said, "it suddenly occurred to me that I belonged to the greatest of all fraternities. And I recognized you instantly as a charter member."

He looked around at me expectantly, half laughing. I don't suppose he had so far forgotten his miseries for many a day.

"What's that?" he asked.

"The Universal Brotherhood of Men."

Well, we both laughed—and understood.

After that, what a story he told me!—the story of a misplaced man on an unproductive farm. Is it not marvelous how full people are—all people—of humor, tragedy, passionate human longings, hopes, fears—if only you can unloosen the floodgates! As to my companion, he had been growing bitter and sickly with the pent-up humors of discouragement; all he needed was a listener.

He was so absorbed in his talk that he did not at first realize that we had turned into his own long lane. When he discovered it he exclaimed:

"I didn't mean to bring you out of your way. I can manage the bag all right now."

"Never mind," I said, "I want to get you home, to say nothing of hearing how you came out with your pigs."

As we approached the house, a mournful-looking woman came to the door. My companion sprang out of the buggy as much elated now as he had previously been depressed (for that was the coinage of his temperament), rushed up to his wife and led her down to the gate. She was evidently astonished at his enthusiasm. I suppose she thought he had at length discovered his gold mine!

When I finally turned the mare around, he stopped me, laid his hand on my arm and said in a confidential voice:

"I'm glad we discovered that we belong to the same society."

As I drove away I could not help chuckling when I heard his wife ask suspiciously

"What society is that?"

I heard no word of his answer: only the note in his voice of eager explanation.

And so I drove homeward in the late twilight, and as I came up the lane, the door of my home opened, the light within gleamed kindly and warmly across the darkened yard: and Harriet was there on the step, waiting.

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Contributions.

A CORRECTION AND EXPLANATION.

BY THE REV. J. H. LINDEMEYER.

Council Bluffs, Iowa, April 15, 1908.
Christian Cynosure, Chicago, Ill.:

Dear Sir—The article in the Cynosure, "An Anti-Secret Lutheran Pastor," has placed me in a false light with many of my brethren. It leaves the impression that I had a "lodge fight," and, unable to cope with the difficulty, had applied to the Cynosure for aid. The facts are these: The Cynosure, through its secretary, asked *me* if I could arrange for a convention in Council Bluffs. I replied that while a convention would be very desirable for this lodge-ridden town, it would not be possible for me to arrange for one—first, on account of the attitude of my charge; and, second, on account of my doctrinal convictions. Had the Cynosure published my reply *verbatim*, and then made its comment thereon, my brethren would have understood my position.

We "Missouri Lutherans" have convictions. We believe that we *have* and *teach* and *confess* the entire word of God in all its truth and purity. We oppose the lodge because God's word plainly forbids it, especially in 2 Corinthians 6:14-18; but we are just as loyal to another word of God, Romans 16:17. I mentioned the "Reformed Church." I employed the word "Reformed" in a technical sense, embracing *all* those Protestant churches which deny the "real presence" in the Lord's supper. There is a great and serious difference between our church and the "Reformed" on that doctrine. We accept the plainly revealed word (Matt. 26:26-28; Mark 14:22-24; Luke 22:19, 20; 1 Cor. 11:23-29), while the Reformed follow "reason" and see naught but emblems, signs, or a memorial, in the supper. For us to meet in a convention with pastors of the Reformed persuasion, worship with them and call them full-fledged brethren, would plainly be a violation of Romans 16:17, tantamount to sanctioning their false doctrines and saying there is really little difference between us; that it matters very little whether a church accepts all of God's word or changes some of it to suit "the reason."

We also take exception to the "total abstinence" and "American" (?) Sabbath doctrines, which are often advanced in the Cynosure.

To say: Let us meet as citizens, will never do. The Reformed pastors would not, even as citizens, deny their reformed phraseology. Things would be said to which we must take exception or deny the truth. The only proper way for us to do would be to discuss our differences and, having adjusted them according to God's word, meet in perfect harmony. Meeting in convention on any other basis would be but an agreement to disagree in some points and agree in others.

I am frank to say that I do not understand the position of the Cynosure people. They are in church fellowship with men they call false prophets (on the lodge question); they criticize these men in their writing, warn against them, yet meet in church conventions with them, call them brethren and *remain* in the same church body. We could not do so. To say we must be charitable is no scriptural reason. The charity which God demands is to *avoid* them. There is no denying it. The "Reformed" have caused divisions and offenses in the church of the Reformation through their doctrines. We must avoid them as we must avoid those who teach falsely on the lodge.

We are often called "narrow-minded." Let those who indulge in such weak arguments show us a scripture which demands fellowshiping false teachers. I think the narrow-minded man is the one who, unable to meet his opponent's argument, cries out "narrow-minded," "intolerant," etc.

Do not misunderstand me. We are indeed thankful that many of the Reformed teach many of the eternal verities of God's word. We call them reformed "*churches*." We could not call them *churches* if we believed there were no Christians in their communion and none of the Christian doctrine. Those who do not understand our doctrine often say that we claim we are the "only

church," out of which none can be saved, etc., etc. Such is not the case. But we have the conviction that we have the full truth and nothing but the truth; that where others disagree with us THEY are wrong.

This letter may be lengthy, but it is impossible to set forth these truths in a small space. Besides, I believe that we Lutherans who subscribe to the Cynosure, and who would certainly aid it more substantially if it were not for its "unionism and syncretism," have as much right to let our "views" be known (if you WILL call them so) as those of other churches do in their letters.

PRESIDENT BLANCHARD'S LETTER.

Dear Fathers and Brethren—I am minded to take up this month an old, old story—the story of

Masonic Charity.

I am glad that the agitation of years has checked the talk on this subject somewhat. Many years ago we heard about Masonic charity continuously; now it is seldom mentioned. Yet, because it is mentioned, it is proper to take it up once in a while, and I give you the latest illustration of it which has come to my knowledge.

We have all read of the wonderful work of the Chicago avenue church during the stress of the last few months in Chicago. Finding that large numbers of honest men were hungry, that church advertised that all sober men, out of work, who would report at the church at 6:45 a. m., and attend a preaching service after breakfast, might have breakfast without charge. There were sixty-two at the first breakfast, and the number rose rapidly, until over one thousand seven hundred were fed. I do not know what the average number was—probably in the neighborhood of a thousand. The men were evidently very needy. One of them was known to drink seven cups of coffee. The average number of cups of coffee drunk by each man was four, and each man ate about seven-eighths of a loaf of bread. To many of them it was the only meal of the day.

Among the rest who came, one morning, was a young Scotchman, whose name I have but of course will not publicly mention. He was a plasterer by trade, and a member of the Masonic lodge, in good and regular standing. He landed in Chicago in the midst of the strike and winter's stress. He walked the streets for days, until his money—about seventy-five dollars—was all gone. His tools were pawned, and he had nothing to eat. He had the documents to prove himself a Mason in Scotland. He told the friends of the Chicago avenue church that he went to the Masonic Temple and inquired for the relief bureau. Finding it, he showed his papers, certifying him to be a Mason in good and regular standing. The secretary in charge of the relief bureau threw down twenty-five cents on the table. The Scotchman looked at it and said, "Do you mean to say that this is what the Masonic fraternity does for me under these circumstances?" The secretary said, "Yes; that is all you get; take it or leave it. There are altogether too many of you Scotchmen around here."

His shoes were worn out so that his feet were practically on the ground. In this condition he turned up at the church, and the church furnished him with food. One member of the church gave him clothes; another gave him money for shoes, and said to him, "As long as you are without work, I want you to come and take dinner with me every day." Directly they found employment for him. The first week he earned fifteen dollars, the second week he earned thirty-five dollars, and now he is doing well and putting money in the bank. One of the

church members said to him, "I am surprised that a man like you should join the Masons." He replied, "I am surprised myself. It was drink, drink all the time. That was the only thing I got out of Masonry."

My impression is, that this case, if true, is an extreme one; but it is quite in line with many others which have come to my knowledge.

I was once in an Iowa graveyard. There were two Masons' graves, side by side. One was unmarked, the other had a nice monument erected by Masons, and was surrounded by a neat iron fence. I said to my friend, who was a resident of the town, "Both of these men being Free Masons, why has one so much more attention than the other?" He replied, "The one whose grave is so nicely fixed had money, the other Mason was poor."

I myself had in a congregation to which I ministered a woman who was about to go to California with a son and grandson. Her son was dying of consumption. He lived to get to Sacramento, but died within three weeks after reaching that city. The lady said to me, "My husband had been a Mason for many years, and in my distress I thought it no more than right to get back, if I could, a part of the money which he had paid to the lodge. I applied for help, but I could not get any. The lodge here in Illinois said they could not help me unless some California lodge would guarantee that they should receive the money again." I myself helped the woman and her son and grandson onto the train at Aurora, that they might take "The Overland" to California.

I wonder whether these cases are exceptional or not. Of course, sometimes Masons must fulfill the oaths which they take to "relieve Master Masons, their widows and orphans." But a false oath is a deadly thing. No one can rely upon it for anything good, and we have a right to be thankful if it does not work fatal evil.

Compulsory Goodness.

During the last month I have met, I think, three men on railway trains, who when asked if they were Christians, replied, "No, I am not a Christian, but I am a member of an order, which is as good or better than the church." Being asked what it was, they replied, "The Masonic order." A well-dressed gentleman from Boston said that to me yesterday. Being asked in what respect the lodge was better than the church, he said, "Well, a Mason just has to keep his word; he has to do what he agrees to do." I said, "I know about the penalties, but is it right for Christian men to accept such penalties as having one's throat cut, one's tongue taken out, etc., etc.?" He said, "Those do not amount to anything, but a Mason just *has to do what he agrees to do.*"

Paul said, The love of Christ constrains me. Under this constraining love he wrought the marvelous work he did. Patiently, perseveringly, he marched from town to town, from province to province, everywhere carrying the glad news that Jesus Christ was come into this world to save men. But when a man is sworn to be good, and has no goodness in him; when he is put under death penalties to be honest, to be benevolent, to be decent, the case is very difficult. Where there is no fidelity, everything else is dead and formal. Jesus said, I am come that men might have life, and that they might have it more abundantly.

This is what men need—life. Living things can grow; living things may change; but dead things can only putrefy, or, if they are inanimate, remain as they are.

That is the trouble with the whole

lodge system of our country. There is no provision for making men spiritually alive; and one who is spiritually dead, will spiritually decay.

In our time lodges are giving notice that they will not receive barkeepers, or men engaged in the liquor business. Now and again some lodge is making a rule that no intoxicating drinks are to be brought into the lodge room, etc., etc. Why do the lodges do this now? Because Christian sentiment is rising on this subject. Why did they not do it long ago? Because no power had created a public conscience on the subject. They can imitate the moral excellencies of Christians, but there is no life, no progress.

When I was a young man, beginning my lecture work against the lodges, I used often to say, "There is not a Masonic home for old people or for children anywhere in the United States." At that time there was not—at least there was not one of which I had heard. At the present time there are a number. The Oddfellows are also planting such institutions. We cannot speak as happily about them as we could wish, for they are largely supported by public dances, card parties, balls, and other vulgar ostentations, where there is plenty of liquor drinking and incitements to other sins. But why are they doing as much as this? Masonry is nearly two hundred years old. Oddfellowship is probably one hundred and fifty years old. Why has not this sort of thing been done long ago? Simply because there has been a lack of life. Jesus Christ is the only One who ever made the dead alive, and those who will not come to him will not see life, but the wrath of God and the curse of death abides upon them.

When men try to invent a plan by which to compel others to be good when they do not wish to be good, they will find in the end that they fail. "There is one God, and one Mediator between God and men, the Man Christ Jesus." There is no salvation in the law.

Lodge Lawlessness.

All persons familiar with college affairs know that college lawlessness largely originates in college fraternities. The schools where there are the most secret societies have the most difficulties in management. Recently a State university, where secret societies and athletics have been the chief interest for many years, had a regular mob of students, who destroyed the property of a citizen, and resisted the officers of the law in order to do so. In another university, a decent, quiet young man, who did not choose to be a secret society man, was maltreated over and over again by students who took it upon themselves to rebuke him. The poor fellow finally agreed, I believe in writing, that if they would haze him once, and after that let him go, he would submit to any abuse they wished to inflict upon him. Is not this a pitiful state of things? And is it not wonderful that such savages can be tolerated in a civilized community? lazy, worthless young men, who live in idleness upon the labors of other people, and who receive an education at public expense, or at the expense of industrious and worthy persons?

The whole secret society gang in our colleges, so far as it is actuated by this spirit, ought to be put at work on the public highways, with ball and chain, until it could learn ordinary decency. Idle, drunken fops, lying in wait, four, five, ten to one, for quiet, innocent fellows, ducking them in ponds, tieing them to trees, compelling them to submit to one indignity or another; and when the college or university authorities undertake in a very mild way to defend the rights of the injured person, these same young

men, without decency or shame, resist the authorities of the school or the city.

It is a pity that the college professors of our country cannot be as courageous and brave as the high school teachers and principals. Almost without exception, the latter publicly declare that secret societies are at the root of almost all school meannesses and disorders. The college men must know the same thing to be true respecting their own institutions, and yet there does not seem to be conscience enough to lead them to act.

A Noble Exception.

I am glad to report a noble exception to the above criticism. Rev. Dr. Russell, of Westminster College, Pennsylvania, with his faculty, notified the secret society men that they must quit secret societies; and when some of them objected, they promptly suspended them and sent them home. There will be a little trouble in this college for a while, and after that there will be a good degree of peace.

No one supposes that the abolition of fraternities makes young men perfect, but every one who understands the facts knows that the abolition of those societies prevents young men from working out their imperfections, to a large degree.

Let us pray for our schools, especially for the schools of higher education; that parents who desire to see their children strong and useful men and women keep them out of colleges where secret societies are permitted to corrupt and destroy the young people; and that the college authorities, which have too long neglected their duties, take them up in a manly fashion, and thus meet the obligations of their position and prove themselves worthy to be teachers of young men.

Lodges and Laws.

Having been engaged for many years in securing offices for lodgemen, in paying personal debts out of public money, in rescuing criminal brothers from the penalties of violated laws, the lodges are just now taking an advanced step. They are, as members of the legislatures, passing laws to prevent persons from revealing to the world the character of the oaths and penalties which secret orders require of their members.

In a recent letter I spoke of the action of the Tennessee Legislature making it an offense for one who is not a lodgeman to have in possession a revelation of lodge work. The State Legislature of Massachusetts has just passed a law, which has been approved by the Governor of the State, having the same baleful purpose. It is more carefully drawn up, and the infringement of personal freedom involved in it is less evident than in the case of the Tennessee bill; but it has substantially the same purpose. It begins with provisions against clandestine lodgemen—persons who are trying to fool outsiders and get away their money, or claiming lodge authority for their actions. But in line 19 of section 2, the bill goes on to say, whoever, without such authority, fraudulently offers to sell, confer, communicate or give information, where, of whom, or by what means, the degrees or work, in whole or in part, of such fraternity, association, society, order, organization or union can or may be obtained, conferred or communicated, shall be punished by imprisonment for not more than one year, or by a fine of not more than five hundred dollars, or by both such fine and imprisonment.

It will be remembered that Massachusetts had a very bad pre-eminence in its subservience to the slave power. It was in Massachusetts, yes, in Boston, that Garrison was mobbed; that chains were stretched around the court house hall. Officials like those who passed this

bill were trying to get fugitive slaves back to their masters, to be whipped, branded, burned, or sold, as the masters might choose.

Of course these laws will not stand. But they will stand long enough to make some trouble for God's people. In the end they will go to the scrap pile of the universe, where all such attempts to promote falsehood and limit truth must find their resting place. There may have to be a few martyrs in our cause, as there have been in others. If so, all will be well. God will give grace to those who are to suffer, and if the truth is lifted up it will draw all men to it.

Just as the insane lawlessness of the liquor power has brought about the movement which to-day we see and hear, so these efforts of lodges to make it unlawful to reveal their lawless and anti-Christian organizations will react and forward the truth.

Lodges, Tobacco and Whisky.

A friend of mine, giving the reason for not going to the lodge, said to me one day, "I do not wish to go there and sit in tobacco smoke and hear a lot of old bummers telling off-color stories." I will not mention the order to which he belonged, for there are good men who have been deceived into it, and furthermore, the hint which he gives as to lodge movements will apply to many others besides the one of which he was speaking.

A fact has come to my knowledge recently which I desire to lay before my brothers who are earnest opponents of lodges and liquor shops, and who at the same time have not been convinced that tobacco using is an evil. I received the other day a report from the Washingtonian Home in Chicago, for the past year. This report showed that last year 1,138 men were admitted to that home. They went there to be cured of the liquor habit. I think more than a hundred of them had had delirium tremens. One of the terrible things in these homes is, the set of men who have to be strapped down on beds, their hands bound together lest they should injure themselves or others. The superintendent reporting on these 1,138 men says, 1,108 of them used tobacco, thirty of them were not tobacco users. Such an awful statement as that requires no exhortation to follow it.

The lodges of our country are one of the great means of promoting the tobacco habit. They are one of the great means of promoting the liquor habit. As fast as Christian people make it disreputable to drink liquor, or sell it, they will follow on. They wish members. They want to get enough decent members to give them standing in the community. These men will not go very often to the lodge meetings. They have homes and business, and they have no use for lodges. If they lend their names and pay their dues, the men who manage such orders are well pleased to have them away.

But when men drink in the spirit of these organizations, they are in great danger of both these habits which I have intimated.

In a word, lodges are hostile to God, hostile to Jesus Christ, hostile to the church of Jesus Christ, hostile to manhood. All who care for God and men should stand with us against them.

Fraternally yours,
Charles A. Blanchard.

CHINA IS AGITATED.

Washington, D. C., March 13.—A question beginning to agitate the Chinese people is the nomination of a successor to the throne. No less than 800 secret societies throughout the Chinese empire, if opportunity offers, will raise their hands against the ruling dynasty.

Peace and joy dwell in the home of love.

CONTRIBUTIONS TO OUR WORK.

Five dollars each: E. W. Shaw, Walter I. Phillips, J. C. Berg, F. A. Wood, A. J. Millard, Rev. William Evans, B. Loveless, Rev. H. A. Day, Jas. E. Phillips, Dr. N. S. do Couto (Brazil), Mrs. L. G. B. Hills, A. D. Cline, Mrs. Julia A. Reed, Prof. E. Whipple, Miss Elizabeth Kellogg, Mrs. M. E. McKee, W. B. Guild, J. P. Shaw, A. J. Loudenback, Sr., Rev. C. A. Blanchard, Rev. W. F. Cochran, Miss G. A. Noe, Wm. H. Guild; Reformed Presbyterian Church, Rev. Robert Clarke, pastor.

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Mr. and Mrs. T. W. Stewart, $4; Philo C. Hildreth, $20; Julia Hulburt, $2.10; Wm. L. Avery, $1.25; Mrs. C. A. Johnson, $7.50; T. P. Kellogg, $15; Rev. H. H. Hinman, $15; Miss Nancy S. Coleman, $3.76; Mr. and Mrs. Geo. Bond, $15.92.

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Wheaton College Church of Christ, $21.23; German Brethren Church, (Elgin, Ill.), $11.55; Christian Reformed Churches: Rev. S. S. Vander Heide, pastor, $25.27; Rev. K. Van Goor, pastor, $19.87; Rev. L. Veltkamp, pastor, $17.84; Rev. B. H. Einink, pastor, $26.31; Rev. J. Groen, pastor, $34.44; Theological Seminary of Christian Reformed Church, Grand Rapids, Mich., $10; Estate Mrs. Lydia C. Andrews, $750.

News of Our Work.

Good for Michigan! The State Association sends as delegates to our Annual Meeting, May 21st and 22d, its President, Rev. J. W. Brink, of Muskegon, and its Lecturer and State Agent, Rev. G. A. Pegram. President Brink writes: "It will be a busy month for me by reason of preparations for our synod, which meets here in June, and on account of other work; but, the Lord willing, I will be there, and if possible we will take a collection in our church for the National Christian Association before that time."

The German Baptist Brethren are to have a great convocation in Des Moines, Iowa, beginning on the 3d of June. It is a bi-centennial gathering of the church, and so one of special interest. Our President Blanchard has been invited to give a two-hours address before this body. He will doubtless have an audience of 15,000 or more. It will be a great opportunity as well as a great occasion.

SECRETARY W. B. STODDARDS' REPORT.

New York City, April 18, 1908.

Dear Cynosure—There is of necessity much of sameness in our work. I find human nature much the same in the different parts of the country visited. So long as men are yielding and sinful there will be need of such work as the National Christian Association has undertaken.

During the month past my labors have been in eastern Pennsylvania, Maryland, New York and New Jersey. At Allentown, Pa., I found much to encourage. My meetings there were in the churches where our good friends, O. D. Seward and F. D. Geary, minister. These, with our ex-State President, W. S. Gottshall, and others, showed me kindness and aided in the work. Several who had renounced lodges rejoiced in the N. C. A. work.

A most cordial welcome awaited the Baltimore, Md., work. Pastor Steffins, of the Missouri Synod Lutheran church, had done his work of advertising well.

A thoughtful, interested people greeted me in the fine hall connected with this church. In addition to their contribution in aid of our work, an invitation to come soon again was given. My second lecture is announced for the evening of April 30.

A few days at home gave opportunity for visits to some missions and churches where truth was presented. "Bob Downing" (as he was known as an actor) has been holding evangelistic and other meetings in Washington, D. C., since his conversion a little over a month ago. He was exhorting sinners to accept Christ, at the same time displaying an emblem of the Mystic Shrine on his coat. He said, in urging the collection, "It's a good thing; push it along," and added, "You K. of P.'s will know what I mean by this"—inferring, of course, that ordinary mortals would not know. If he continues with this degraded, degrading thing called "The Mystic Shrine" he will do it in the face of light. That he has been an actor, and a good one, is evident from his language and expression. People listen to what he says.

During this visit to New York I have spoken in Free Methodist churches of Brooklyn, N. Y., and Newark, N. J.; in the German Lutheran church, of which Rev. J. Holthusen is pastor; also the Christian Alliance training school, Eighth avenue and Forty-fourth street, this city. Lectures on the lodge question were given at all of these places and the usual expressions of appreciation received from the friends. I addressed a society of young men in the Lutheran church. The invitation was from 8:30 to 9:30 p. m. Questions and discussions kept us together until after 10:30. Those addressed at the Alliance training school were young gentlemen and ladies preparing for missionary work. Several expressed a desire for N. C. A. literature and were directed to headquarters, of course.

A run out to Sayville, Long Island, revealed the fact that the seed sown by your agent one year ago had been very fruitful. At least three had given up their connection with the Foresters' lodge, while a large number had formed opinions adverse to the lodges. It was said the lecture was discussed in the stores some two months or more after it was delivered. If the Lord wills I am to speak again in the Christian Reformed church, West Sayville, N. Y., October 6th, next fall.

My plan is to give several lectures in this section and hold the New York-New Jersey State Convention during that month, instead of November as in other years. Many lectures are being planned for October. I am indebted to Domines Vander Ploeg, Bouma, Kosten and others for kindness shown. I plan to visit Corona, Long Island, this afternoon, where I remain over Sabbath with our good friend and co-worker, C. A. Lagville.

En route to the N. C. A. annual meeting I plan to stop for meetings at Uniontown, Pa., Youngstown and Columbus, Ohio; Peru and Fort Wayne and other points in Indiana. Yours in the work,

W. B. Stoddard.

REV. G. A. PEGRAM'S LETTER.

Hart, Mich., April 18, 1908.

Dear Cynosure:

April 2d I visited Holland and spoke in the Central Avenue Christian Reformed chapel, on "Lodge Religion," and at the Ninth Street Christian Reformed Church, on "Lodge Religion and Oaths." The arraignment of the Lodge was highly appreciated, and a vote of thanks for the address was given, besides an invitation was extended to come again.

April 12th I preached both morning and evening at the Wesleyan church at Ferry; in the morning on "Separation from the World." Lodgemen seemed very uneasy but much affected and convicted. In the evening I preached on the work of the Holy Spirit on the will. People seemed helped and blessed, and requested me to come again.

On the 16th and 17th of April I gave two Bible readings in Hart, for the Baptists and United Brethren. At various times I have given about half a dozen parlor talks on Secrecy. Sold quite a number of books and distributed tracts. Opposition to Secrecy seems to grow continually.

Yours for righteousness,

G. A. Pegram.

MRS. LIZZIE WOODS' LETTER.

Pine Bluff, Ark., April 1, 1908.

Dear Brother Phillips—I am still after the old Beast. I was down to Sarassa, Ark., the third Sunday in last month, and while visiting from house to house I met an Odd Fellow. I asked if his lodge was a good thing to be in. He said, "Oh, yes, it is as good as the church. We have the same Bible and the same songs that they have in the church. We are better than the church in some ways, because we take care of our sick." I replied, "Jesus told you to take care of the sick before you ever knew what a lodge was." He said, "Yes, but we did not do it; so the lodge will make men take care of each other." I said, "Well, you see you have got another god." He said, "How is that?" I answered, "Jesus told you to visit the sick, but you would not obey Him; but you went to a man on earth, just like yourself, and were initiated in the lodge, and then got down on your knees and worshipped him as a god. Whatever he tells you to do, you will obey." He said, "We had better obey. If we don't, we will have to pay for it." I said, "What will you tell Jesus when you come in judgment before him?" He said, "Oh, God is merciful." I said, "Yes, and God is just. If you don't obey Him your end will be in hell." He said, "We are Christians in my lodge, except a few." I said, "How can you be a Christian and serve the devil? If one of your lodge brethren should tell your secrets, and they cast lots to kill him, and suppose the lot should fall to you, would you kill him?" He said, "No." I said, "If you did not kill him, you would disobey your god." He said, "That has been tried right here in this lodge. One of our brothers gave away some of our secrets, and they set a night to kill him." I asked, "Did the lot fall to you?" He said, "No, the lot fell on some other brother. I told them it was a sin to kill a man away from his wife and little children, but they would not listen to me. They set the night to kill him. They were going to kill him in the lodge hall." I said, "Your lodge room is upstairs right over the church." He said, "That did not make any difference. They met there to kill this man just the same." I said, "Did they kill him?" He said, "No, they did not kill him. I would not let them kill that good man away from his wife and children." I said, "How did you keep them from killing him?" He said, "I carried a forty-four calibre, blue-steel, Colt pistol up into the lodge room that night, and when they gathered round and caught hold of the man, I was standing looking at them, and I threw my hand in my bosom and said, 'Men, if you kill that man to-night, there will be more men die than one.' I told them to suspend him, but 'don't you dare kill him.' 'You had better let that man loose. If you don't, I am going to kill you as long as there is a ball left in this pistol.'" "Did they let him loose?" I asked. He said, "You bet they did." I said, "Are you still in that lodge?" He said, "Yes." I said, "Do you think that is as good as the church? All of the members wanted to kill that man but you. Does the Bible teach men to kill each other?" He said, "No, it don't; and since you have got me to discussing the thing, I will tell you there is not any Bible in it, because they will kill a man if he tells their secrets." I said, "Where will men go that will kill their brothers, and say they are serving God?" He said, "They will go to hell." I said, "Yes; they will: and if you stay in the lodge, you will go with them. Every man in that hall that night ought to have been put in the State's prison, except the one they were preparing to kill, and you in the bunch, because you had a big pistol and were ready to kill some of your brothers, instead of coming out and trying to save them from hell." He did not get angry, but he soon left. He loves the order, and I made him feel bad over it.

Last Sunday I was at Humphrey, Ark., at a board meeting, and Rev. D. L. Lindsay preached Sunday night to a crowded house. He preached against the lodge god, and while he was preaching three lodge men went out, muttering something. One spoke plainly enough to be heard all over the house. He said, "That is not so," because Elder Lindsay said that the lodges, with all their old lies,

were not in the Bible. After they went out, Rev. Lindsay preached so they came back into the church and said they were not angry. Rev. Lindsay said that any man that would get angry at God's Word was a fool. They seemed to get ashamed of themselves.

I tell you, Brother Phillips, the whisky and the lodges have got to go. God is angry with the people for their idolatry. Some of the people are getting their eyes open to this great sin. Thank God, the light has come. God's preachers are throwing off the devil's yoke. The day is coming when God's ministers will not be blindfolded any more. Go on, dear old Cynosure, let men and women know about the devil's traps. God bless the National Christian Association and its band of officers.

Yours for the Master's cause,
(Mrs.) Lizzie Woods.

OUR KENTUCKY LETTER.

Pikeville, Ky., March 20, 1908.

Dear Bro. Phillips—We are giving the people the truth. The old Gospel plow is running deep, uncovering sins and showing up spiritual wickedness in high places. We have been led by the Spirit into homes in and around our town, and have been holding cottage prayer-meetings, and people are accepting the truth. Some are coming out of their lodges and confessing up and telling the secrets of the lodges. Praise His dear and precious name. He will honor you whenever you honor Him. We find that warning against no other sin will stir people like the lodge evil, therefore I am fully persuaded that it is the greatest evil that we have to contend with to-day.

I had a conversation with some lodge people a few days ago in the office where I am at work. There were some twenty-five or thirty people present, among whom was a preacher and he belonged to the Odd Fellows. They said that if a man lived up to the teachings of the lodge he would be all right. The Lord gave me words. I commenced by saying: "I was once an Odd Fellow, but when I got salvation I had no more use for the lodge." And when Jesus' name is not mentioned there can be no salvation from sin. During my talk several spoke up and said: "Boys, he is telling the truth; we were once Odd Fellows," while others got stirred, and some got mad, and the poor old preacher picked up his traps and disappeared.

We are looking for a great victory here in Jesus' name.

Yours for God and His cause,
A. D. Cline.

Pikeville, Ky., April 16, 1908.

Dear Bro. Phillips—We are still in the fight and pressing the battle out on the firing line. We have been on the street holding open-air meetings, and the Holy Ghost has had the right of way and many have been convicted of sin, and the Lord is honoring the truth. It pays to mind God and give people the truth if you have to take the street to do it. People are continually coming to the office where I am at work and seeking to know the truth about secret societies. They say that if they can see any wrong in them they mean to leave them. The lodge people are disturbed in our town; they realize that their kingdom is shaken.

We are holding meetings every Sunday and cottage prayer-meetings through the week. People are getting saved, leaving their lodges, tobacco and all other evils. The people are paying the price and obtaining salvation from all sin. Glory to God, He is able. We are expecting great things in the name of our Captain.

A man came into the office this morning who made the remark that he believed in the kind of religion that I advocated, with the exception of my opposition to the lodge, and said, "If a man thinks a lodge is evil he ought to tell of the evil without exposing the secrets."

I said, "Well, brother, if I was to get into a pit and some one came along and rescued me, what would you think if I should just go along and *never warn any one else of that pit?*"

He said, "Of course you would do wrong if you did not tell people and warn them."

May the dear Lord bless you and your work, and I am constrained to believe that God will.

Pray for me that I may give people the truth and not keep back any of the price. Your brother,

A. D. Cline.

REV. H. P. GRAY'S REPORT.

Russell, Minn., April 16, 1908.

Dear Brother Phillips—I visited Council Bluffs, Iowa, April 3d, and spoke the same evening at the Union City Mission and arranged for a service at the German Evangelical Lutheran church for Sunday evening. Preached Saturday again at the Union City Mission. The superintendent is willing to give the use of the mission for an anti-lodge convention whenever desired.

Had a good meeting at the German Evangelical Lutheran church Sunday evening. Notice had been given in Council Bluffs and Omaha papers and subject announced. This alone had a strong effect. A Nonpareil (Council Bluffs daily paper) reporter was present at the meeting and gave about two inches mention in the Monday morning paper.

Rev. F. A. Case, pastor of First Baptist church, said he would try to arrange a meeting later. His is a strong church and in the heart of Council Bluffs. I think he would be willing to have a convention there. I am acquainted with Mr. Case. He recently gave a stunning testimony against lodges, in the Council Bluffs Ministerial Association.

I went to Coin and tried to arrange for a meeting, but the way seemed closed. I found the M. E. minister, Rev. Edward Pruitt, an anti-lodge man, but uninformed in regard to the real, inside condition. I gave him a bird's eye view of some of it and the tract "Graciously Delivered" and a copy of the Cynosure. The United Presbyterian minister of Coin is in sympathy with the movement, but had previous arrangements at his church. I sold a copy of "Modern Secret Societies." The M. E. church here has four hundred members. Some months ago the M. E. pastor of Yorktown exchanged and preached a straight anti-lodge sermon to this large congregation. I talked with a banker who formerly was a Mason. He told me there was nothing in it for him and he had left it. I talked with three other Masons and certainly got next to them on the subject. They will not forget the heart truth I gave them.

I went to Blanchard and tried to arrange for a meeting, but the time did not seem to be opportune. I visited the M. E. pastor, Mr. Guest, and found him a no-lodge man, but unwilling to have a meeting in his church. He said he would come if a meeting was held.

Not having heard from Rev. McGaw whether there were any subscriptions back of the expenses, I concluded I could not stand all expenses myself and went home to Auburn. The ten dollars received from the N. C. A. and $1.82 collection was all expended for car fare, hotel, and cards for subscriptions, and about one dollar out of my own pocket. I spoke to nine ministers on this subject and others, and spoke three times in the one week. Had expenses been back of me, I would have continued. They are estimated at fifty dollars per month. When expenses are forthcoming I shall be glad to resume. Cordially,

H. P. Gray.

FROM REV. F. J. DAVIDSON.

We had a very glorious meeting in many ways. The lodge question was very thoroughly discussed pro and con. Revs. T. W. Lott, J. C. Leonard and myself defending the church, while Rev. T. A. Head, Mr. G. W. Baxtrum and Prof. C. C. Wilson championed the lodge. Although Mr. Wilson conceded the righteousness of the anti's contention, yet he thought it not timely to pass a resolution condemnatory of the lodge, since they are doing much good. Sentiment in the audience was about evenly divided, but upon a vote to table, the lodge was victorious.

I find quite a bitter feeling toward my course on the lodge question since the Conference adjourned. What the end may be, I know not, but one thing I do know, God's Word is true, and my contention is right.

I pity my poor deluded people whose eyes are blinded to truth. I have decided to stand for God and His Word,

even though it cause me to relinquish my pastoral care of the church. I ask the prayers and assistance of the faithful that I may be strengthened to stand and give God glory.

Yours for righteousness,

Francis J. Davidson.

Cairo, Ill.

(This should have appeared in a former number of the Cynosure. Bro. Davidson has resigned his pastorate and is again serving the National Christian Association.—Editor.)

FROM HOME GUARDS.

The lodge question is warming up some in Blackwell, Okla. A brother in the Baptist church here (a deacon) said that he didn't like to use the expression, but that I was raising a little Hell by my opposition to Masonry, and that I might as well hit him as to hit his lodge.

I told him he had as well begin to dodge, because I expected to let fly at every opportunity.

Rev. George A. Creekmore.

I am sending literature to the officers of the Salvation Army in different parts of the world. In each open letter I send two of my own tracts and one from your office, sometimes two. If you read my tract you will see I have advertised the Cynosure, and also your tracts and some books exposing secret societies. I had 3,000 tracts printed and don't intend to send any of them through the mail alone, always put some of yours in as well. I felt especially led by the Lord to work on this line. I am sending tracts to ministers in the Methodist Church in Australia, New Zealand, Tasmania and South Africa. I have spoken against secret societies in the Salvation Army in Kenosha, Wis., and in the S. A. Barracks, and on the street. The Lord gives me liberty to speaking very plain. And I thank the Lord for giving me a good strong voice. I studied secret societies in Australia, but I did not get the light I needed until I got the *Cynosure,* and tracts and books from your office. I feel sure God is guiding me. When I have used up the 1,000 tracts I received from you, I will send you another order.

You wrote me a while back to send report of work I was doing. This is my report.

A. J. Farley.

Zion City, Ill.

I was a M. W. A. for many years. After listening to two of Rev. F. A. Phelps' talks on lodges, I went to the M. W. A. clerk and told him that I would withdraw. He said that I was a fool; but better be a fool and save my soul, than to be lodge wise and go to hell.

John W. Dallenbach.

I am a Methodist preacher. I joined the Freemasons' lodge seven years ago. (For which I would be ashamed and sorry were it not for the fact that I have been enabled, I think, to save some other young men from the same mistake.)

I left the lodge, never to return, after the third degree. I had heard of your literature and was anxious to see some of it. I think I shall need several tracts in the future.

Rev. R. Flayl. Davis.

I felt so deeply impressed with the need of doing something to rescue men from the lodges or *fraud churches,* that I could not resist some action. I think I felt somewhat like the prophet Elijah when he thought all had become worshipers of Baal. But I was astonished to learn that there were 7,000 that had not bent the knee to the idol. When I received a copy of the Cynosure I was greatly relieved to know that younger and abler men were doing so great a work.

I believe the secret orders are the anti-Christ of this present time, and that you are engaged in a work not second to the great reformation in Luther's time.

(Rev.) Nellis Klock.

CHRIST OR THE LODGE, by Rev. Francis Alfred Phelps, 730 West 64th street, Chicago, is a booklet of 20 pages. Price 10 cents. The author has been very successful in bringing souls out of sin into holiness in Christ Jesus. One of those saved by him from the sin of secretism will give an account of his deliverance from lodge bondage at our Annual Meeting, May 21st and 22d. Write to the author at above address for a copy of his admirable exposition of his subject.

NATIONAL CHRISTIAN ASSOCIATION

ANNUAL MEETING

Chicago Avenue Church

Chicago Avenue (Moody) Church

CHICAGO, ILLINOIS

May 21st and 22nd, 1908

"COME, LET US REASON TOGETHER"

Thursday Morning May 21st 10:00 D'clock

Thursday Morning Session

President C. A. Blanchard, *Chairman*

DEVOTIONAL SERVICES—Rev. H. P. Gray (Presbyterian), Iowa State Agent.

BUSINESS—READING OF MINUTES OF LAST SESSION; ANNUAL REPORTS OF OFFICERS; APPOINTMENT OF COMMITTEES, ETC.

Thursday Afternoon 2:00 D'clock

Thursday Afternoon Session

Rev. C. A. Blanchard, D. D., *Chairman*

DEVOTIONAL SERVICES—Rev. Frances E. Townsley, Assistant Pastor First Baptist Church, Austin, Illinois.

MUSIC

Moody Institute Quartette

SHORT ADDRESSES—Mrs. Elizabeth M. Rull (ex-Rebekah), Star Prairie, Wisconsin; Mrs. Amanda Smith, colored evangelist (ex-heroine of Jericho), Harvey, Illinois; Mrs. Frances C. Blanchard, Wheaton, Illinois—Subject: "Juvenile Lodges;" Rev. Mary L. Moreland, Chicago, Illinois—Subject: "Some of the Reasons Why the Church Is the Greatest Organization in the World;" and other speakers.

Thursday Evening 7:30 D'clock

Thursday Evening Session

Rev. B. H. Einink (Christian Reformed Church), Chicago, *Chairman*

DEVOTIONAL SERVICES—Rev. John Earle, D. D., Pastor, Belden Avenue Baptist Church, Chicago.

MUSIC

Moody Institute Quartette

ADDRESS—"WHY I AM NO LONGER AFFILIATED WITH SECRET ORDERS"—W. H. Boles, Lecturer and Editor, and Pastor of Christian Church, Christopher, Illinois.

MUSIC

Moody Institute Quartette

ADDRESS—"FOUNDED ON THE BIBLE"—President Charles A. Blanchard, Wheaton College.

Friday Morning May 22nd 9:00 O'clock

Friday Morning Session

Rev. A. G. Johnson (Radical United Brethren), Huntington, Indiana, *Chairman*

DEVOTIONAL SERVICES—Rev. F. J. Davidson, Southern Agent, National Christian Association.

BUSINESS—REPORTS OF COMMITTEES; ELECTION OF OFFICERS; READING OF LETTERS FROM ABSENT MEMBERS; UNFINISHED BUSINESS.

MUSIC

OPEN PARLIAMENT—General Topic: "THE SECRET SOCIETY PERIL, AND HOW TO MEET IT."

Friday Afternoon 2:00 O'clock

Friday Afternoon Session

Rev. J. S. McGaw (Reformed Presbyterian), Morning Sun, Iowa, *Chairman*

DEVOTIONS—Rev. G. A. Pegram, Michigan State Agent.

MUSIC

Moody Institute Quartette

SECEDERS' CONFERENCE—Reverend Samuel H. Swartz (Oddfellow), Pastor M. E. Church; E. Y. Woolley (Freemason), Assistant Pastor Chicago Avenue Church; J. W. Dallenbach (Modern Woodmen of America), member of United Evangelical Church, Symerton, Illinois; Rev. Ernest Lee Thompson (five secret societies), member of Rock River M. E. Conference; Rev. L. G. Bears (four secret societies, among which is Junior Order of American Mechanics), Pastor Wesleyan Methodist Church, Peru, Indiana.

MUSIC

Moody Institute Quartette

TESTIMONY MEETING—(Members of lodges are invited to participate.)

Friday Evening 7:30 O'clock

Friday Evening Session

Rev. B. E. Bergesen (Lutheran), Chicago, *Chairman*

DEVOTIONS—Rev. William Evans, D. D., Wheaton, Illinois.

MUSIC

Moody Institute Quartette

ADDRESS—"THE ETHICS OF SECRET SOCIETIES"—Rev. A. C. Dixon, D. D., Chicago.

Christian Cynosure.

INDEX TO

VOLUME XL.

(For the twelve months ending April, 1908)

NOTE—An asterisk, thus *, in connection with a page number, indicates that the item opposite which it appears was printed without regular heading. Such items are indexed under titles showing their general bearing.

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ILLUSTRATIONS.

Portraits.

Adams, John Quincy .....March cover
Blanchard, Charles A.....197
Carradine, B. 223
Dixon, A. C. 163
Evans, William 81
Groen, John .....April cover
Group of Delegates to Annual Convention. 67
Hildreth, Edward 109
Hinman, H. H. 72
Hitchcock, J. M.....357
Kellogg, Henry Louis .....June cover
Millard A. J.....103
Needham, George C.....223
Pegram, G. A.....328
Phillips, Wendell 226
Ritner, Joseph .....October cover
Smith, Mrs. Amanda 73
Smith, H. R., Jr.....112
Stoddard, James P..... 69
Stough, Henry W.....100
Torrey, R. A.....300
Webster, Daniel 259
Weed, Thurlow 193
Woodward, J. Constant 213

Miscellaneous.

Chinese Masonic Lodge at Work.....140
"Shake, Brother" (Cartoon)..... 5
Some Typical Highbinders 171
Wheaton College 66

TOPICAL INDEX.

American Society of Equity.

American Society of Equity 179
Dynamite in His Wheat 180
Secret Order Methods to the Surface....179

Ancient Order of Hibernians.

Cardinal Gibbons Praised the A. O. H....293
Molly Maguires 291
Priest Bars Hibernians 192
Rector of St. Mary's Church Again Talks of His Opposition to the A. O. H.....294

Black Hand.

Black Hand Code of Torture Made Public 381
Duty of Italians 317
Four Members of the Black Hand Captured 222
Nobilio-Morgan—The Black Hand, a Relative of Masonry 123
No Escape from Black Hand 123
Palisades Assassins 306
Panic Follows Work of "Black Hand".... 30
Secret Society Penalty 243
Sinister Oath of the Black Hand 123
Some Black Hand Convictions 222
Sues Black Hand 170

Chinese Secret Societies.

Chinese Masonic Funeral 140
Chinese Political Secret Society.....315
Chinese Triads 172
Heathen Chinee—Chinese Masons, Hep Sing Tong, On Leong Tong and Highbinders 172
Hep Sing Tong and Freemasons.....171
Nine Secret Society Murderers—The Hep Sing Tong 356
Some Typical Chinese Highbinders.....171

Eagles.

Drinking in Lodge of Eagles 188
Eagles' Memorial Service..... 45
Liquor Bill of Eagles' Lodge *257

Eastern Star.

Ancient Degree of O. M. (Old Maid)..... 50
Order of the Eastern Star 317

Elks.

Benevolence and Protection 124
Bryan Locked Out 314
Elks and "Deers" Dance 129
Elks Mourning for Their Dead 261
Elks Ran Too Fast 203
Elk Teeth to Be Used No More 33
Maine Elks Get Drunk *257
Negro Elks May Use Emblems 45
No Negroes Need Apply—To Enjoin Negro Elks 203
Philadelphia's Appropriation for Entertainment of the Elks *33, 97

Foresters.

Foresters *347
Foresters Hold Sunday Initiation 130

Fraternities in Schools and Colleges—Hazing, Etc.

Another Notch on the Brake 13
"Anti-Frat" Movement 220
Balks at Grave in Initiation 225
Chicago Stamps out "Frats".....290
Conclusively Exclusive (Tau Beta Beta Sorority) 34
Damages for Hazing 244
First Secret Society 315
Flank Movement—Y. M. C. A. and School Fraternities 354
Fraternities and Secrecy 357
Fraternities and Yale Scholarship.....339
From Ball to Church Memorial (Theta Delta Chi) 14
Ghouls at Amherst 207
Grand Rapids Votes Against Public School Lodges 30
Hazing Nuisance 314
High-School Brand of Fraternities..... 54
High School Fraternities 350
High School Fraternities—Testimony to Their Baneful Effects 190
Immorality in High School Fraternities..360
Initiate Receives Death Wound.....244
"Initiation of Norma".....131
President Blanchard's Letters 38, 198, 262, 334, 360
Purdue University Fraternities 40
Regulation to Be Strictly Enforced in Chicago *177
Root Out the Fraternities 221
School Abuses 130
School Fraternities 262
Singularly Fraternal—Boy Is Initiated..305
Sorority Initiation—President Blanchard's Letter 334
To Fraternity Students 276
Washington in Line—No More Fraternities 305
Westminster College and Greek-Letter Fraternities 383

Freemasons.

Action of the Associate Synod of Scotland Concerning the Masonic Oath *177
American Triumvir—Hon. Thurlow Weed.193
Anniversary of the Morgan Murder..... September cover
Anomaly—Masonry a Religion?.....355
Antiquity of Masonry *34
Black Hand, a Relative of Masonry.....123
Broken Rule—Masonry and Romanism...270
Can a Mason Travel More Safely?..... *4
Carry Nation to Masons 189
Edmond Ronayne's Letter—The Religion of Masonry 132

Chinese Masonic Funeral 140
Extra Luggage—Lodge Titles 98
Fair Nets $70,000 for Masonic Temple... 42
Fatuous Tendency—Reiteration of Claims Accepted as Demonstration 367
February Twenty-Second—George Washington, John Quincy Adams 321
"Freemasonry Among Pirates"..... 6
Freemasonry in India—President Blanchard's Letter 133
Freemasonry—My Experience In and Out of the Lodge 346
From Arkansas—A Baptist Preacher on Masonry 17
From Edmond Ronayne 132, 348
Gen. Wm. Booth and the Masons.....*16
Grand Master of the Grand Encampment.267
Heathen Chinee—Chinese Masons 172
Hep Sing Tong and Freemasons.....171
Honest but Misguided 111
Hon. Joseph Ritner, of Pennsylvania....161
Important to Theological Students.....364
Jesuits Have Masonic Army and Navy Officers Under Suspicion 189
Letter to a "D. D." in Pittsburg.....218
Letter to a Minister on Masonry..... 27
Mackey's Encyclopædia of Freemasonry.. 4
Masonic Admission—Masonry in Politics.289
Masonic Cornerstone Laying 178
Masonic Jesuits 46
Masonic Poem *114
Masonic Theology 205
Masonic Tolerations 371
Masonry the Embodiment of All Truth... 53
Masons on Public Occasions 225
Masons' Wives 99
Missions and Masonry 137
"Morality Veiled in Allegory".....355
Naturally—Few Men of Character Attend the Lodge 225
New Massachusetts Abolitionist 339
Oldest Mason Died in the Almshouse.....130
Only Most Worshipful Master 215
Ordinary Antimasonic Experience 216
Origin of Freemasonry 29
Parable of the Sower 304
Pastor's Experience 277
Permanent Hiatus—Masonic Noninformation 55
Personal Experience—Masons Defeat Justice 188
Political Catholicism and Masonry 372
President Blanchard's Letter 8
Profane Travesty—Masons Celebrate Easter 44
Really! "The Freemasonry of the Antediluvian World 51
"Robber of the Desert"..... 6
Seceder's Testimony 346
Snare Is Broken (Seceder's Testimony).148
Tammuz 50
Testimony of Adhering Masons 53
That Big Little "If"—Social Side of Masonry 245
Training Men to Murder 337
Universalist Church and Masonry 324
Unprofitable Exchange — Forfeiture of Character 43
Valuable Gift—An Old Masonic History..177
Washington, Booker T., Becomes a Mason.272
"When Teddy Rode the Goat".....129
Why I Am an Anti-Lodge Man.....301
Worship at Fraternal Homes 150
Would Not Encroach Upon Landmarks...370
See "Eastern Star" and "Knights Templar" in Topical Index.

Good Templars.

Decadence of Good Templary 15
Independent Order of Good Templars—Hon. Neal Dow's Testimony 15
Too Much Christianity 15

Hunchakists.

Police Now Have Full Details 180
"Reformed Hunchakist Society".....180

Insurance Lodges.

Made Free Indeed (Seceder's Testimony).214
President Blanchard's Letter 229
Royal Arcanum Insurance Steal *289
That Lodge (Seceder's Testimony)..... 28

Jesuits and Romanism.

Broken Rule—Masonry and Romanism..270
In a Catholic Hospital 218
Jesuits Have Masonic Army and Navy Officers Under Suspicion 189
Jesuits Regaining Power in Italy 189
Masonic Jesuits 46
Political Catholicism and Masonry 372
Romanism Against Education 268
Vatican and Lodge 46
See "Ancient Order of Hibernians."
See "Knights of Columbus."

Knights of Columbus.

Columbus Day 243
Serpents in the Eagle's Nest.....110

Knights of Khorassan.

Khorassan Clan at Greenville 122
Knights of Khorassan 122

Knights Templar.

Grand Generalissimo and Illustrious and Imperial Potentates 33
Knights Templar Observe Ascension Day.221
Seceder's Testimony 346

Labor Unions.

First Black-List Suit 150
Gomperism in Washington 13
How Can Two Walk Together?.....189
I. W. W.—How the West Dealt with One Labor Union 195
Judge Loring's Injunction 150
Law of Labor 14

Manufacturers to Combat Unionism.....219
Ministers' Union Cast Out of the Trades and Labor Assembly 179
New Zealand Arbitration 99
President Blanchard's Letter 229
Reckless Drivers 109
Supreme Court Decision Against Labor Unions 338
Trade Union Against Civic Union 178
Tyranny of Labor Union 353
Union Drivers Held up I. O. O. F. Parade 203

Nobles of the Mystic Shrine.

Arabs in Modern Athens 358
Grand Generalissimo and Illustrious and Imperial Potentates 33
Nobles of the Mystic Shrine 196
Queer Prediction 99
Shriner Jurors in Thaw Trial 4, *33
Shriner Wreck 43
Vice-President a Shriner 4
What Is a Shriner?.....369

Oddfellows.

Churches and Wholesale Liquor Dealers.339
Colored Oddfellowship 306
Covenant with Hell Disannulled (Seceder's Testimony) 271
Degree of Suppressed Truth 269
Died After Initiation 12
Lodge Charity 348
Oddfellows Forced to Pay 289
Oddfellows Not to Exclude Wholesale Liquor Dealers 187
Oddfellow Statistics 122
Religions of the World 130
Seceder's Testimony 346
Sherman Churches Are Peculiar—Do Not Attend and Hear Sermon to Oddfellows. 86
Union Drivers Held up I. O. O. F. Parade 203
Worship at Fraternal Homes 150

Order of the Serpent.

Great Serpent Has Many Victims 220
Snakes Hold Revelry 158

Red Men.

No Fire Water Among Red Men.....225
Smaller Liquor Men Barred from the Order of Red Men 203

Miscellaneous Lodges

A. O. U. W.—Montana A. O. U. W. in Court 322
Babi and Episcopal Union 139
Camorra Victim Dying 47
Court of Honor *42
G. A. R.—Got Death Benefit from G. A. R.120
"Gobblers" *295
Heroines of Jericho—Seceder's Testimony 27, 73
Knights of Labor—Seceder's Testimony..271
Knights of Malta .....* 9
Knights of Pythias—Hardly Damon..... 52
Know-Nothing Party 31
Kokoalers Koming 316
Modern Brotherhood of America.....196
New Saloon Lodge—Liberty is the Whitewash Word 354
Owls—A New Order 272
Patriotic Order, Sons of America.....*104
"Red Death"—Mysteries of 29
National Protective Legion 380
National Union *105
New Ku Klux Klan 312
"True Reformers"—New Order..... 4

GENERAL INDEX.

Act of Tennessee Legislature 359
Adams, John Quincy—February Twenty-Second 321
Address of Welcome at Ohio Convention..112
Agent Baxter's Report 20
Agent Davidson's Reports 21, 60, 93, 117, 153, 182, 212, 254
Agent Pegram's Reports 19, 58, 94, 117, 154, 181, 208, 249, 282, 343, 379
Agent Smith's Reports.118, 155, 185, 211, 252
American Triumvir—Hon. Thurlow Weed.193
Annual Meeting 379
Annual Meeting, 1908—Snyopsis of Program 367
Anti-secret Lutheran Pastor 372
Anti-secret Work in Maine *56
Appreciates Dr. Blanchard's Book.....245
Associate Synod of Scotland—Action Concerning Masonic Oath *177
Attention, Iowa! 347
Berea College to Have New School for Negroes 274
Beware of False Prophets 368
Boys Copying Men 260
Call to Michigan Friends 248
Carry Nation on Secret Societies 17
Christianity and the Jews 257
Christianity versus Religions 100
Christian Science (By A. C. Dixon, D. D.) 144, 163
Church and Mysteries 206
Churches and Lodges 120
Church Broader in Charity 12
Clear the Way (Poetry).....January cover
Colored Pastors Getting Out of Lodges.*312
Contributions Received for N. C. A..16, 151
Covenants 228
Dangerous Pin Point 47
Delusive Teaching in Present-Day Preaching 81
Denominations Represented on N. C. A. Board of Directors *181
Doing Business for God 366
Duty of Italians 317
Eastern Convention Report—New York-New Jersey 286
Educational Influence of the Lodge 71

Elder, Git Off'r Dat Goat (Poetry).....185
Ethical Code for Lawyers 206
Evangelical Lutheran Church and Secret Societies 323
Evangelist "Egged" 313
Fraternal Compliments 305
From Our Mail (Dept.).....
25, 63, 124, 157, 191, 214, 276, 310, 347, 379
From Elder A. B. Lipp 279
From Indiana State President 348
From Oklahoma—Why Not Organize?....281
From Rev. C. B. Ward of India *214
From Woodburn, Oregon 187
German Lutherans Not to Participate in Lodge Funeral Services *243
"God Is My Refuge"..... 1
Good Ministerial Example 3
Good Words from Pennsylvania Friends..375
Greatly Needed Books for China 274
Great Work in Kentucky 187
Holding His Ground 380
How the Lodge Dominates the Local Church ... .173
How Lodge Church-Members Manipulate the Local Church 238
How Presiding Elders Cater to the Lodge.328
"I Belong to the Lodge"—Why Men Do Not Attend Church 29
Injustice Properly Rebuked—Booker T. Washington Defended 319
Indiana State Convention Minutes 247
Indiana State Officers 248
Iowa Convention Minutes 285
Iowa State Officers 284
Iowa State Work 368
Light in Kentucky 277
Lincoln, Abraham—From the Second Inaugural .....February cover
Lodge and Saloon *187
Lodge and the Legislature 258
Lodge Dominating the Church 35
Lodge Goat 12
Lodge Put to Flight 212
Lodges Harden and Corrupt 310
Lodges Utilizing Churches 268
Lodgism in the Churches 215
McCosh's Testimony *292, *353
Meaning of Cynosure 26
Michigan Christian Association, Opposed to Secret Societies—Constitution and By-Laws 249
Michigan State Officers 283
Minister Attacks Lodges 350
Missionary Platform *151
Moody Bible Institute 14
More Than Two or Three Witnesses.....126
Mormonism's Blight 289
Mrs. Lizzie Woods' Letters .....
21, 62, 119, 156, 184, 210, 254, 282, 308, 354
National Convention, 1907 1
Report of Convention 65, 100, 142
Address of Rev. J. P. Stoddard 68
Address of Mrs. Amanda Smith 73
Address of Rev. G. A. Pegram..... 76
Convention Letters 87
National Treasurer's Annual Report.. 87
Address of A. J. Millard 102
Address of Julius Haavind 104
Annual Report of Eastern Secretary, W. B. Stoddard 107
Needs of Our Work 351
New England Christian Association Annual Meeting 250
News of Our Work (Dept.) 17, 56, 92, 112, ...150, 181, 208, 247, 281, 307, 342, 373
New York-New Jersey State Officers.....286
Night or Morning (Poetry).....162
Obituaries—
Jonathan Stevens Perham 16
Edward Hildreth 109
William Meredith 124
J. Constant Woodward 213
Joseph Harley 247
J. W. Suidter 247
John P. Scott 247
J. I. Frazer 247
Mrs. Gertrude F. Milton 247
Mrs. Lydia C. Andrews 247
John Harper *369
Joseph E. Roy *369
Oblivious Victims of Lodgery 54
Ohio Friends, Attention!—Introducing H. R. Smith, Jr. 112
Ohio State Officers 112
Opportunities 44
"Ought a Christian to Retain Membership in a Secret Society?" Answer by Evangelist R. A. Torrey 300
Our Needs 150
Our New Year 97
Our Work—Its Needs 303
"Passion King" (Book Review).....340
Pennsylvania Convention 56
Pennsylvania Convention Program 342
Pennsylvania State Convention—Report of the Secretary 373
Petty Practices of Lodges 203
Phillips, Wendell (Poetry).....227
Possibility of the Church and the Lodge Uniting 233
President Blanchard's Appeal 107
President Blanchard's Letters .....
.....8, 38, 133, 198, 229, 261, 296, 334, 360
Pretty Good—Lodge Animals 314
Reply to Address of Welcome at Pennsylvania Convention 376
Ritner, Joseph, of Pennsylvania 161
Satan the Rival of the God of the Bible. 42
Scripture Selections 204
Seceders' Testimonies—
Amanda Smith (Heroines of Jericho, etc.) 27, *73

J. S. J. (Insurance Lodge)—"That Lodge" 28
S. F. Proctor (Masonry) 148
John E. Hill (Lodges and Insurance Organizations) 214
W. L. Freese (Knights of Labor) 271
A. D. Cline (Oddfellowship)—"Covenant with Hell Disannulled" 271
Isaac H. Fellenbaum (Several Lodges)—"Graciously Delivered" 310
C. P. Dobson 346
Silas T. Wolf (Two Lodges) 346
D. W. Brehm 346
John C. Henderson (Oddfellowship) ... 346
Frank H. Breyfogle (Knight Templar and 32-degree Mason) 346
W. S. Bandy (Masonry, etc.) 346
Secretary W. B. Stoddard's Reports .. 17, 57, 93, 118, 152, 183, 209, 253, 281, 307, 342, 378
Secret Societies Ancient 363
Squirming in Atlanta 246
Swartz, Fraternal Delegate to Free Methodist General Conference 92
Tennessee Law—President Blanchard's Letter 296
Testimonies of Evangelists 223
Rev. R. A. Torrey
Rev. George C. Needham
Dwight L. Moody
Rev. B. Carradine
Dr. George F. Pentecost
Testimonies, Miscellaneous 273
Mrs. A. J. Gordon
Alexander Campbell
Frances E. Willard
Joseph Cook
Judge Pliny Merrick
Rev. J. P. Lytle, D. D.
E. Ronayne
Testimonies of Seceders—
See "Seceders' Testimonies"
Testimony at Camp Meetings 152
Testimony of Wendell Phillips.....
..... December cover
The Goat 380
The Lodge 318
The Preaching Required by the Times... 41
Think Not That God Deserts the Field (Poetry) ..... May cover
Two Experiences with Lodgemen 183
Typical Lodge Order 200
Unique Fourth of July Celebration 130
Universalist Church and Masonry 324
Virtues and the Lodge 115
Washington, George—February Twenty-Second 321
Webster, Daniel 259
"What Ails American Shipping?" 267
When the Preacher Came to Town (Poetry) 354
Where Shall I Send My Boy to College? 98
Why Lodges Flourish *28
Wise Teacher 348
Zeal of Workers of Evil 299

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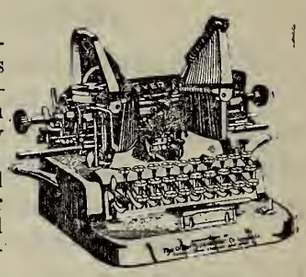

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the famous Kansas editor, will have an inimitable character study of Taft in the May number. Announcement will be made later of a very important work which Mr. White is doing for early issues of The American Magazine.

PROFESSOR WILLIAM JAMES

whose article "The Powers of Men" in a recent issue of The American Magazine was the magazine feature of the year, is at work on another and still more interesting paper for us.

RAY STANNARD BAKER'S

new series, "The Color Line in the North," presents the tragedy of the Northern Negro, the great unrecognized problem at our door.

JULIAN STREET

whose stories "The Englishman" and "The Something of Somebody" have given much delight to readers of The American Magazine will contribute more of his work to early issues.
Other writers of short stories for The American Magazine are: Ellis Parker Butler, May Sinclair, Venita Seibert, Mary Stewart Cutting, Joseph C. Lincoln and Octavia Roberts.

MR DOOLEY

F. P. Dunne, creator of "Mr. Dooley," writes exclusively for The American Magazine. There is a "Dooley" article every month illustrated by John T. McCutcheon, the famous cartoonist.

O. HENRY

has come to his own in recognition. There is a wide sense of the fact that he is one of those rare artists—a *great short story writer.* We shall publish six of his stories in 1908.

JOSEPHINE DASKAM BACON

has written a fantastical, farcical sixty horsepower automobile story called "An Idyll of All Fool's Day," in which the wit and the rollicking humor of this writer show at their brightest. It appears in the April, May and June issues.

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Christian Cynosure.

CHICAGO, JUNE, 1908.

Annual Meeting and Convention Number

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS
Managing Editor
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CONTENTS.

Impressions of Annual Convention..... 33
Patriotic Order, Sons of America..... 34
Mystic Workers of the World..... 34
National Protective Legion 34
Heptasophs 34
The Grange 34
The National Anniversary 35
Juvenile Lodges—The Recruiting Centers for Higher Secret Orders. By Mrs. Frances C. Blanchard 35
The Result of Obedience, or Walking with God. By Mrs. Elizabeth M. Rull. 38
Seceders' Conference—Mr. E. Y. Woolley, Mr. W. H. Boles, Mrs. J. W. Stevens, Mr. R. R. Dunlap 42
Extracts from Letters Read at the Annual Meeting 46
Annual Meeting Minutes 52
Secretary W. B. Stoddard's Annual Report 54
Treasurer's Annual Report 56
My Reasons for Leaving the Lodge..... 49
A Seceder's Testimony 49
Masonic Oaths in Court Records 49
A Scriptural Study of Secret Societies... 50
Secrecy Our Great Evil 55
Italian Masons in Massachusetts 55
Masonic and Black Hand Oaths *56
News of Our Work 57
Michigan Agent's Report 57
Agent F. J. Davidson's Report 58
W. B. Stoddard's Letter 59
Mrs. Lizzie Woods' Letter—Names of Seceders 60
What Think Ye?—Catholic Priest Halts Funeral Procession 62
It Is Not Perjury to Divulge Secret Work of Lodges 62
Secret Societies Organize to Help the Needy 62

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLI. CHICAGO, JUNE, 1908. NUMBER 2

IMPRESSIONS OF ANNUAL CONVENTION.

"This was the most influential Convention of our Association that I have attended in twenty years."—Ezra A. Cook.

It is my impression that the Conference just concluded in Chicago was one of the strongest and best ever held by the National Christian Association. The session given to the ladies, the session filled with testimonies of seceders, and the address of Dr. Dixon, would any one of them have made a meeting memorable. I was also deeply impressed by the address of Mr. Boles, who was a new voice to me and a voice of power. I feel that to Brother Hitchcock and Brother Phillips we owe a great debt of gratitude for the untiring labors that made the meeting so helpful. It will appear in eternity as one of the forces chosen of God to accomplish great things for our country and the Kingdom of God.—C. A. Blanchard.

The two days' Annual Convention just closed was without fuss or fustian, feathers or friction. It had been much prayed for, well planned and faithfully executed. The attendance was good. The morning sessions were devoted to the transaction of business, while the afternoon and evening sessions were given to the discussion of such problems as naturally emanate from secret combinations. From start to finish, from the invocation at the first session to the benediction at the last gathering, the spirit was excellent. During the two days' run there was not a "hot box." Upon some subjects there was slight difference of opinion, but no acrimonious debate. It was a rare assemblage of men and women with well-defined, intelligent convictions, without a mere sentimentalist or a fanatic among them. The papers, addresses and testimonies of seceders and others in the afternoons were clear, well-poised and convincing, while the evening addresses by Mr. Boles, President Blanchard and Dr. Dixon were exceptionally strong and clear-cut. We had thought at first to limit the Convention to one day, but the two days proved quite too short. Various expressions from the delegates about to return to their homes lead me to believe that the Convention was one of the most helpful and inspiring of any we have ever held.

These are my views expressed while yet in the glow of the Convention, and I think a fuller report, as may be found in the June and following numbers of the Christian Cynosure, will verify all that I have said. J. M. Hitchcock.

God gave us ideal Convention weather. The weather bureau predicted rain, but God gave us clear skies.

Michigan sent two delegates, President Brink of Muskegon and State Agent Rev. G. A. Pegram; and for good measure, they brought with them a third, Rev. D. H. Greene.

At nine o'clock Thursday morning there were fifty present. These were from Illinois, Washington, D. C., Michigan, Ohio, Indiana, Iowa, and Wisconsin. The denominations represented were: Methodist Episcopal, Free Methodist, Baptist, Gospel Workers, United Presbyterian, Reformed Presbyterian, Congregational, Christian Reformed, Lutheran, Christian, United Brethren (Radical), and German Baptist.

It was good to see Rev. G. A. Pegram and Rev. W. B. Stoddard. They were the reserve force, ready for any call; they were the minute men responding in-

stantly in any emergency. Under the circumstances not much was asked of them, but their presence was none the less important and appreciated.

About two hundred and fifty constituted the afternoon audiences, and about eight hundred were present in the evenings. The new voices awakened the greatest interest, but one who has heard President Blanchard many times said: "I never knew him to speak with more power." It was worth a convention just to discover such a man as Rev. John A. Earl, D. D., pastor Belden Avenue Baptist church, Chicago, who led the devotional services on Thursday evening. His testimony was like a bugle blast, clear, forceful and heartening.

The weather, the audiences, the speakers, the results in converting some, in quickening the zeal of others, in formulating some new plans, made this a Convention that will long be "a waymark to the sons of time."—W. I. Phillips.

PATRIOTIC ORDER SONS OF AMERICA.

The Order was first founded in Philadelphia, in 1847, and has three degrees. Males of good character, and over sixteen years of age, were eligible for the first degree. The object of the Order seems to be, "America for native-born Americans;" that is, for all those who are born in America.

MYSTIC WORKERS OF THE WORLD.

The order was founded at Fulton, Ill., in 1892. It pays death and disability benefits by means of mutual assessments, and takes into membership men and women over sixteen years of age, who pass the physical examination. Those unable to pass the physical examination may, by election, become social members.

"The founder of the 'Mystic Workers,' G. W. Clendenen, was a member of the Masonic fraternity, of the Knights of Pythias, Modern Woodmen of America, Knights of the Maccabees and Woodmen of the World," from which it may be inferred that the order is a legitimate offspring of Freemasonry.

"Its emblems include two columns, or pillars, surmounted by two globes, and between them an open Bible with scales of justice and plane and square. The ritual emphasizes charity, as described in I. Corinthians xiii."

NATIONAL PROTECTIVE LEGION.

The National Protective Legion is a fraternal, beneficiary, secret society, organized under the laws of New York State, by members of the Masonic fraternity, to unite all acceptable men and women in one association. It has a password, and grips, and signs, for the protection of itself from those not associated with it. It has insurance features, and its headquarters are at Waverly, N. Y.

HEPTASOPHS.

The order is religiously founded on the doctrine of the "Universal Fatherhood of God and Brotherhood of Men." They admit Jews, Christians, and all others who will profess a faith or "belief in a Supreme Being." The motto of the order is, "In God we trust."

The Improved Order of Heptasophs is composed of members who seceded from the old order of Heptasophs, and the Improved Order gives greater prominence to insurance matters, we understand. It has an organ called the "I. O. H. Advocate," published at Baltimore.

THE GRANGE.

The National Grange was founded December 4th, 1867, by O. H. Kelley, a Freemason, its instigator; and he was assisted by Rev. A. B. Grosh, an Oddfellow, in conjunction with other Masons and Oddfellows. It had its origin in Washington, D. C., among Government employes, and was to be an order *exclusively* for "representatives of the agricultural population."

The ritual is said to be of an elaborate and impressive character. Four degrees are conferred in the subordinate Granges. State Granges confer a fifth, and also a sixth degree. A seventh degree is conferred by the National Grange. This seventh degree "has charge of the secret work of the order."

Elegance of character is more to be sought than elegance of dress.

THE NATIONAL ANNIVERSARY

Thursday and Friday, May 21st and 22d, 1908.

THURSDAY AFTERNOON SESSION.

JUVENILE LODGES.

The Recruiting Centers for Higher Secret Orders.

BY MRS. FRANCES C. BLANCHARD, WHEATON, ILLINOIS.

It is the foxes, the little foxes, that spoil the vines. The gardener can fight the well-known enemies in the open; but these little animals are so sly, and hide so easily under the branches and green leaves, and work so secretly, that the vines are despoiled ere he is aware.

MRS. BLANCHARD.

It is the early influences, the early training, that directs the later life. If there is a radical change in a person's life, after maturity, it comes as an upheaval, a cataclasm. Drunkards are reformed, men are reclaimed from lives of vice, and many leave the lodges, but these are the exception rather than the rule.

Train into right living rather than saving your energies for rescue work, and you save the next generation.

It costs something to bring up children right, but it is worth while. Satan has no need of paid teachers, or an endowment, to carry on his work. There are multitudes willing and anxious to do his bidding. They just stand 'round on corners waiting for some one to give them the tip—a new plan, more taking, more attractive, than the last, to catch the unwary. And they do make big catches.

Means can be taken, and must, to prevent the wholesale education of our children preparatory to membership in the higher secret orders. These beginning societies have become the great feeding springs of lodgism. Dry them up and its power will be much weakened, if not altogether broken.

Think of the Lodge as a great pagan-producing engine, right here in Christian America! Its annual capacity for turning out the finished product is unlimited and its appetite ever unsatisfied. What is to be done, you ask? When the church, the business world, the public school, the college, and the university, all join in helping on this soul-destroying business, what can *one* do? Each has thrown its peculiar garb over the director of its special culture school, and given its unqualified sanction to whatever the director may do in the way of preparation.

Knights of King Arthur.

The "Order of the Knights of King Arthur" exists under the patronage of the church—at least some branches of it. Directions for forming a "castle," as the local society is called, recommend that the boys in the Junior Endeavor Society or Epworth League are just the sort of boys wanted. Those about the age of fourteen, from the *same neighborhood,* and *of the same social conditions.* They are at the age when the "gang" idea is growing; when the visions of parade, regalia, and initiation are most fascinating. *The Round Table,* the organ of this society, goes on to say, that when King Arthur passed away, according to the Anglo-Saxon legend, he promised to return to earth again. In this society they learn to emulate him in all knightly deeds and living. "He so touches their lives that his spirit is reincarnated in them."

There are three degrees to be taken—those of Page, Esquire, and Knight. The initiations are intended to be devotional and worshipful, yet to have enough of mysticism to keep the interest and fascination of the members and candidates up to the highest pitch, still without transgressing the laws of good breeding and decorum.

After initiation each boy is given a "new name"—usually that of some ancient and worthy knight. In the

first degree, the boy seeking adventure is met by some villains in a wood, and is in danger of being killed, when some knights of Arthur rescue him by hard fighting, and take him to the king, to whom he vows loyalty and service.

In the second degree he is tested as to his manly virtues. He is "to draw the sword Excalibur, embedded in the stone of testing." Whenever he fails he is jeered, because found unworthy. Finally it yields to him, when he has overcome by putting away uncleanness. Then he takes the triple pledge of purity, temperance and reverance.

The first stage of the initiation of the third degree is devotional, as this is to follow confirmation or uniting with the church. The second stage is symbolical. He is supposed to have fasted and witnessed a good confession. In the dim light he is shown the cross, and taught its significance. He is shown, successively, a book, a heart, and then he catches a glimpse of the Holy Grail.

The knighting occurs in the third stage, after a hymn has been sung—"The Son of God Goes Forth to War," or "Along the Weary, Dusty Way, the Suffering Savior Went."

The motto of the order is, "My Sword Shall Be Bathed in Heaven." The privileges to be won are the Siege Perilous and rank in the peerage, such as Baronet, Viscount, Earl, Duke, Prince, and so forth.

Coming Men of America.

"The Coming Men of America" is a society for boys, from twelve years old and up, whose motto is, "Our Turn Next." They expect to step into the good places vacated by their fathers and elders. The organizers, meanwhile, hope to make a good living by it. Boys may become members of the grand lodge by subscribing for the *Star,* the organ of the order, getting the ritual, and taking the vow of secrecy. When six or more members of the grand lodge are in a community, a local lodge may be formed. Or the local lodge may be first formed by the grand secretary. Beside the ritual, signs and password, they have a cipher code called "Bestography." The members can communicate with each other, using the cipher code, but they must never use it when writing to the grand secretary, as he is too busy.

Members are urged to enlist other boys in the order, and so swell its ranks. They are assured that there is nothing in the C. M. A. that conflicts with their social, religious or political rights. No moral standard is required for membership. The character of the meetings is much the same as that found in higher lodges. After the initiatory part is over, the evening is given up to smoking, drinking, and telling of vile stories. There are certain instructions as to general behavior, such as "not to be cross to their younger brothers or sisters;" "To remember, as we are, so is the world to us: The most familiar objects change their aspect with every change of soul."

The badge is a "star," the "bright and guiding star." The circle around it signifies that the members are bound together by a chord of sympathy and love that can never be broken. The "F" in the center means fidelity, friendship, while the three colors, white, blue, and red, signify purity, truth and love.

The "Coming Men of America" numbered more than a million two years ago. One would naturally expect them to be boys who are left to drift on the streets after school or at night; whose parents, if they have any, are not anxious as to what they are doing. When their turn does come, what sort of men will they be?

High School Fraternities.

The fraternities and sororities of our high schools are the contributions the public makes, often of its brightest and best youths, to satisfy the demand of this present-day Moloch. The drop in morals and "grades" was so marked among the members of these fraternities, that a recent widespread movement among educators and school boards has practically succeeded in debarring them from many schools. No member of a fraternity can enter in the athletic lists, nor in any contest where prizes are to be won. It is to be hoped that soon they will be a thing of the past, and their disqualifying influence will no longer mar the lives or futures of our young people.

We can prevent the actual attendance of pupils on these lodges, but we can no more efface the impress of them on their characters than one can remove the injury done the tree by a hatchet in the hands of a reckless boy.

Secret Societies in Colleges.

Greek-letter societies are found in higher schools and colleges, with few exceptions. That they are a source of great harm to the members while in school cannot be denied. They have no mother to watch over them; and are not required to tell their parents, or in fact anyone, what goes on in them, unless so disposed. Many a young man is led into sin and vice while having his good time; and comes out not only a candidate for a higher secret order, but a common drunkard; a frequenter of the gambling den and brothel; a possible inmate of one of our prisons or asylums. And this under the care of his Alma Mater!

The *Texas Freemason* of March, this year, gives an account of a new movement among college men, which is very pleasing to them. While not a juvenile society, it comes under the head of "feeder to the Masonic order." On May 11, 1905, there was organized in Ann Arbor, Michigan, an Acacia fraternity, which, according to Mr. M. Blodget, an attorney of Los Angeles, Cal., inaugurates a "movement that seems destined to have an important influence on the Masonry of the future, in this and probably other countries." There are now ten chapters. Wm. Homan, 33°, says, "Influence is as indestructible as matter. The influence emanating from the college Freemason—the Acacia fraternity man—cannot be measured." "The society is composed exclusively of Master Masons—of college Masons. These young men live together in one house, under one roof. They live, study and go to lodge together. The order is like the Greek-letter societies—purely a college fraternity, with its chapter house and its social activities. But according to Masonic custom, it designates its chapters by Hebrew letters. It also has an alternative designation for the term acacia, for it may use the three Hebrew letters Shin, Teth, and He, which spell the Hebrew word Shittah or Acacia."

The article goes on to say, "The daily influence of the principles of Masonry, and of the more specific regulations and teachings of the Acacia, have a really tremendous influence in moulding the character of a man; and while it is making a good man of him, it is also making of him an enthusiastic Mason, and an educated Mason. The Acacia is not merely a side order of Masonry. It is a child of Masonry. It is an inner circle —it is OUR *young men, our young Masons,* gathered far from their home ties and home lodges, and bent on self-improvement."

The Los Angeles Freemason says, "Truly, indeed, knowledge is power; and unto whomsoever much is given, of him much is required. The great Masonic fraternity has the right to expect much of the Acacia fraternity, and I venture to predict that in the years to come the grand officers in the grand bodies throughout the United States will be recruited from the ranks of the Acacia fraternity."

Is there any preventative to this wholesale gathering in of our youth into these paganizing societies?

Are you parents providing suitable work and recreation to keep your boys healthily employed outside of school hours? The child is what his parents make him, or force him to be by neglect.

Are our churches doing what they ought to keep the children in touch with them and Christian living? Has the church a right to refuse membership to any child who seeks it? "Except ye become as little children, ye cannot enter in." Many a child, turned away by a church, has never again sought admission.

Our public school system surely has a higher purpose than putting an educational veneer on young timber already suffering from dry rot. Education without good morals is not good education.

Has *Alma Mater* become a misnomer? A shrug of the shoulders or a wise look does not settle the matter.

These are vital questions, and must

be answered sooner or later:—if not here, then surely before a higher tribunal.

If you have not watched over your brother to save him from the snares and pitfalls of life, then his blood will cry out from the very ground itself. It will be avenged by the One Whose sword is rightfully bathed in Heaven.

THE RESULT OF OBEDIENCE, OR WALKING WITH GOD.

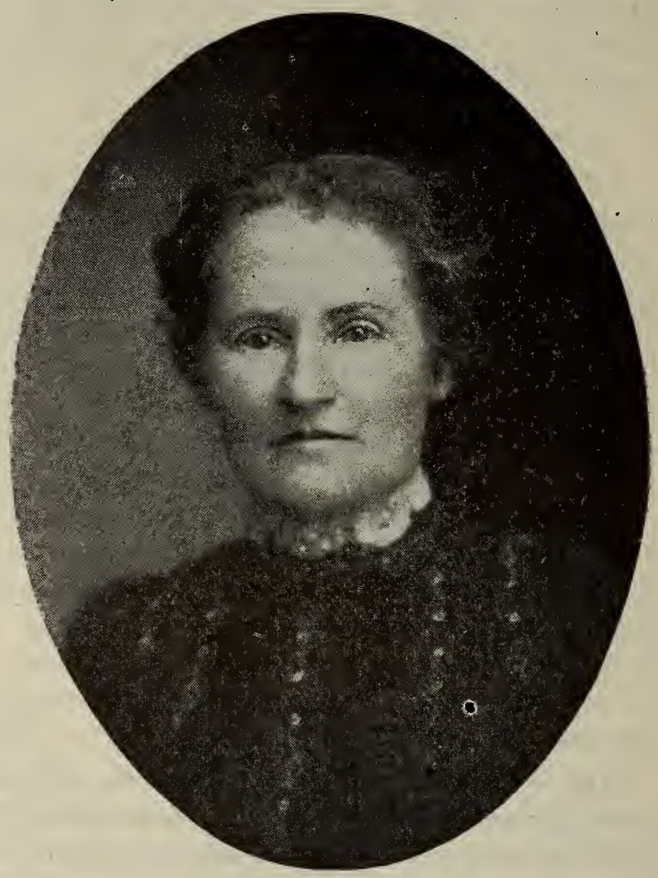
BY MRS. ELIZABETH M. RULL, STAR PRAIRIE, WIS.

The greatest fundamental principle of our lives ought to be, What would God have me do? or, in other words, every earnest Christian wants to know the will of God in every detail of life. Jesus says, "If any man will do His will, he shall *know* of the doctrine, whether it be of God, or whether I speak of myself." Oh, I like that word know! that we may perceive with certainty if we do His will. "Be ye not unwise, but understanding what the will of the Lord is." Our knowledge of God's will is in exact proportion to our willingness to do His will. "If thine eye be single, thy while body shall be full of light." Singleness of purpose is one great secret of spiritual prosperity. We are so apt to twist the strands of natural inclination and divine obligation and to call the cord God's will. By such manipulation, the judgment becomes warped and twisted.

Conversing with a minister upon the lodge evil, he said, "None of us think the same, we are of different minds." But Paul said to the Corinthians that they should be "perfectly joined together in the same mind and in the same judgment." I believe it to be possible, but only through Christ.

In order that we may have the mind of Christ, He appeals to us in every possible way; to attract our attention, to arrest our thoughts from channels that are not conducive to spiritual growth. His experiences with us are as varied as our faces.

The Chaldeans sought everything by searching the stars. He uses the star of Bethlehem to lead them to Christ. Nebuchadnezzar believed that the gods spoke through dreams. God, adapting His method to Nebuchadnezzar's man-



MRS. ELIZABETH M. RULL.

ner, appeared to him in dreams. Now the Lord wanted to warn the Ninevites of their doom. How will God send a preacher that they will hear and heed? Now the Ninevites' chief divinity was the god Dagon, a creature part human and part fish. Remembering that God has always brought down his plan to man's plane, that He might save some, God would send His messenger from the sea. What method could be so effective and appropriate?

Now the people of Nineveh were the enemies of the Jews, and it seems that Jonah was afraid to preach to them. When he became willing to die for others, he became willing to preach to others. (Said a neighbor recently, "You don't think that Jonah and the whale story true, do you?" If it be incredible, then the story of the fiery furnace and the raising of Lazarus and other miracles are not credible.) "And the word of the Lord came unto Jonah the second time"—what mercy in those words, "the second time"!—and he went unto Nineveh and they turned from

their evil way. *God makes no mistakes.*

"Whatsoe'er He tells you, do it,
Though you may not understand;
Yield to Him complete obedience,
Then you'll see His mighty hand.
Fill the water-pots with water—
Fill them to the very brim.
He will honor all your trusting;
Leave the miracle to Him."

As God is "the same yesterday, to-day and forever," it may not be amiss to show how He attracted the attention of the speaker from the last worldly thing she clung to—the secret society. When I entered the Rebekah and Eastern Star Lodges, I had no thought of its rightness. I had never heard of an objection, and I followed in the steps of my minister and presiding elder, thinking very much like a cousin of mine (to use his words), "As there are so many ministers in the lodges, I must think they are all right. Sometimes we get prejudiced on what we do not know." My humbly reply is, If God's word be true, I am wisely prejudiced. "For I am a true lodge-hater, and the friend o' God and man."

Thank God, the educated have no monopoly of the truth, and the Holy Ghost is our supreme Teacher. His teaching on every subject, especially separation, is very comprehensive. We read in the Word, "When He, the Spirit of truth, is come, He will guide you into all truth." Again, the Holy Ghost is given by God to "them that obey Him." Many of the modern preachers are so well educated in theology that, as a preacher was once heard to declare, "We can hold an orthodox meeting without the Holy Ghost."

I was converted at the age of twelve. I grew up to womanhood. Years passed, and still I wore the same spiritual garment. Standing on the threshold of the first standard of Christianity, I had no yearning desire to step out on the second. One must indeed have looked strange to those who had worn many robes of righteousness. You know sometimes fields of grain get blighted. As in the material world, so in the spiritual world. It is those who are spiritually blighted that are willing to become "true to the order."

Thank God for the young preacher He sent to our place eleven years ago. His whole being seemed on fire for God. He talked against secret societies. It aroused the enemy, and the meetings had to be given up. He then had several cottage prayer-meetings. The Holy Spirit touched me in one of his talks about "praying without ceasing." I thought I would see if I could get into such an attitude as to be in the spirit of prayer. I tried for two days and failed. I didn't realize at the time that there was a fierce battle raging. The third day the enemy was overcome. Talk of happiness! It surpassed anything I had ever realized! The following morning I was hardly awake before I asked myself, "I wonder if I can be as happy to-day as yesterday?" The answer came at once, "I can do all things through Christ which strengtheneth me." Again I asked myself, "I wonder if I can be so peaceful as yesterday?" and the message came, "I will give him perfect peace whose mind is stayed on Me." I knew the message came from the throne (not the last I have heard, praise the Lord), for I was too ignorant of the Bible to adapt them, and moreover, I did not know if the last message was in the Bible. Upon searching I found it, though it had come to me in the first person. Glory to God, He had shown Himself in a new light to me!

The young minister stayed in the vicinity several weeks. Several times he took me to task about the secret society. I could not see why I should give up the lodge. The shot and the shell that he let fire from God's word didn't touch me. But upon his suggestion, I told him, "I have already left it with God to show me." (I can safely say I didn't bore the Lord to show me.) My eyes had filled with tears while reflecting upon the thought of giving up my lodges, and I summed it all up, "I guess it will never be."

I kept on going to lodge about five months. The last time I acted as deputy and seated the officers-elect in their respective chairs, recited a poem, "What

Bridget Said in the Police Court," and had a royal time. The next week some revival meetings were started. My heart reached out to some boys who had manifested a desire to live for Christ. I asked several of them to call on me. They came and I found them very much in earnest. I said if they liked they might come again Saturday afternoon and bring their Bibles and all the boys that were of the same mind, thinking perhaps I could encourage or help them. They said they had work to do Saturday; how would Saturday evening do? I hesitated, for it was my lodge night (I had no thought I had spent my last night in lodge). I finally thought, it will be only that night. So with reluctance I said, "All right, come in the evening." Now that the boys were coming, how was I to teach them of the Way, the Truth and the Life? I saw at once my deplorable ignorance of God's word; I saw my helplessness and my weakness; and I thought of Him who had said, "Come unto Me, all ye that are weary." I took my Bible and picked out a lesson such as I thought would encourage them; when through with the lesson, the talk and the prayer, the boys were asked if they would like to come again? They heartily assented.

Viewing the nine boys, from eleven to fourteen years of age, seated around a table with their Bibles, with as much decorum as if in church; and when upon their knees, each one sending up his petition to God, I felt I had God's approving smile. The meetings continued for six months, with every boy present as regularly as the week came around. When sickness in the family caused me to give them up, I felt I had had a blessed experience with my Heavenly Father.

During the long term of sickness I studied my Bible with renewed vigor, and I obtained *many* links of evidence that a CHRISTIAN should be free from *all* worldly entanglements, with not a margin left them to cater to the deceptive secret society. If I followed after any human being, it must have been Jeremiah of old, for I ate the Word and wept for joy over the light that was streaming in upon my soul. "Be true to the principles of the order" had lost *all* its sweetness. A new song had been put in my mouth. Christ had filled every nook and crevice of my soul. I could say as did the Psalmist, "As the heart panteth after the water brooks, so panteth my soul after Thee, O God."

Up to this time, as far as I knew, I was the only person in existence who had left the lodge for Christ. When one stands alone in a community against the masses, they feel that they need a good support; and I had found it. I never felt my weakness so that I thought of returning to what I had delighted in —the lodge. The more I studied the stronger I became; and what was my joy, a year after I left the lodge, to learn of the *Christian Cynosure*. I wrote for a sample copy, and lo and behold, I found I was not the only person in existence who had become peculiar for Christ! That was delightful to me! The Lord has just such lovely surprises for those who will serve Him in spirit and in truth. I found that Moody, whose teachings I loved; President Blanchard, of Wheaton College; ex-President Finney, of Oberlin College; and others, men of thought and intelligence, men of God, who are searching out the deep things of life,—that even I was right in harmony with them; not through any wisdom of my own but through the wisdom of God in His Word. Surely God's Word was "a lamp unto my feet and a light unto my path." God, who breathed into man the breath of life and man became a living soul, breathed into the Scriptures a life-giving power.

I find that very few Christians who are in the lodge care to know anything against it. As a writer puts it, "If ever the devil distinguished himself, it was when he designed, organized and systemized a power that shall forever hold its votaries in the bondage of darkness." Thank God, in Christ there is no darkness.

Moody said, "To be a successful Christian, you need to understand the wiles of the devil." The devil was a liar at the beginning. With that same deception he seeks to impress those who are on the

broad road to destruction, that to go in the narrow road is to take away their pleasures, their happiness, their lawful gratifications. But blessed be the Father, He only takes away our foolishness, our weakness, and the qualities we ought to spare.

Satan has counterfeited every good thing God has raised up for the spread of the Gospel and the salvation of man. God raised up true prophets: Satan opposed them with false prophets. God sent His Son to redeem all mankind: the devil has raised up many anti-christs, and there is one yet to appear, "who opposeth and exalteth himself above all that is called God, or that is worshiped." Christ founded the Church: Satan counterfeits the Church of Christ through the Lodge. Look at the countless religions to draw men from the religion of Jesus Christ! With most of us, our lives started out with a deception —that of Santa Claus—a monstrous usurpation of the Holy Child Jesus, which is a sacrilege and a falsehood, approved of in ninety-nine Sunday Schools out of every hundred throughout the land. Our childish imagination was aroused to the fullest extent with stories of a funny, jolly old man, with a snowy beard, riding to the tops of houses and climbing down chimneys to give presents to good little boys and girls; a deception of the enemy, that the child's mind may not dwell on the story of the Christ-child, but upon the god of pleasure. Ask the child, on Christmas day, in whose honor the day is celebrated, and will he not answer, "Santa Claus"? Let us look to it that the god of pleasure does not appease the cravings of our immortal soul which God has made in such a way that it cannot be satisfied with anything short of Himself.

What has been the result of my breaking the yoke of bondage with unbelievers? Had I not been obedient, I cannot depict the unutterable loss to my soul. One writer says: "He that stands with one foot on a rock and the other foot on a quicksand will sink as surely as he that hath both feet on quicksand." The stake is indescribably tremendous, for it involves my eternal destiny. He says He will be a "Father" if I make the separation. I was obedient. His promise has truly been verified, yea, a hundredfold. He has filled every longing and need of my being. He is my Counselor, my Guide, my Teacher, my Helper, my Friend, my Physician, my all in all. Moody, that Spirit-filled man, had it right when he said, "If you want power with God, come out from the secret society."

How can I do otherwise than
Count all loss but gain,
Such a friend to obtain.

Think, will you, of Christ's right of demand when He comes to one with a command like this, "Be ye not unequally yoked together with unbelievers." Obedience will revolutionize the whole experience of one's life, if it be responded to rightly. It will result in an entirely new life—a life having renewed force, new vigor. "I will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." The promise is, He will be something more than prior to the separation—a new power. Christ demands but a reasonable service. Blessings come through obedience. If obedient, men may say, "You make a mistake," "You are narrow," "You do not catch the spirit of the age"; but one of the greatest of men said: "If I yet pleased men I should not be the servant of Christ." If we are ridiculed, let us take no notice of it, but summon all our energy in the race for Christ. Laying aside all the weights that would hinder, let us "run with patience the race that is set before us."

"Lead me, yea, lead me deeper into life,
This suffering human life, wherein Thou liv'st
And breathest still, and hold'st Thy way divine.
'Tis here, O pitying Christ, where Thee I seek,
Here where the strife is fiercest; where the sun
Beats down upon the highway thronged with men
And in the raging mart. Oh, deeper lead
My soul into the living world of souls
Where thou dost move.

"But lead me, Christ divine,

Where'er Thou will'st, only that I may find,
At the long journey's end, Thy image there,
And grow more like to it."

FRIDAY AFTERNOON SESSION.

SECEDERS' CONFERENCE

Mr. E. Y. Woolley, assistant pastor Chicago Avenue church, spoke as follows:

My connection with secret societies commenced when I was a lad of perhaps ten years, when I was one of the charter members of a great organization which never had but one lodge, called the "Black Night Hawks of the Bloody Heart." My companions were a dozen other boys of about my own age. We arrayed ourselves with plumes and skulls and crossbones and other millinery, as we had seen our fathers do; and we had our wooden spears and our tin swords, our passwords, grips, signals of distress, and terrible oaths, just like grown men. We met in the loft of a barn, and went out and had fights with the street boys, whom we regarded as being beneath us because they were not in that great and magnificent secret society, and we expelled one unpopular member with great gusto and energy, worthy of a better cause.

E. Y. WOOLLEY.

My next experience in secret societies was in my college Greek-letter society. I thought that society contained the best fellows in the college; and I am not sure, with a few exceptions, of which I am one, that that was not the truth. Notwithstanding, as I look back on that society, I can see now, what I did not see then, that the secret societies of my college were undermining much of the real fellowship, based on character, and much of the true college spirit; and I believe it is the same to-day, as far as my observation goes, in every college where they are a dominant factor.

My next experience in secret societies was when I became a business man and a church member. I was led into Masonry by my friendship for one of the deacons of our church, who was a prominent and enthusiastic Mason. There were many things about the ritual that were repellant to me; and I never took a very great interest in the lodge, and the lodge system; but I did enjoy the fellowship of many of the men. On the other hand, I felt ashamed of the companionship of many men in my lodge—and it was considered the best lodge in the city in which I lived—on account of Masons whose bad reputation was exceeded by their worse character. These men were admitted into the lodge without any objection, because they had the name of being "good fellows."

Now at that time I was a Christian Endeavorer and a teacher in the Sunday school, and full of zeal in church work. I prided myself on being what I called a liberal Christian. I believed in going to the theater, smoking, dancing, and playing cards, and I thought it was a very narrow and bigoted sort of religion which prohibited these things. But about this time I was by the providence of God convicted of sin, and then God in His goodness brought into my hands a printed address of Rev. F. B. Meyer, which led me to surrender myself to God wholly, so far as I knew; to seek first His kingdom and His righteousness, and not to try any longer to serve God and mammon. That night, when I knelt before God and said, "O God, in the name of Christ I ask Thee to stamp upon my heart the words, 'Jesus only,' and on my life, and aims, and ideals, the thought of walking and living with Jesus only—that night the cards, the smoking, the dancing, and the theater-going all passed out of my life, thank God, forever.

But my eyes were not yet enlightened in regard to the lodge. While I did not have any time, inclination, or desire to go, I did not see, what many Christian church-members do not see, that it was my duty to get out of the lodge. I did not see that my influence was standing for the lodge, and that the lodge was directly against Christ and His church. I

did not see that at the time I went to Northfield, in 1897, and heard President Blanchard, for the first time, make a masterly address against secret societies.

I think it was Charles Wesley who said the answer to three questions determined in his mind the success of any religious meeting. The three questions were these: First, Was any one saved? second, Was any one sanctified? third, Did any one get mad? If these are the tests of a successful meeting, certainly that meeting at Northfield, when Dr. Blanchard spoke against secret societies, was a great success; because I got very mad.

I met a Knight Templar there, a minister. I reognized him by his charm, and I was a Knight Templar. He said, "What do you think about that speech?" I said, "I think it is an outrage." He said, "So do I. Let's go and tell Mr. Moody about it." We went, and we had a very brief and earnest argument with Mr. Moody. Mr. Moody held his ground and we held ours, and at the end we were both of the same opinion still. Mr. Moody took the position, then and there, that secret societies were unchristian and evil, and ought to be denounced by Christian people. I didn't believe it; but the seed was sown in my heart, and the Holy Spirit was having a chance to work through the faithful testimony of your President, and He began to put questions in my mind, such as, "Are you following the will of God in remaining in the lodge?"

Now, I did not want to get out of the lodge for two principal reasons. In the first place, I believed I would lose a great many friends of mine, who were lodge-members, if I got out. In the second place, I was a business man, selling to the factories throughout the country machinery used in the handling of cotton; many of the treasurers, superintendents, managers and overseers of these cotton mills were Masons; and I was afraid it would interfere with my business if I got out—that I would lose some of my best customers, who were enthusiastic Masons.

But I did want to follow the will of God, and I prayed to God that if it was His will for me to get out of my secret societies He would make it very plain. I remember one night praying to Him to give some marked sign by which I would know, without peradventure of making a mistake, that it was His will I should get out.

I want to say, in passing, that these two objections I had to getting out, were false objections. They never materialized. They are false enough to have been given by the father of lies himself. I never lost a friend worth having—a friend who had backbone enough and a heart big enough to be worth having—by getting out of the lodge. And I never lost a customer, so far as I know, or a dollar's worth of business, by getting out of the lodge. Some of my best friends and customers were themselves very ardent Masons. I told them frankly just what my position was. Some said, "I respect you for it." Others said, "I wish I had the grace to go and do likewise."

Now, after that night when I prayed to God to give me a sign if it was His will for me to get out, the next day I was on business in Boston. I took my lunch, and passed down towards my office, past the Parker House, in front of the City Hall, to Water street, when, without knowing why I did it, I turned around, retraced my steps, and went up Tremont street, past Park street church, and there on the bulletin board I saw, "A Christian Conference Regarding Secret Societies; Speakers, Rev. A. C. Dixon, D. D.; Rev. James M. Gray," and others whom I well knew. I looked at my watch and it was just the hour for the meeting to commence. I went in; and what I heard at that meeting, and what I bought at the literature table and read myself, written by President Finney, Joseph Cook, A. J. Gordon, and other men of God, convinced me, beyond a doubt, that men of God, led by the Spirit of God, did the Lord's will when they denounced and spoke out against secret societies. I took it that that was God's answer to my prayer, and that night I mailed withdrawals from every secret organization of which I was a member, including my college fraternity. I am ashamed to say that I was a Shriner, though not in good standing, because

I must confess that the only meeting I had ever attended was the initiation; and the coarse horse-play, buffoonery, revelry, debauchery, and drinking of that first meeting was too much for me. I never went back to the Shrine.

In conclusion I want to say this: My boys' society, my college society, and the society of my manhood, all agreed, as I look back upon them, in bringing about three deleterious results. In the first place, they make class distinction, caste, social divisions, etc. In the second place, they limit the Lord's command, "Thou shalt love thy neighbor as thyself," to "Thou shalt love a *lodge member* as thyself." In the third place, these lodges yoke one in the ties of brotherhood to men of bad character, to unbelievers, and sometimes to criminals. A Christian man has no business to be tied up with such persons. The Spirit of God impressed this scripture upon my heart in those days when I was fighting that fight, and I believe no man can get around that one passage, inspired by God: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? * * * Come out from among them, and be ye separate, saith the Lord" (II. Cor. 6: 14, 17).

Mr. W. H. Boles, of Christopher, Ill., spoke as follows:

I went into the Freemasons and the Oddfellows when a very young minister in Marion, Illinois, the county-seat of Williamson County. I was persuaded by a good man, my father-in-law, a good friend of mine, who has been such for thirty-one years, and by an uncle of my wife, that it would be a good thing for me to go into these lodges, that I might get hold of men and bring them to Christ. I did not know anything about the lodges, so I went in. I went in with pure motives; I was honest about it; I saw good men in, and I went in with that idea of things. My experience was the same as that of a good many who have spoken here this afternoon. There were things which were revolting to me as I passed along. I took all the degrees of Oddfellowship, and all of the "ancient" degrees of Freemasonry. Old Father Hubbard and Hon. Roy Goddard, now president of the Fort Dearborn National Bank of Chicago, were the team that took me through most of the degrees of Ancient Freemasonry. When I went off to the university I did not have time, as a student, to attend these lodges. I took my demit from the Freemasons. I allowed my membership in the Oddfellows to drop, because at the time I was not able to pay my dues. I attended the Freemasons' lodge every once in a while, but I have not been in an Oddfellows' lodge for thirty years, from the day I was initiated to the present.

W. H. BOLES.

I wish to state what caused me to leave the lodges. I was located in the city of Topeka, Kansas, as a missionary under our United States Board; I had charge of the mission of our church in that city. My wife has always been opposed to secret societies, and when it was announced that Rev. J. P. Stoddard and Mr. S. E. Starry would speak on secret societies, she said, "I want you to go to that meeting; they are going to expose Freemasonry," and she told me she had got hold of a book that she had been thinking of showing me, for a long time, but, said she, "I was a little afraid you would not like it." She said, "I can give you most of the signs and grips and bywords (she called them); and I want to see if I am right." I said, "We will go;" and we went. The meeting was held in the State House, and a great congregation assembled, filling the room to its utmost capacity. Mr. Stoddard exposed Freemasonry, from the Entered Apprentice degree up to the Master's degree; and he and Mr. Starry "raised" a man from the dead level to the perpendicular, and went through with the whole thing. Mr. Stoddard said, "I challenge any Mason in this audience to change a single jot or tittle, or line or word or syllable, of all these

grips and signs and secret work as I have given them to-night." That was astonishing to me. Colonel Norris, proprietor of the Fifth Avenue Hotel, an old soldier, rather a wicked man and a drinking man—he was "half shot," as the expression goes, that night—he was a Royal Arch Mason, and he and I had talked over Masonry quite a good deal together, just merely to be talking. He was in the audience, and he attacked those men and made a fiery speech. He said, "These men ought to be dragged out of this town." (Two or three men were rising up.) "We are the men who can do it." They began to gather, and there was trouble there. I could not stand that. It is not my nature to see men imposed upon. So I jumped upon a seat by the side of my wife, and I said, clapping my hands, "Let me have your attention a moment." I said, "Colonel Norris, I am surprised at you, an old soldier, that marched to the front of the battle, by the side of my father, in defense of human liberty and human right, and in defense of the Constitution—I am surprised that you should try to shut off free speech. I am a Royal Arch Mason, but I can't stand the like of this, this thing of talking about bloodshed, and I won't have it for a minute, if I can prevent it." I quieted that crowd. I do not know whether I prevented bloodshed or not, but I want to tell you my blood boiled. I turned to my wife, and there in the presence of the crowd I kissed her and said, "God bless you. Good-by to the lodges forever." I have never had anything to do with them from that day to this.

I want to say to you that I never got fully converted until to-day; I mean on one point (there are a whole lot more points to get converted on; we can get converted every day of our lives). When Brother Blanchard got off all that secret work last night I trembled. I said to myself, and you know I said it in my speech, that I could not give away these things; but whenever the Lord tells me to do anything I can do it. I did not know that the Lord ever told me to do this. I was told this afternoon to read Lev. 5: 4, 5: "If a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing."

"Whatsoever it be that a man shall pronounce with an oath, and it be hid from him"—that is all that Masonry is; when you take the obligation of the Entered Apprentice degree, you swear you won't give away any of these things, and yet you don't know what they are. I never saw that before. Then, "when he knoweth of it"—that is, if he afterwards finds it out—"then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing."

I make my confession now. Now I am free to give away anything I want to. I have been wanting to for thirty years, and didn't know the Lord wanted me to do it. Now I am free. I have been made a freer man to-day than I ever was in my life. So I just want to render this little tribute to Rev. J. P. Stoddard, who was on the picket line as one of the vanguards of this country. I heard him in 1885. I have tried to get hold of that old man from that day until this. I just happened to meet Brother W. B. Stoddard, and he looked so much like the old gentleman that I asked him if he were the man. He said, "No, it was my father." I want to tell you, of all the men I have met at this Convention, there is none whose acquaintance I prize so highly, on that account, as W. B. Stoddard's. His father started me in the right road when I was a young man. The importunities of my wife, the earnestness with which she pleaded with me, and that meeting which she led me to—or, rather, the Holy Spirit led me, through her—I am thankful for to-day; and also for this passage of scripture that our brother showed me and which I never saw the application of before; I have read it and re-read it, but it never came home to me before. How we permit these scriptures to be read by our voice and yet we do

not gather up the sweetest strains and let the love of God and the Spirit of the Lord travel up and down the corridors of our souls, lifting us into the real truth and service of our God!

Mrs. J. W. Stevens, of Chicago, spoke:

When I was converted I was a member of the Rebekah lodge here in Chicago. I was Past Grand in the lodge and Noble Grand of the degree staff. I have never felt led to go to the lodge meetings after I was converted. One of the Rebekah sisters came to me and said I was doing very wrong in staying away from the lodge; that I could do a great deal of good by going; and she tried to persuade me to go and give the unwritten work, which I had been doing in the different staffs. I told her no; I felt that I should be doing wrong. I said, "God has done nothing in secret, and I must not." I told her I did not feel that I would be obeying God to go; and so I refused to go. They were very much displeased with me, and some of them became my enemies; but I stood with God; that is what I am trying to do day by day, and what I think we ought to do.

R. R. Dunlap, of the Moody Bible Institute:

I hold a rather unique position. I do not know any man that ever left the ranks of one organization, the Fraternal Order of Eagles. I was converted about a year ago, when I definitely and positively gave my heart to Jesus Christ, after listening to talks by my pastor in Atlanta, Georgia. In one particular case he referred to secret societies, and he pictured the truth by telling the story of the Good Samaritan.

I promised my God that I would give up my membership in the fraternal organizations, because I do not see how a man can follow in the footsteps of Jesus Christ and not do so. I gave them up, and to-day I thank God for it.

The President of our country, the so-termed Isaiah of the twentieth century, belongs to the Eagles, who are stronger than the Masons, perhaps. Nobody but saloon-keepers and professional sports are eligible to membership. All the politicians throughout the country belong to it. It is an organization which to-day is sapping the vitality of the government in this country.

The other organization which I belonged to was the United Commercial Travelers. It is patterned after the Order of Elks, and is stronger than the Elks to-day.

I maintain my insurance in one organization, and I am going to settle the question with God, as to whether I ought to do so or not. I am of the opinion, somewhat, that I should not. I thank God that I have a minister down in Atlanta, Georgia, that had the courage and strength to stand out boldly and fearlessly and denounce secret organizations as they deserve. I now stand with my little wife, and give her the honor that should be bestowed upon her, and such attention as a man should do. I thank Jesus, not only for my conversion and salvation, but that my eyes have been opened in regard to secret societies.

EXTRACTS FROM LETTERS

Read at the Annual Meeting.

Mrs. M. M. Burnap, Touchet, Washington, writes: "I request that you express to the assembled friends my fullest sympathy in the Cause; and they may rest assured my constant thoughts and most kindly interest will be centered on those two days of their hard work and brave endeavor; and although I am not a widow, please accept the enclosed 'mite' as a free-will offering of regards."

Carry A. Nation, Washington, D. C., writes: "I am sorry not to go to your Convention. Will try to be present next year. O this idolatry! We will do with our might what our hand finds to do."

Thomas P. Hitchcock, Temperance, Mich., writes: "From my youth I have been anti-slavery, anti-secret and anti-liquor (or Prohibition), and see at this late day no reason for removing the 'ancient landmarks.' Elder Baird, of Pennsylvania, and D. P. Rathburn, of New York, and President Jonathan

Blanchard, were the first workers in the anti-secret cause that I knew. Since that day Rev. J. P. Stoddard and his son, Rev. John Lexington, Pres. Charles A. Blanchard, Edmond Ronayne, and a host of others not less worthy, have bearded the lion in his den, and are to-day privileged to behold a more favorable outlook than for many years past."

Rev. J. A. Richards, Fort Scott, Kans., writes: "I am eighty-three years old and am glad to bear my testimony to the truth. More than ever, I realize that the whole system of Secrecy is from the bottomless pit, and embraces open doors to all evil."

Mrs. Ella M. Gibboney, Philadelphia, Pa., writes: "Your announcement of the coming Convention received, and I wish it were possible for me to attend. The last few numbers of the Cynosure have been specially helpful. Dr. Blanchard's letters are to the point. The great need is to reach the ministers and young men with such knowledge, before they step in the dark into the lodge. I think if more who have come out from the lodges would testify, it would do so much good; but I notice that many, who seem to lose their interest, never attending the lodge, yet keep very quiet on the subject. I wish you Godspeed in the cause of right against might."

Rev. and Mrs. W. O. Dinius, Monohan, Wash., write: "We received your kindly invitations to attend the Annual Meeting, but were just leaving for our son's lovely home on the beautiful banks of Lake Sammamish, six miles east of Seattle, and find it impossible to attend. We wish you one of the best meetings the Association ever had, and pray for its success against the devil's masterpiece of iniquity, viz: the lodge.

"Give our love and esteem to all the dear workers, and especially remember us to Elder A. G. Johnson, of Huntington, Ind. May God greatly bless the dear, good Christian Cynosure, is our constant prayer."

Rev. S. P. Long, Mansfield, Ohio, writes: "The devil never made a better hit than when he started a campaign to make preachers believe they would get more influence if they joined these lodges. How can we blame the laymen for having followed their under-shepherds? And what a curse must lie on the shoulders of these hirelings who insult the Holy Spirit by worshiping in these Christless institutions! Even the christ of the highest degree of Masonry is not our Christ. It does not require a number of godless oaths, and much money, to come to our Christ the Son of God.

"I am due to lecture in Springfield the 21st, but enclose a small donation, wishing you God's blessing."

Rev. L. G. Almen, St. Peter, Minn., writes: "I assure you that I am with you in spirit, wishing and praying that the Lord may bless the work of our Association everywhere and especially guide and enlighten the officers, members, and lecturers, who will assemble at the Convention, so that their deliberations and decisions may bring great results of glory to God, and liberty from the chains of darkness to thousands."

Rev. Alexander Thomson, Saugatuck, Mich., writes: "I send my greeting and affirm my interest in all that the N. C. A. stands for. I have never wavered in my views, since I sat as a member of the N. C. A. Board of Directors. All my experience in the ministry has been in one direction, convincing me of the power for godlessness of the whole Lodge System. I am not saying that there are not good Christian men in the lodges. I have found them; and if all in the lodges were not Christians, there would be few, in our day, in the kingdom on this earth. But it is not the lodge that makes them what they are; rather they are Christians in spite of it.

"I have some thought of writing a series of short articles for the Cynosure, giving some of my experiences with the lodges during my ministry; but at present I have an attack of my old nervous headache, and will not do much literary work."

Rev. Dr. H. H. George, Beaver Falls, Pa., writes: "I would be glad to give my presence and testimony to an uncompromising opposition to the entire fraternity system. It is wrong in purpose, plan, effort, and results. It breaks family confidences, creates strife in neighborhoods, corrupts politics, sways courts, poisons churches, deceives and damns immortal souls with a show of religion when it has none."

Additional letters were received from the following members of the Association: Mrs. C. C. Shaw, Tiffin, Ohio; Eld. A. B. Lipp, Stahl, Mo.; Eld. J. S. Baxter, Afton, Iowa; Samuel Morrison, Philip, S. Dak.; Elizabeth Fahs, Olney, Ill.; Rufina Fry, Ligonier, Ind.; Rev. W. F. Cochran, Plainfield, Ill.; Rev. H. P. Gray, Russell, Minn.; R. M. Stevenson, Siloam Springs, Ark.; J. A. Conant, Willimantic, Conn.; Rev. J. S. McGaw, Morning Sun, Iowa; Rev. S. F. Sprunger, Berne, Ind.; Rev. A. G. Johnson, Huntington, Ind.; Geo. Windle, Mt. Morris, Ill.; Mrs. Emma Whitham, Pontiac, Ill.; Julia A. Reed, Onsted, Mich.; Rev. John W. Brink, Muskegon, Mich.; F. A. Wood, Wheaton, Ill.; Hedda Worcester, Stillman Valley, Ill.; A. D. Cline, Pikeville, Ky.; J. C. Berg, Scottdale, Penna.; Rev. J. P. Stoddard, Boston, Mass.; Mrs. Anna E. Stoddard, Boston, Mass., and Prof. A. Mellander, Chicago, Ill.

Rev. Milton Wright, Dayton, Ohio, writes: The advocates of antisecrecy principles do not fail in argument and convincing power. The real difficulty is found in the fact that the majority of men—and even of Christians—are indifferent to the rightfulness or wrongfulness of anything supported by wealth and numbers. With them the vital question is not whether anything is right and pleasing to God, but whether it is passable and respectable among men. This attitude of public sentiment has been the chief obstacle to every wholesome measure against intemperance and against slavery. It is now the forte of opposition to antisecrecy reform. And this spirit of moral indifference holds agitation to be a chief offense against society. Like the demoniac, it cries: "Let us alone! What have I to do with thee!" The labors of our Association need to be largely directed to overcoming this moral indifference. But for this obtuseness of the public conscience, the work of the Association would be easy.

E. Ronayne, Harrison, Ark., writes: "The May number of the Cynosure has come to hand, and as usual it is brimfull of excellent things; the letter of President Blanchard, as always, holding the first place. Looking over the Program for your forthcoming Annual Meeting, it occurred to me that perhaps I ought to write you, and to suggest that it be made very prominent in all the addresses and discussions of the Convention, that Freemasonry and all its brood of minor secret societies not only reject and deny the Lord Jesus Christ as man's Redeemer, but actually set themselves up as saviors in His stead, teaching and alleging that strict obedience to the vows, obligations, oaths and precepts of the different orders is all that man needs to free him from sin and fit him for the abode of the blessed in 'the grand lodge above.' That is what Masonry teaches, and what Odd Fellowship, the Knights of Pythias, and all the other alleged secret societies, teach. Jesus is absolutely rejected, and secretism, ceremonies, and a pretended loyalty to lodge precepts, are substituted in His stead. God has set forth Christ Jesus to be a Mercy-seat for man through faith in His Blood (Rom. 3: 25) and 'neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved' (Acts 4: 12).

"I don't think it is generally known, even among Christian people, that the question of SIN has been forever settled on the Cross, and that the only question between God and man, since Pentecost, is that of SON. 'Now once at the end of the ages,' Paul says, 'hath He (Christ) appeared to put away SIN by the sacrifice of Himself' (Heb. 9: 25, R. V.). Christ Jesus 'has by Himself made purgation of sins and is set down at the right hand of the Majesty on high' (Heb. 1: 3,

Douay Ver.). The question of SIN, therefore, shall never again come up as between God and man; and hence the only question to be settled, since Pentecost, is that of SON, and so denying and rejecting the Lord Jesus as God's only remedy for man's lost and ruined condition is simply rejecting and denying the only Living and True God and setting up in His stead a false, mythical god, equal to that found in the very worst form of heathenism.

"The Lord Jesus Himself declares, in John 5:23, that 'all should honor the Son, even as they honor the Father: he that honoreth not the Son, honoreth not the Father, who hath sent Him.' Freemasonry, therefore, and the entire system of secretism, so-called, is surely the worst and most pernicious system of idolatry that the modern world has ever seen—worse than Romanism even, and only equalled by the idolatry of Israel and Judah in their gloomiest days of iniquity and rebellion against God.

"I would have these points (enlarged upon and elaborated), as strongly set forth as possible, all through the meetings; and alongside of these I would drive home to the very quick of secretism, that our modern lodge-rooms are an exact counterpart of 'the high places' of Judah and Israel, as spoken of in such terms of utter condemnation in the second books of Kings and Chronicles. Some of the speakers will doubtless show the absolutely illegal character of the oaths and obligations of Masonry, as being contrary both to the law of God and to the law of the land; but I would have the points mentioned above to constitute the key-note of the entire Convention.

"Being 'gathered together unto His name,' may the Lord abundantly bless your meetings. May the Holy Spirit preside, and may He take of the things of Christ and show them to you all."

My Reasons for Leaving the Lodge.

Mrs. G. D. Blackman, Portland, Mich., writes:

"First. I did not have the time to attend the meetings.

"Second. It seemed so hard to always have the money in hand for assessments.

"Third. I was disappointed in the lodges, as I really believed them to be Christian organizations and for the uplifting of humanity. I did not find it so.

"The fourth and greatest reason is, that the Lord did not bless me when I attended the lodges. I am glad I am out of them all."

A Seceder's Testimony.

Rev. W. L. Freese, Portland, Mich., writes: "I am more and more convinced that the secret-lodge business is the antichrist of the present day; from the fact that those who belong to the lodges put the church on a lower plane than the lodge, by saying they have all the religion in the lodge they want, thus admitting that they are satisfied with a low grade of morality, to say nothing about Christianity.

"May the Lord help some of the good, honest souls in the lodges to get out, and get the straps of secrecy off, and do good work for the Master."

MASONIC OATHS IN COURT RECORDS.

These oaths and penalties were the subject of inquiry by courts and legislatures after the Morgan Abduction, and there can be found at least the Blue Lodge oaths in Wendell's Report, Vol. 13, pages 9-26, of the New York Statutes.

Luzerne, Iowa.

God's choicest blessings in the fight against the abominable lodges. May many a soul be captured and placed under the leadership of our Lord Jesus!

(Prof.) A. T. Landsmann.

There is one thing about a pin-wheel, it is impelled by its own fire, whirls in a circle and is soon burnt out. And there are men that remind us of pin-wheels.

Many, indeed, think of being happy with God in Heaven; but the being happy with God on earth never enters their thoughts.—John Wesley.

The morbid soul should remember that it will never find sunshine on the shady side of the house.

A SCRIPTURAL STUDY OF SECRET SOCIETIES

I

They are of the World, from which Christians are required to separate.

Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? or what part hath he that believeth with an infidel (unbeliever)?—II Corinthians 6: 14, 15.

Have no fellowship with the unfruitful works of darkness, but rather reprove them: for it is a shame even to speak of those things which are done of them in secret.—Ephesians 5: 11, 12.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.—Psalm 1: 1.

What agreement hath the temple of God with idols? for ye are the temple of the living god. * * Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.—II Corinthians 6: 16–18.

II

Secret Societies spring from distrust of God, which is sin and the source of much evil.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.—Luke 12: 32.

Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. Take therefore no (anxious) thought for the morrow.—Matthew 6: 33, 34.

My soul, wait thou only upon God; for my expectation is from Him.—Psalm 62: 5.

Trust in Him at all times; ye people, pour out your heart before Him: God is a refuge for us.—Psalm 62: 8.

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.—Isaiah 41: 10.

For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.—Isaiah 41: 13.

I love the Lord, because He hath heard my voice and my supplications. Because he hath inclined His ear unto me, therefore I will call upon Him as long as I live.—Psalm 116: 1, 2.

III

One cannot unite with these Societies without disregarding the example and violating the commands of Jesus Christ.

I have given you an example, that ye should do as I have done to you.—John 13: 15.

I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.—John 18: 20.

There is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.—Matthew 10: 26, 27.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matthew 5: 16.

Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.—John 3: 20, 21.

IV

One who loves Lodges will not only unite with the World, distrust God, and disregard the example and commands of Jesus; but he will care little or nothing about the Church of God, and will also share (if he attends the Lodge) in the worship of Demons.

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.—Luke 16: 13.

Choose you this day whom ye will serve: * * as for me and my house, we will serve the Lord.—Joshua 24:15.

Christ loved the church, and gave Himself for it; * * that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.—Ephesians 5: 25, 27.

No man cometh unto the Father, but by Me.—John 14: 6.

Whosoever denieth the Son, the same hath not the Father.—I John 2: 23.

There be gods many, and lords many; but to us there is but one God.—I Corinthians 8: 5, 6.

They provoked Him to jealousy with strange gods * *. They sacrificed unto devils, not to God; to gods whom they knew not. * * And when the Lord saw it, He abhorred them.—Deuteronomy 32: 16, 17, 19.

But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and the table of devils.—I Corinthians 10: 20, 21.

ANNUAL MEETING MINUTES.

MRS. NORA E. KELLOGG, RECORDING SECRETARY.

The thirty-fourth Annual Meeting and Convention of the National Christian Association, Opposed to Secret Societies, convened in the Chicago Avenue (Moody's) Church, at ten o'clock, Thursday morning, May 21, 1908.

Devotional exercises were conducted by the chairman, President C. A. Blanchard, of Wheaton College.

Minutes of the last Annual Meeting were read by the Recording Secretary. Minutes were approved.

Rev. W. H. Boles was requested by the chair to take names of persons present, in order to obtain a correct roll. Rev. George A. Pegram was appointed assistant secretary, to prepare roll. All persons in sympathy with the object of the Association were requested to consider themselves as members of the meeting.

Mr. J. M. Hitchcock, Secretary of the Board of Directors, gave a characteristic and interesting report of the meetings of the Board during the past year. The report was approved after slight verbal corrections.

Rev. W. B. Stoddard, of Washington, D. C., Eastern Secretary of the Association, gave his annual report, showing eight hundred forty-four subscriptions to Cynosure taken; more than one hundred antisecret lectures given, and above two thousand calls made. The report was approved.

Mr. W. I. Phillips gave Treasurer's report; and also read report of Finance Committee.

These reports were approved.

Committees were appointed as follows:

On Nominations: Rev. Samuel H. Swartz, Illinois; Rev. A. G. Johnson, Indiana; Rev. John W. Brink, Michigan; Mrs. Elizabeth M. Rull, Wisconsin; Rev. J. W. Burton, Ohio; Rev. W. B. Stoddard, Washington, D. C.; Rev. Robert Clarke, Illinois.

On Finance: Mr. George Windle, Illinois; Rev. Joseph Amick, Illinois; Rev. C. C. Hughes, Indiana.

On Resolutions: Rev. Samuel H. Swartz, Illinois; Rev. George A. Pegram, Michigan; Rev. E. B. Stewart, Illinois; Mrs. Julia W. Fischer, Illinois; Mrs. Emma Whitham, Illinois.

In response to call, Rev. Bryant C. Preston, of Muscatine, Iowa, gave an address, and spoke of his interest in the Work, and of our mission to hold up *Christ* and to overthrow those associations and false altars which wean men from *Him*.

Rev. J. W. Burton, of New Albany, Ohio, was called on to give reasons why Christians should organize against any evil. The reasons given, briefly, were: To give information to the public; to agitate. Because most effective work can be done by *organized* effort; the forces of evil are organized, therefore opposition must be concentrated.

In response to call, Rev. William Doyle, Summitville, Ind., and Pres. C. A. Blanchard spoke forcibly to the same question.

Brief addresses were then given by Rev. Samuel H. Swartz and Rev. E. B. Stewart.

On suggestion of Secretary W. I. Phillips, an opportunity was given for any present, who approved of lodges, to speak.

A gentleman questioned the truthfulness of a statement which had been made, earlier in the session, by President Blanchard, that this reform concerns the civil, domestic, and financial interests of every man. The President made reply in the way of illustration. In support of the points of civil and financial interests being concerned, he cited the case, which occurred in the city of Chicago, wherein a criminal of the name of McGarrigle, having been captured and convicted at a cost to the taxpayers, as reported, of about $60,000, was taken by Sheriff Matson in an open buggy some five miles through the streets to a large house, where he was left alone for two hours, to take a bath; during which time he was fleeing to Canada. He made good his escape. McGarrigle and Sheriff Matson were both Knight Templar Masons. As showing the effect of lodges in the sphere of domestic interests, President Blanchard told the experience of a

woman who was employed as a servant by his pastor, Rev. Mr. Wise. This woman, with her husband, had lived in Evanston, Ill. They had a happy home, and were in prosperous circumstances. The husband was persuaded to join the Masonic lodge. As a result he lost interest in his home, and finally, after borrowing all the money he could and mortgaging the home which covered his wife and child, he fled the country. His wife never heard of him since.

After notices were given by the General Secretary, and prayer by Rev. Robert Clarke, the convention adjourned until two o'clock p. m.

Thursday Afternoon.

The Convention convened with President Blanchard in the chair.

Rev. Helmer T. Smidt, of the Presbyterian church, Chicago, offered prayer, and music was furnished by the Moody Institute Ladies' Quartette.

Minutes of morning session were read and approved, and a collection taken, after which the printed program was carried out by Mrs. Elizabeth M. Rull, Mrs. Amanda Smith, Mrs. Frances C. Blanchard, and Rev. Mary L. Moreland, and we are glad to know that their addresses will appear in not distant numbers of the CHRISTIAN CYNOSURE.

Notices were given, and a closing prayer offered by Rev. George Bradfield, office editor of "The Free Methodist," Chicago.

Thursday Evening.

A large and enthusiastic audience listened to Mr. W. H. Boles and Pres. C. A. Blanchard. Their addresses will appear in the CHRISTIAN CYNOSURE.

Music was furnished by the Moody Institute Male Quartette.

Devotional exercises were led, Friday morning, by Rev. A. G. Johnson.

The Committee on Nominations reported by Rev. J. W. Brink, with recommendations as follows, which recommendations were adopted:

For President, Charles A. Blanchard; for Vice-President, John Groen; for Recording Secretary, Mrs. Nora E. Kellogg; for General Secretary and Treasurer, William I. Phillips; for Board of Directors: Charles A. Blanchard, B. H. Einink, E. Breen, B. E. Bergesen, J. M. Hitchcock, Robert Clarke, George Windle, E. B. Stewart, Ezra A. Cook, William B. Rose, and Samuel H. Swartz; Auditors: J. T. Logan, Joseph P. Shaw, H. F. Kletzing.

The Nominating Committee further recommended, "That there be henceforth as many Vice-Presidents as there are State organizations." After discussion it was voted to refer this recommendation to a committee, consisting of Rev. J. W. Brink and Rev. B. E. Bergesen, for formulation. The report of this committee was adopted as follows:

"1. That in addition to the usual officers there shall be elected at the Annual Convention one Vice-President for every State Christian Association.

"2. Unless in individual cases it is found inconvenient, the Presidents of the State Associations shall be elected to such office.

"3. They shall, personally or by substitute, give a report to the Annual Convention as to matters pertaining to State work."

Moved by Rev. S. H. Swartz, and carried, That we elect the present State Presidents as Vice-Presidents of the National Christian Association, as follows: Rev. L. G. Bears, for Indiana; Rev. F. M. Foster, for New York and New Jersey; Rev. J. S. McGaw, for Iowa; Rev. J. W. Brink, for Michigan; Rev. A. D. Zahniser, for Pennsylvania, and Rev. W. J. Sanderson, for Ohio.

The following were voted into Corporate membership: Miss M. Elizabeth Kellogg, St. Paul, Nebr.; Rev. L. G. Bears, Peru, Ind.; Rev. F. M. Foster, New York City; Mrs. Elizabeth M. Rull, Star Prairie, Wis.; Mrs. A. G. Johnson, Huntington, Ind.; Rev. William Doyle, Summitville, Ind.; Rev. J. W. Burton, New Albany, Ohio; Rev. C. C. Hughes, Owasco, Ind.; Mr. and Mrs. Wilbur S. Orvis, Wheaton, Ill.

The General Secretary read very interesting extracts from letters to the Convention received from members of the Association residing in widely different sections of our country.

A message and greetings to the Convention from Rev. J. P. Stoddard, of

Boston, Mass., was brought by his son, Rev. W. B. Stoddard.

On motion of Rev. B. E. Bergesen it was voted that Rev. W. B. Stoddard be requested to tender the greetings of the Convention to his venerable father.

Mr. W. H. Boles, by courtesy of the meeting, spoke of his book, "Treason in Washington."

Rev. W. B. Stoddard submitted the names of the following as a committee to furnish reports of the Convention to the religious press: Rev. J. W. Brink, *The Banner;* Rev. S. H. Swartz, *Northwestern Christian Advocate;* Eld. Joseph Amick, *The Gospel Messenger;* Rev. B. E. Bergesen, *Kirketidende;* Rev. A. G. Johnson, *Home Mission News;* Rev. E. Breen, *De Wachter;* Mrs. E. A. Cook, *Congregationalist;* Rev. E. P. Kuhl, *The Advance;* Mr. W. H. Boles, *Uncle Sam* and *Christian Standard.*

Mr. J. M. Hitchcock suggested that the Association purchase one or more columns of the Chicago *Daily News,* to publish testimonies of eminent men and other matter in regard to the antisecrecy cause. Sixty-five dollars was subscribed for that purpose.

It was voted that W. I. Phillips, C. A. Blanchard and J. M. Hitchcock be a committee, with power, in respect to securing space in the *Daily News* of Chicago for the testimonies contained in the program of the Convention and other like matter.

On Friday evening Dr. A. C. Dixon delivered an address on "The Ethics of Secrecy," a partial synopsis of which was printed the following day (May 23d) in the Chicago *Daily News,* and which will appear in full in the CHRISTIAN CYNOSURE.

Men of the noblest dispositions think themselves happiest when others share their happiness with them.—Taylor.

Never depend upon your genius; if you have none, industry will supply the deficiency.—Ruskin.

There is nothing like necessity to overcome the inertia of indolence.

SECRETARY W. B. STODDARD'S ANNUAL REPORT.

To the Friends of the Antisecrecy Cause, Greeting:

Your Eastern Secretary is permitted to report in health and strength the Providence that has kept him through another year. In many respects the year just closed has been similar to those preceding. My past experiences have led to greater faith and caused me to venture on new fields, and into enlarged work. The divine promise to supply our need has again proved true. We may well record our thanks as we look to the future.

The obstacles to our work have not diminished. Trials and hindrances come, directly and indirectly; from friends as well as foes. If the real friends of reform could get together, so as to present a solid front to the enemy, their strength would be very largely increased. This cannot be expected with present environments and conditions. We must struggle along, as best we can, with what we have. It is always wise to look on the sunny side. There is surely much to cheer and encourage.

My support from the headquarters has been generous and cordial. I have always found the N. C. A. doing for its agents as well as its means would permit. Shall we not hope that larger means may be provided and the increasing needs met?

It is well known that there is a tendency on the part of some Christians and Christian churches, to get rid of the antisecrecy cross, and seek the more popular way. Cross-bearing Christians are now, as usual, in the minority. Yet I am glad to report that in the Eastern field there are still more calls than I can answer; more open doors than I can enter. Does the enemy come in like a flood? God raises up His standard. Good men and women are asking help to withstand this foe. Churches whose interest and concern in this matter has not been what it should have been, are being aroused. German Baptist Brethren, Mennonite, and other similar church bodies are feeling more the need of our help; perhaps

because they note the departure of some son or daughter entrapped by the enemy's snares.

The number of schools open to my message is not less than in other years. Some of the friends I meet in travel, date their interest in our work to some school hearing of years ago. Surely the antichrist of the Lodge should be made prominent in all Christian schools.

Revival meetings have been utilized in giving out the light. The saying, "Strike while the iron is hot," is good for us to remember. When people are aroused, there is special opportunity for good impression. There is always something wrong with the individual or church that refuses to welcome antisecrecy light when properly presented. I have been glad to note that some who with hesitation allowed reference to the Lodge during revival meetings, now readily consent, and even solicit such help.

The number of lectures invited by Lutheran friends is increasing. As my acquaintance grows, pastors become more trusting, and gladly introduce the N. C. A. representative to their people. Many feel that an outside presentation of truths they have always taught, confirms the same in the minds of those who hear. Then, the specialist, of course, can treat the case as the generalist cannot. The old chart, that has served so many years, is still popular in such presentation.

It has been my privilege to address 191 congregations during the year, antisecrecy messages being delivered to more than one-half. Collections, aside from moneys given for the expenses of the State Conventions, amounted to $251.55. My expenses have been as follows: meals and lodgings, $157.25; railway fares, $336.34; postage, $10.25. While expenses have increased, collections have not been as large as in some years. Inability to secure permits on the railroads quite materially increased my expense in travel. The number of Cynosure subscriptions secured is 844. The estimated number of calls, 2,355. Conventions for Ohio, Indiana, New York-New Jersey, and Pennsylvania, have been held and duly reported to the Cynosure. Each contributed its share to the general good. Fields unvisited for years have been reached; the claims of Christ, as opposed to the lodge enemy, presented; many souls brought to a knowledge of new truth; and a blessing received as I have sought to be a blessing to others. My belief in the ultimate triumph of righteousness is unshaken. If allied with Christ, we shall surely march on to ultimate and eternal victory.

W. B. Stoddard.

SECRECY OUR GREAT EVIL.

President Eliot says it Characterizes All Our Public Affairs.

Special to the New York Times.

Cincinnati, Ohio, April 22.—"The great evil in American governmental affairs, from Washington down to the small cities and towns, is secrecy," said President Eliot to-night while addressing a large audience.

"It characterizes the determining action in all formal action. The trouble lies in the fact that, while there may be a semblance of publicity, the real determination is made out of sight."

ITALIAN MASONS IN MASSACHUSETTS.

An Italian tailor who came to this country from Naples, Italy, about twenty years ago, was, for about ten years, in business in New York. Since then he has been in Springfield, Massachusetts. Italy lodge, of New York, made him a Mason, and he has always wished for an Italian lodge in the city to which he removed. His wish is likely now to be gratified, for an application for a charter has been filed with the grand lodge of Mr. Rugg's jurisdiction.

English-speaking Masons allowed their recommendation to accompany the application. Seven charter members were ready to start the lodge, and the enthusiastic Springfield tailor is sure that the number can be swelled to fifty by collecting Italians into this new lodge from various places in the State. He himself has taken the 32d degree, but five of the seven have not gone beyond the Blue Lodge.

Men should be judged by actions and not by appearances.

TREASURER'S ANNUAL REPORT.

National Christian Association.

From May 1, 1907, to April 30, 1908.

RESOURCES.

Real Estate—		
Carpenter Building	$15,000.00	
Minnesota	540.85	
Bills Receivable	6,939.00	
Merchandise on hand—coal, etc.	71.11	
Subscriptions due on Cynosure	133.63	
Christian Cynosure	2,000.00	
Books in stock	1,113.05	
W. H. Fischer, Trustee	8,300.00	
Fixtures	381.15	
Publishing Material	785.81	
Reference Library	296.95	
Jaqua Land Contract	220.00	
Tracts in Stock	465.45	
Dawson Farm Interest	5,000.00	
Postage Stamps on Hand	33.06	
Suspense Accounts	1,350.00	
Personal Accounts due	254.66	
	$42,884.72	
Cash on hand May 1, 1908	347.68	
	$43,232.40	

LIABILITIES.

Annuities—		
Capwell	$ 30.00	
Smith	200.00	
Johnson	100.00	
Ohio	1,000.00	
New York	1,200.00	
Michigan	300.00	
Woodward	50.00	
Sundry Funds—		
Cynosure Extension	$ 4.27	
Ohio Endowment	1,160.00	
Pennsylvania Endowment	100.00	
Theological Seminary Fund	2.20	
Personal accounts payable	64.02	
Cynosure subscriptions paid in advance	998.31	
	$5,208.80	
Capital Account, consisting of the Eastern Annuity, General Endowment, Carpenter Building, etc.	38,023.60	
	$43,232.40	

FINANCE COMMITTEE'S STATEMENT.

To the National Christian Association:

The undersigned, members of the Finance Committee, have examined the books of your Treasurer, W. I. Phillips, up to April 30th, 1908, inclusive, and find that they are correctly kept, and that there are vouchers for all expenditures. We also find that securities are on hand as stated in the annual report of the Treasurer.

We have also examined the report of Wm. H. Fischer, Trustee of Annuity Funds, and find the same to be correct and in accordance with the books of the Treasurer.

Ezra A. Cook,
H. F. Kletzing,
W. B. Rose,
Finance Committee.

The editor of the *Wesleyan Methodist*, in commenting on the crimes committed by the "Black Hand," asks this very pertinent question: "Just what gives it such power for evil? Could its members commit such dastardly crimes and go unpunished if these two factors were left out, that of secrecy and the pledge to protect each other?

"If it is these which makes the Black Hand such a deadly evil why may it not be just as bad when secrecy and the oath to stand by each other, murder and treason not excepted, form the basis of any other secret order?

"We affirm and stand ready to prove that the Masonic order requires its members to pledge themselves to secrecy and to stand by each other, in some of the degrees, murder and treason not excepted, and that these oaths are made binding by penalties as blood curdling as can be framed by any use of words. If they are so bad in the lips of Black Hand members how is it they become so innocent in the lips of Masons? The Morgan and other murders show that they are not innocent anywhere."

Seasons of worldly prosperity are seasons of danger to the soul.

Education is the open sesame of capacity.

News of Our Work.

Our Eastern Secretary, Rev. W. B. Stoddard, left May 26 for Ohio, where he hopes to arrange for the State Convention to meet the last of June. Further notice will be sent the Ohio friends.

MICHIGAN AGENT'S REPORT.

Dear Cynosure:

After my last letter I preached April 19 at Oceana Center and Cedar, both in Oceana County. The people at the former place desiring special services, I gave them Bible readings for nearly two weeks. The work was more intensive than extensive. It was designed principally to help the church, and it did, to which many testified. Quite a number were very serious, and had about decided to come to Christ, when the meeting closed to prepare for quarterly meeting and the W. C. T. U. Convention held there. These special services gave the State Agent more than one opportunity to show the injury of lodgery to the Christian life. These efforts were well received, except by two or three families of lodge folks.

On Sunday, April 26th, I preached at Ferry twice; in the morning, on "Christian Charity versus Lodge Selfishness." I showed not only that the so-called Lodge Charity is not charity, but that it is not good business, since some lodges only pay back about one-third of what is paid in; while others pay much more to some than they pay in, and none at all to those who cannot continue payment of dues from lack of means to meet increased assessments, or to those who cannot pay any more to such an institution from conscientious scruples. The very ones whom God requires us to favor —the really needy—and the conscientious, these receive neither sympathy nor money from the Lodge, a hypocritical institution which many claim is founded on the Bible, and follows its precepts.

I also showed that the churches which tolerate or defend secrecy are usually lacking in charity and hospitality. It made some of the lodge church-members in Ferry very angry. I afterward learned why. They themselves were guilty of the very things I struck. So in the evening I showed how the lodges dominate and corrupt churches which tolerate them.

One of the things which the lodges have tried to do in Ferry, as in every other place, is to thrust themselves into the anti-secret church at funerals, memorials, or celebrations. Lodge people seem to have no sense of courtesy, propriety or right. On one occasion they ran a lodge show into my church, while I was away. On another, they appointed a lodge funeral at my hour of service, the sermon to be preached by a lodge minister of another denomination. On still another, I had hired a brother minister to come forty or fifty miles to preach for me while I visited my relatives, and paid him out of my own pocket. When he came to the church, it was in possession of a lodge, celebrating the death of a man who never attended church.

May 12th and 13th I went to Muskegon in the interests of the N. C. A. The Muskegon classis of the Christian Reformed Church was in session there. Pressure of business did not permit any speech, but the brethren were very kind in assisting me otherwise in my work. I distributed quite a number of tracts and secured six new subscriptions for the Cynosure and several renewals.

I then went to Grand Rapids. The incessant storm did not permit much work there.

At Holland I sold a set of books on lodgery to one Christian Reformed church, for their library. I gave a short address also at the Central Avenue Christian Reformed church. They took some books for their library, and expect to get more. Every church library ought to have a set of antisecret books.

May 17th was a great day for my work. In the morning I addressed the Baptist church in Hart on "Separation from the World." This address brought out quite a number of responses and inquiries. In the afternoon I spoke in the Baptist church in Mears on "Christian Charity versus Lodge Selfishness." In the evening I preached in the United Brethren church on "Oaths and Secrecy."

Nearly all the people at all of these services appreciated the truth, and declared themselves so. Hart is so lodge-ridden that one would not have thought so many open to the truth would be found. Many desired literature on secrecy. I distributed tracts, and got a club of Cynosure subscribers.

Yours for victory,

G. A. Pegram.

AGENT F. J. DAVIDSON'S REPORT.

Dear Christian Cynosure:

I praise God, for His mercy endureth forever. I was invited to speak at Oxford, Miss., by Dr. J. C. Leonard, the able and fearless pastor of the Second Baptist Church, who with his good people have shown me every consideration. Several persons who were ardent secretists last year, when I made my first visit to Oxford, have since become convinced of the anti-christian spirit of the lodge, and are now free from its snare. Many have said to me, "Dr. Davidson, the Cynosure is an eye-opener, and I wish I was able to keep up my subscription." The people in this commuity are very poor. There is practically nothing for them to do but to farm, and the land is, in most cases, unproductive. If the secret lodge cactus had not planted its terrible roots here among these simple people some years ago, many of them would be in much better financial circumstances. But God be praised, their eyes are being opened and the lodge is losing ground. I preached eleven consecutive nights here, to large and appreciative audiences. As a result, nineteen were saved by faith in the Lord, several Cynosure subscriptions received and a very good collection given.

At Union City, Tenn.,

I met a hearty welcome. I preached twice for Rev. Bruton at the Second Baptist church, received a small contribution and secured several subscriptions. I also delivered an address at the Ministers' Alliance, and secured their endorsement of our work.

At Cairo, Ill.,

I was very cordially invited by Prof. J. M. Arter, president of Manning Bible School, to deliver an address, which I did. Also, by invitation of Dr. J. H. Knowles, the respected pastor of Mount Moriah Baptist church and President of the Mount Olive Baptist Association, I preached at Mt. Moriah church. I find that the secret lodge and the saloon element, who formed an unholy confederacy to cripple me in my influence here in Cairo, and by the use of four unscrupulous women, who have very little regard for themselves, less for their religious profession, and none at all for truth, stirred up a hornets' nest in the Nineteenth Street church last month, are now like the injured boy rubbing his toe. The preacher who engineered the whole matter, with the hope of becoming my successor, has lost his two country churches, and now the Nineteenth Street church has refused to extend him a call. There are many good Christian people in that church, whose soul is bent on doing right, and who are worthy of the confidence of any Christian. I pray God that the few Christian people in this modern Sodom will cry mightily to God for deliverance from the lodge and the saloon.

At Centralia, Ill.

By invitation of the Central Baptist church I came here. I find the twin devils, the Lodge and the Saloon, have a strong foothold here, but nothing like wicked Cairo. Centralia is a very pretty city, with twelve churches and fifteen saloons and legions of secret societies among colored and white. However, there seems to be a decreasing interest in both the Lodge and Saloon. I preached here four times and secured several subscriptions and a donation. I have decided to settle here. Persons who are desirous of securing my services for lectures, can write me at 502 North Elm street, Centralia, Ill. I think much can be done here to enlighten the people.

At Mound City, Ill.,

Dr. Charles H. Houghes, formerly of Kentucky, the energetic and fearless young pastor of the Second Baptist church, invited me to preach for him. I accepted the invitation and preached several sermons. I secured a few subscriptions and a collection for our Work. Dr. Houghes is a seceder from the Masons, Odd Fellows, and Knights of Pythias.

He accepted this work last November, and it is admitted on all sides that he has done more to elevate the masses and build up a healthy church than all of his predecessors. He also has added twenty-four members to the church. The lodge octopus is here, like in most places, offensively strong; but with Dr. Houghes' fearless leadership and the Christian Cynosure, I am quite sure many eyes will be opened. I go from here to the Baptist State Convention at Duquoin, thence again to Centralia and Union City, Tenn. I ask the prayers of the Lord's faithful few.

Yours in Christian Love,
Francis J. Davidson,
502 North Elm St.,
Centralia, Ill.

W. B. STODDARD'S LETTER.

Buck Creek, Ind., May 18, 1908.

Dear Cynosure: This finds me en route to N. C. A. Annual Meeting, with all the work I can handle by the way.

The efforts in New York and vicinity, following my last report, were successful. A Sabbath of rest was found at the home of our brother and co-worker, Lagville, at Corona, Long Island. An opportunity to meet friends and increase the Cynosure subscription list was found in a meeting of Missouri Lutheran pastors in Brooklyn, N. Y.

A preaching service was rendered the Brethren church on two Sabbaths at Washington, D. C. A visit was made to our good friend Durr and others, of Mennonite faith, near Masontown, Pa. A lecture was given in the German Baptist church of which Jasper Barnthouse is elder, in Uniontown, Pa., on the evening of May 5th. On the following evening I addressed the young people of Pastor George Eyler's Lutheran church in Youngstown, Ohio. A good interest was manifest at both lectures, and contributions were kindly given to the Cause.

At the old home towns of Columbus and Cedarville, Ohio, I saw some of the old friends, who were ready as ever to render suppose to the Cause. I found our dear brother, D. H. Harrington, of Columbus, much broken in health, but strong in the faith. Much observation and experience have confirmed his belief that the Lodge is the natural home of the enemy of righteousness. The Capital University, that always welcomes the antisecrecy representative, was found in its usual prosperity, fitting young men for a service that will work against the lodge evil.

It has always been a delight to visit Berne, Indiana. The godly people there found are an inspiration. This happy people make it their business to serve the Lord, and raise large, fine horses to pay expenses. My addresses here were delivered in the Mission Mennonite church in the country, and the Mennonite church in town. I spoke to large, appreciative audiences. Some forty subscriptions to the Cynosure, and a $12.56 collection were given in support of the N. C. A. work.

Hastening on to Fort Wayne, Indiana, I found myself welcome, as expected, at the meeting of the Missouri Lutheran friends gathered in the General Synod. This Synod meets once in three years. Dr. Franz Pieper, the President, made a report in which it was shown that this, the largest body of Lutherans in this country, is growing at a marvelous rate. In the last three years they have gained 125 pastors, 284 congregations and 38,331 communicants. They expended for home missions $134,000 per year, and still there was great need in this direction. There were said to be 720 pastors and delegates present, aside from visitors, at this gathering. The local congregations at Fort Wayne, in entertaining the Synod, provided the dinners so all might eat together. The sight of these strong, earnest Christian workers eating together as the college band played "America," "The Star-Spangled Banner," etc., will not soon be forgotten. The applause that followed the band selections showed a warm love for country as well as for those who so splendidly served. These people stand as one man against the Secret Lodge System. Though the Synod was much crowded with business, your agent was given a glad hearing, followed by over fifty subscriptions for the Cynosure.

At the Bible Training School, Fort

Wayne, where the last Indiana State Convention met, I found a cordial hospitality and was assured that I was counted as one of the family. President Schultz is hard at work and is being ably supported in his efforts to make this an ideal school for Christian young men and women who go as mission and other workers. A talk of one hour was given the students, by special request of the President.

Dr. C. A. Mummart, elder of the Radical United Brethren church, joined me at Huntington, Indiana, and brought me to appointments here. I have spoken three times in the United Brethren church two miles in the country. Many stood outside last evening unable to get seats in the church. It was very warm but the people remained together for over two hours, while truths pertaining to the Lodges were presented. There were several Masons and other secret society people in the audience. I am told this address is likely to be the talk of the neighborhood for weeks to come. Let us pray that God will bless the truth to the good of many.

W. B. Stoddard.

MRS. LIZZIE WOODS' LETTER.

Pine Bluff, Ark., April 16, 1908.
Wm. I. Phillips, Chicago, Ill.
Dear Brother in Christ:

I have just got in from Sherrill, Ark. I had a great battle with Satan last Sunday. I had an appointment at a church out in the country. The deacon of this church tried in a sly way to keep me from talking, but the Lord, through one of the preachers, let me talk. This is Rev. John Wesley's church, and they had turned him off because he was against the Lodge. They thought to keep me from talking about the Lodge, but failed. I lectured one hour on the sin of secret societies, and many believed the report of the N. C. A. I made the secret work so plain that a child could understand. The people looked like they were spellbound.

I learned while I was there that they had just run off one of their brothers in the Oddfellow lodge at Pastoria, about eight miles from Sherrill. The man had killed his wife seven years ago. He also killed two men in their lodge, for giving away their secrets. Then the lodge brothers run him here to Arkansas. He pretended he had never been married and courted a woman and married her.

He had been here seven years, until a man came here last month and exposed him. So the brothers here took him fifteen miles away through the country. The man that carried him was arrested. I don't know yet what will be done with them for running him off.

I will not be at the Annual Convention, but my prayer will be for your meeting. God bless you, and may He get the glory of the meeeting. I am still fighting the lodge sin in God's name.

Seceders.

Mrs. Woods sends the following list of names of seceders, mostly preachers, who have given up their lodges. She has been instrumental in bringing very many out of secret societies with which they have been affiliated.

J. H. Neasley (Mason), Altheimer, Ark.

D. L. Lindsey (Mason), Pine Bluff, Ark.

L. C. Culliver (Mason), Pine Bluff, Ark.

Samuel Thomas (Mason), Humphrey, Ark.

R. W. Wilson (Odd Fellow), Pine Bluff, Ark.

Frank Obriant (Knight of Pythias), Tucker, Ark.

I. G. Bailey (Odd Fellow), Dermott, Ark.

Scott Gray (Mason), Parkdale, Ark.

R. N. Rideout (Knight of Pythias), Dermott, Ark.

Rev. Bankhead (Mason), Pine Bluff, Ark.

G. T. Saxton (Knight of Pythias), Pine Bluff, Ark.

L. W. Blue, Gourd, Ark.

R. A. Adams, Baxter, Ark.

J. P. Robinson (Mason), Little Rock, Ark.

M. Resin, Elerson, Ark.

Martin Prude (Mason), Vincent, Ark.

A. F. D. Dixon, Earl, Ark.
A. Davis (Mason), La Grange, Ark.
J. I. Johnson, Montrose, Ark.
J. W. Dancer (Knight of Labor), W. Pullen St., Pine Bluff, Ark.
W. L. Polk (Odd Fellow), West End Station, No. 2, Pine Bluff, Ark.
Silas Thompson (Knight of Pythias), Humphrey, Ark.
John Sims, Little Rock, Ark.
P. A. Knowles, Little Rock, Ark.
Rev. Rilla.
R. N. Davis, Forest City, Ark.
W. L. Grant (Odd Fellow), Sherrill, Ark.
K. Whitehead, Wabbaseka, Ark.
N. Whitehead, Wabbaseka, Ark.
R. H. Hill (seceder from seven lodges), Altheimer, Ark.
Miller Johnson, Wabbaseka, Ark.
Wm. Ecwood, Tomberlins, Ark.
Prof. Willingham, Tucker, Ark.

April 28, 1908.

This is to let you know that I have received the last tracts you sent. I also have some more names of pastors who have given up lodges. All these men are strong leaders. Rev. K. Whitehead is a great leader in this State. N. Whitehead is his son. All the names I have sent you are of pastors, except R. N. Rideout and R. N. Davis. They are both State missionaries.

I met a doctor on the train yesterday, and handed him some tracts. He was a Mason. He read the tract called "Freemasonry". After he had read the tract, he sat and looked at me for a few minutes like he wanted to whip me. He was so puzzled over the tract that he could not keep his seat. He came to me and asked me to let him sit with me. I said, "Oh, yes; sit down." I was glad to get to talk with him. He asked me where I got the tracts. It afforded me much pleasure to tell him of the National Christian Association. He was astonished beyond measure. He said, "Madam, my home is in Monroe, Louisiana; and if you were to come down there, you would be ————." He caught himself and did not finish the sentence. I said, "killed". I finished it for him. He shook his head and showed his teeth like a big bulldog when he is chained to a post and wants to bite somebody.

I just talked on about their secrets, till all in the train stopped to listen. They will stop when they hear a woman telling their secrets. The doctor was a Christian man, and I talked to him and explained the whole calf-worship to him, and he got in a good humor with me and said, "You are right; as long as I have been a Mason, I just now see that it is a false religion." I told him to look in his Bible and see if he could find any of the writers of the thirty-nine books of the Old Testament, or the twenty-seven books of the New Testament, writing anything for a secret society. He said, "No; I know they were all writing for the church, the home and civil government." I said, "Then where do you get texts for your annual sermons?" He laughed. I said, "Did you ever see Jubela, and Jubelo, and Jubelum, in the Bible?" He said, "No." I said, "You are afraid to say Mah-Hah-Bone above your breath, but you are not afraid of God, who made you and gave you all you have. You bowed down to another god and let him persuade you to swear to conceal what was about to be revealed to you. You made a covenant with hell, and you ought to break it right now. He and I parted at the railway station. He said, "God bless you. Pray for me."

Yours for the work,
Lizzie Woods.

P. S.—They caught the Odd Fellow that I told you about. The lodge brothers sent him to the Territory, but the officer ran him down, and he is in jail in the State of Mississippi. As soon as the lodge members here found out that the man was known, they met and taxed all the brothers seventy-five cents to run him off. I know they taxed them all seventy-five cents, for I overheard two men talking about it. One of them said, "We were up all night last night, fussing about the taxation." He said, "They came near to a fight over it, and some of the brothers are coming out of the lodge. I, for one, am going to quit. I am not going to protect murderers. I am a Christian and I believe in what is right."

WHAT THINK YE?

Some people don't think. The Rev. Moench, pastor of St. Paul's Roman Catholic Church, at Valparaiso, Ind., halted 2,000 persons, August 27th last, in a funeral procession. The casket contained a member of his church, and was followed by members of the Independent Order of Foresters. Pastor Moench allowed the procession to come to the doors of his church, where he bade them stop and "separated the sheep from the goats," the Foresters going their way. The Roman Church holds them as enemies of the Christian religion, and believes their influence inimical to the best interests of morality.

Elijah Dowie anathematized the Free Masons; many Protestant churches are doing the same thing. Go to the city of Holland and you will find the church gates shut against all such things. Why, a secret order could no more invade their pulpit, with white aprons and gloves, than the devil could get into heaven with horns and hoofs. Their church-pulpit and pews are dedicated to Jesus Christ.

—Editorial in *The Emancipator.*

IT IS NOT PERJURY.

The following question has been asked: Is it perjury to divulge the secret work of lodges by one who has ceased affiliation with them, and has repudiated the whole system?

We will answer this one by asking some others. Is it forbidden in the Bible? If so, where? Is it a violation of the Civil law? If so, what phase of the law? If neither the Civil nor Divine law is violated, where is the perjury?

But, says one, is not such an one under oath? We would again ask, to what does such an oath bind one? Evidently *nothing but the order,* and that you have repudiated and have been expelled for so doing. Then has it any claims upon you? Has the British Government any claim upon its ex-subjects who have come to us and have taken the American oath of allegiance? Has the world any claims upon the man who has renounced it and accepted Christ?

The lodge obligation is the most pernicious system of slavery ever devised by the arch fiend of darkness. The lodge would make one believe that he was eternally bound to keep its heathen obligation, even though he is debarred from every possible privilege of the order, and he, himself, had denounced it from Alpha to Omega.

A Seceder.

We, personally, have belonged to the order of Freemasons, but feel under no more obligations to that order, now, than to one with which we were never identified. However, we have never felt that expediency demanded that we make a show of ourself by publishing our own shame, but if the glory of God, or the cause of Christ demands it, we will feel no hesitancy in opening it from A to Z. Neither will we feel perjured by so doing.

—Editorial in *Beacon Light,* Fordyce, Ark.

A NEW MOVE.

Secret Societies Organize to Help the Needy.

New Brighton Pa., Feby. 22, 1908.

At a meeting held last evening in the hall of S. M. Kane Lodge, No. 786, I. O. O. F., at Rochester, representatives of S. M. Kane Lodge, Apple Tree Camp, No. 5, Woodmen of the World, Junction City Castle, No. 287, Knights of the Golden Eagle; Garfield Council, No. 114, Junior Order United American Mechanics, Garfield Council, Order of Independent Americans and Rochester Lodge, K. of P., were present and organized a philanthropical association to be known as the Rochester Secret Society Relief Association, and having for its aims the relief of the needy and destitute of the town, irrespective of creed or affiliations.

A relief committee was appointed consisting of one member of each order represented, whose duties will consist in seeking out the needy, ascertaining their wants and reporting the same to H. W. Streit, chairman of the executive committee, who will give the needy one reported an order on some one of the town merchants for the relief recommended.

The expenses incurred by the society will be proportioned among the various societies comprising the association.

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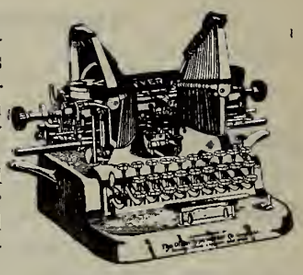

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Christian Cynosure.

CHICAGO, JULY, 1908.

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IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
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A WAYMARK
TO THE SONS
OF TIME.

ENTRANCE TO THE CHICAGO AVENUE (MOODY'S) CHURCH, WHERE THE ANNUAL MEETING WAS HELD.

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS
Managing Editor
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CONTENTS.

Illustration—Chicago Avenue (Moody's) Church 65
Sunday Class Initiation 65
A Fancy Breed of Goat 66
Fraternity Sunday 66
Memorial Services 66
The Ethics of Secrecy. By Rev. A. C. Dixon, D. D. 67
From Edmond Ronayne 73
Amanda Smith's Address at Annual Meeting 74
Joins Lodge; May Not Live 75
President Blanchard's Letter 75
Masonic Head in Rome 80
A Baptist Testimony 81
Cartoon—And the Public Is in Sympathy with the Striker 82
"Will Watch with Interest"—War on Chicago School Fraternities 82
"Secret Societies and Kindred Evils" in High Schools 83
Stealing a Part of Initiation 83
"The World Seems Sick" 83
Chinese Graduate of American College 83
Letter of Pres. Charles G. Finney to Mr. D. H. Harrington 84
Troi Arrested Notwithstanding Lodge Interference *85
Prevalent Perjury 85
A Text for the Master's Workers 85
Tennessee Law to Protect Secret Orders 86
Irish Caricatures 87
The Blind Filter 88
An Inquiry 89
Black Hand Criminals Sentenced 89
Quaboag Lodge Anniversary 89
Grand Army of the Republic. By Col. George R. Clarke 89
One of the Workers 89
News of Our Work 90
The Des Moines, Iowa, German Baptist Meeting 90
No School Fraternities in Toledo *90
Conventions—Ohio, Michigan, Kansas City, New York-New Jersey, Indiana, Iowa 90
Mrs. Lizzie Woods' Letter 91
Michigan Agent's Report 92
Agent Davidson's Report 93
Secretary Stoddard's Letter 93
Terrible Effect Upon Children 94
General Officers of the National Christian Association, and State Association Officers 95

SERMONS AND ADDRESSES

ARE SECRET SOCIETIES A BLESSING?

An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages. **5 cents.**

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Address National Christian Association, 221 West Madison St., Chicago, Ill.

WAS WASHINGTON A MASON?

By President C. A. Blanchard. Forty-eight pages and cover. Price, 10 cents, postpaid.

In the introduction the author says: "I have for years been intending to present with some care the relation of George Washington, General of the Colonial armies during the Revolutionary War, and first President of the United States, to Freemasonry. I do not think that this duty should be longer delayed, and will now attempt as carefully as I can to discuss this question, which, from one point of view, is unimportant, but from another is of the highest interest to all thinking people."

Address National Christian Association, 221 West Madison St., Chicago, Ill.

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLI. CHICAGO, JULY, 1908. NUMBER 3

CHICAGO AVENUE CHURCH.

REV. A. C. DIXON, PASTOR.

Last month's great Republican National Convention recalls an interesting fact, that the first National Political Convention, for the nomination to the chief office in our country, was held by the Anti-Masonic party, in September, 1830, which convention adjourned to meet in Baltimore, September, 1831, the anniversary of the abduction of Capt. William Morgan. At this National Convention William Wirt was nominated for President and Amos Ellmaker for Vice-President.

The *News*, of Grand Rapids, Mich., on Feb. 28th published an interview with Charles H. Thomas, great lieutenant commander of the Maccabees, in which he stated: "To the best of my knowledge the statement that the expenses of the office have been $75,500 the last year, while the net gain in membership has been but 400, is true," said Thomas. "It is true Stevens added 12,000 new members to the order during the year, but there was a falling off of 11,600, so that the net gain is but 400. Two hundred and eighty lodges have suspended in the past few years."

It has been pointed out locally that at $75,500 for a net gain of 400 members, the order has been paying $188.75 each.

SUNDAY CLASS INITIATION.

A newspaper report in a Monday issue said: "The Forester's celebration, yesterday, was the cause of more excitement than has happened for many a Sabbath day, and justly so, for the meeting was one of the largest and most enthusiastic ever held in this city. Over 500 Foresters were present in the city hall."

The occasion was a class initiation of almost a hundred new members. The mayor of the city, being introduced, welcomed the grand officers and members, expressing also his appreciation of his own membership in the Foresters.

A FANCY BREED OF GOAT.

Sunday was the day when a New England lodge selected fifteen men to go and become members of what a newspaper called a burlesque order, so that, after returning, they could initiate others in the Oriental Order of Humility and Perfection! How wonderful that title sounds, and how exquisitely it harmonizes with the adjective combination, Noble Grand! All who join must first be Odd Fellows, as all who join the Arabic order of the Mystic Shrine, in its imported form, must first be Masons. The Haymakers constitute a similar society, admitting none who are not also Red Men.

After existing in Canada for some years, this humble and perfect order has begun to infest United States territory as an imported pest.

FRATERNITY SUNDAY.

Sunday observance is growing toward an observance of distinctively designated days, and some questions arise that are disturbing. Between customs, requests sent by mail, and the aggressions of lodges, a pastor almost begins to wonder what will become of his Sundays by and by. One of the most trying observances, to a pastor who is intelligently conscientious, is threatening to become general, if we read rightly the signs. However, the shadow may be settling slowly, for Holyoke, Mass., a large manufacturing city, held its sixteenth annual observance of Fraternity Sunday, May 10th, when an audience of twelve hundred met in the Presbyterian church. The societies present included the Knights of Malta and the Dames of Malta, Knights of Pythias, Masons, Odd Fellows, the Degree of Rebekah, Spanish War Veterans and auxiliary, Manchester Unity Odd Fellows and Odd Ladies, Sons of Veterans and auxiliaries, the Grand Army and Woman's Relief Corps, Sons of St. George and the Daughters of St. George, Caledonians and Ladies of Caledonia, Clan McClaren and Ladies of Scotia.

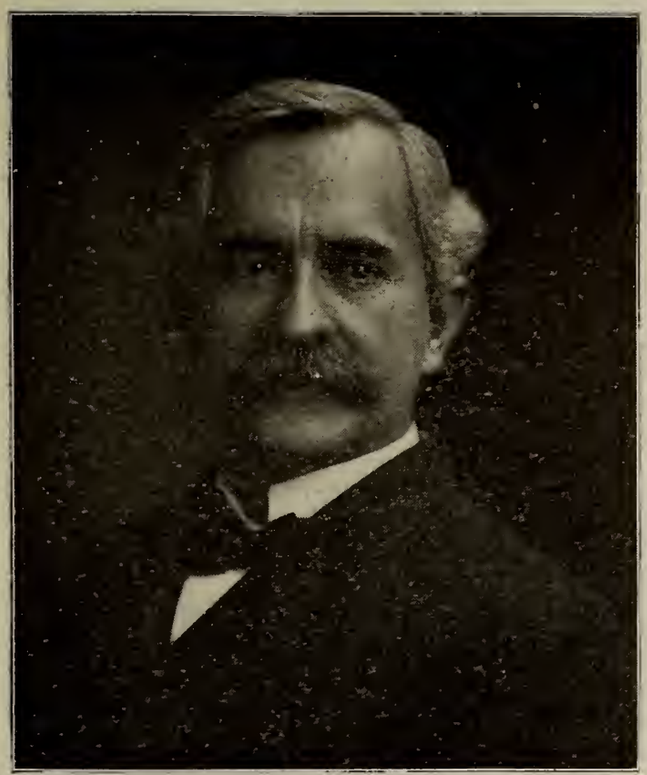
Miss Mary E. Woolley, successor of Mary Lyon of sainted memory, gave the address on "A Modern Interpretation of an Ancient Teaching." It is hardly more startling to find these worldly and antichristian organizations making a display in the church suggestive of Knox and Calvin, and the strong orthodoxy of Scotland and America, than to see this teacher involved. In some, if not most of these lodges, it would at the best be an unlawful thing condoned, if the name of Jesus should chance to be used; and to know this makes such a display seem incongruous. Many who attended church that day, when their lodge could be glorified, will likely enough attend church little and theater much, worship publicly but little if at all, yet dance in public places to the limit, the rest of the year.

MEMORAL SERVICES.

If angels ever weep it must be at such services as the one held not long since in New Brighton, Pennsylvania. It was like such services generally. It was a memorial service for the dead of the past year who had been members of the saloon lodge called "Eagles." The first prayer was by *Chaplain* Holt. "The address of the afternoon was made by Rev. C. L. Boring, of the United Brethren Church," who is a minister of the prolodge U. B. church, not the Radical. A Mason, who is also a Presbyterian and a teacher in the public schools, gave a talk on Fraternalism. The lodge *Chaplain* pronounced the benediction, after the singing of "Nearer, my God, to Thee!"

Any one who has an intelligent appreciation of what the Eagle lodge stands for, and what the Christian Church stands for, will write over such memorial services: "What communion hath light with darkness? What part hath he that believeth with an infidel? What agreement hath the temple of God with idols?"

The work of a man may be the doing of little things only, yet if he does them well his faithfulness is no little thing.



A. C. DIXON.

THE ETHICS OF SECRECY.

Address delivered in Chicago, May 22, 1908, by REV. A. C. DIXON, D. D., at the Annual Meeting of the National Christian Association.

I was twenty-five years coming to the light on the question of organized secrecy; or rather, not until I was over twenty-five years of age did it enter my head that secret societies were wrong. When I was a boy twelve years old, I was inveigled into a secret order, and I discovered great wickedness within it, and was sorry that I was in it, but attributed the wickedness not to the secrecy, even indirectly, but to the characters of the members.

While I was in college I joined a semi-secret society, was disgusted with the initiation and so much evil in its workings, but it never occurred to me that secrecy was the cause of it.

The first dawn of light I received was at a funeral in my pastorate in Asheville, North Carolina, when I noticed among the white-aproned men standing around the casket and the grave, the dead sticks of my church—those so dead that they ought to have been buried, and the fact that they were not buried made their presence offensive. I mean that they were dead spiritually. They were the wealthier men, the more intelligent men, and with one exception, and he not much of an exception, the men in my church who didn't come to prayer-meeting, after whom I would put an interrogation point as to their piety, the men who in the community stood for the lowest possible type of spiritual life. I said to myself as I left that funeral, "There is something the matter." Yet it did not dawn upon me clearly that secrecy was the cause of the trouble; that organized secrecy was sapping the life out of my church and really destroying the usefulness of these men.

I went to Brooklyn and there was inveigled into a secret order. I didn't know I was joining one—they called it a mutual insurance society. I would be ashamed to describe the initiation. It was not as bad as I have heard described this afternoon, but it was just as foolish. When I got inside and found, presiding over the idiotic orgies, my deacon, one of the most dignified in the church, and found him putting me through that sort of proceeding, and some of the prominent church-members with him, I felt like a fool, and I had half a conviction that they felt a little the same way. I felt I had lost some of my influence with these men by submitting to the indignities of that initiation—such as boys would go through and laugh over, but when men come down to them they are certainly *indignities*, if not *insults*. I felt extremely undignified and humiliated by the proceeding, but that was not all. Before the first meeting was over, the chairman of the Annual Ball Committee made a report and informed us that the tickets for the public ball were there for distribution, and each one of us was expected to distribute so many, and urge his friends to attend. "Well, well," I thought, "I am in it; I never thought I would get into a thing like this." So I did not have any more sense than just to get up and say, "I am not in the habit of attending public balls, I do not know how to to sell tickets to public balls; I believe that your public ball is an abomination unto heaven, and I cannot advise any of the members of my church to go." My old deacon sat there and looked at me out of

the corner of his eye, as if that was a sort of new revelation to him. When I had said the same thing perhaps a dozen times to individuals privately, I went home feeling a little twinge of conscience; and I confess I did not go to sleep quite as early as usual that night. I had gotten mixed up with unbelievers, unequally yoked. I could not manage them; they had all the yoke on their side, and they were just carrying me headlong like a blind ox yoked in with them; I could not do a thing but kick and bellow, and I did that.

Within a few weeks I received a nicely printed card, announcing a progressive euchre party under the auspices of that secret order, and inviting me and family and friends to come. I sat down and wrote: "My dear sir—I do not play progressive euchre; it is gambling; and I do not want my family to play it. I therefore return the card." I thought that was the best testimony I could give.

About three months afterwards another, more beautifully embossed card came, inviting me, and not my family, to a stag party. The words "stag party" were in quotation marks and printed in capital letters. I said, "What is a stag party?" I found, after interpretation by one who knew, that the stag party was a vaudeville show in which women in undress danced before husbands whose wives were at home. When I learned that, I sat down and wrote to the secretary of the lodge: "My dear sir—I don't believe in your balls, and I don't believe in your progressive euchre parties, nor your stag parties; and as I cannot influence this concern for good, I offer my resignation."

Now the question came up: What are you going to do next Sunday morning? There is your old deacon, and there are twenty-five members of your church in that lodge—the most prominent men. What are you going to do? Are you going to compromise? Are you going to flinch? I said, "Lord, I started out to please Thee, and I told Thee at ordination that if Thou wouldst help me, I would simply please Thee, and try to please nobody else as long as I live." (I had broken that resolution once. I preached a sermon to please a dear old deacon, on the subject of women talking in public. He was opposed to it; was about to leave the church with his wealthy family. I thought I could sail between Scylla and Charybdis, and satisfy him without repelling others, and hold him in the church. By skillful navigation I ran into both Scylla and Charybdis, and went down on a rock between the two. The man got so mad that he not only left my church, but left the town and moved from Baltimore to New York. I said then, "Lord, if you will excuse me for that, I will never do it again; I will try to please Thee ever hereafter.") Well, the next Sunday morning after I sent in my resignation to the lodge, I came before my congregation resting upon God, and in as kind tones as I could (I am afraid they did not sound very kindly) I said, "Brothers, I joined a secret society, thinking I was joining an insurance society. They advertised a public ball and made me their agent. That order had a progressive euchre party and wanted me as a guest; they got up a stag party to appeal to the sensual nature of its members. I have resigned from that order, and I call upon you deacons who are members, and every member of this church, to revolutionize that thing or get out of it."

They didn't do either. They stayed in it, as far as I know, and didn't even get mad. I have always felt that I did not quite do my duty. They just went along and smiled; but I smiled too. I felt good on the inside; I felt I had done exactly what the Lord Jesus Christ would have me to do. Even yet my eyes were not opened. I thought there was something the matter with the organization of *that* secret order, but that all secret orders surely were not bad. I held this opinion until I went up to Boston. I had been there just a few months when a tall, gray-headed, gray-bearded, venerable old gentleman came around to see me; he said, "I have been appointed by the committee of our order"—the name of the order was so big I cannot recall it, and his official title was so big I cannot speak it, and the list of officers was so big it would tie up my tongue just to try them—he said,

"I have been authorized to invite you to make the anniversary address on Sunday evening. We will give you the biggest crowd of men you ever saw, and we will give you the biggest collection you ever had. Our last meeting was in Tremont Temple; we gave the largest collection that ever had been given at a Thanksgiving service, and we presented to the church a lectern worth (I believe he said) about six hundred dollars. We will give you the best time you ever saw." I was getting ready to do it. I said, "What does your order represent?" He told me some good things it represented. I said, "What do you want me to do?" "You talk about twenty minutes." "And what are you going to do?" I asked. "We will have Mr. So and So give an address and we will have our band there; we will form at the hall and march to the church with our band and regimentals, and we would like to have seats reserved for several hundred of the prominent members; after we have explained the object of the order, then you can speak." I said, "Are you a Christian?" He said, "Oh, no, I am not a Christian." "Ever been a Christian?" "Yes," he said, "I was a member of a church down in Maine twenty-five years ago; I have had nothing to do with it since. I joined the church then, but I soon learned that the church is not doing anything worth while; the secret societies are doing it all, and there is little need of any church. When you speak to us you will have something worth while to talk about." Well, well! I looked at him again. He struck me as a curiosity on feet, a curiosity walking around. I said, "Look here, man, you want to make my church an advertising pole for your society, the very object of which you tell me is to kill my church. I will have to think about that."

I have been thinking about it ever since; I could not get over thinking about it, and it settled down as conviction in my soul, that secrecy itself was at the bottom of the thing, wrong in principle, and it made wrong good men; it turned them aside from deep spirituality, even from righteousness.

As a result of that conversation with the lodge representative I made my maiden address against secret orders, that Brother Woolley this afternoon said he heard; that was the first time I attempted to speak on the subject in public. In a few months it grew on me that I ought to bear my testimony to my church. I learned that a large proportion of the members were members of secret orders. A brother told me, "If you do it you will deplete your congregation." A pastor, you know, likes a large congregation; I do not remember meeting many that liked to scatter a crowd, and see them go off and never come back. I waited for several weeks before I had the grace to speak out, but one Sunday evening the burden was so heavy upon my heart that I just could not help it, and I announced that the next Sunday evening I would preach on secret societies. The people were all there, too. They were not there after that. My congregation decreased 30 per cent, perhaps 50 per cent. The next Sunday there were vacant seats, but I tell you, God gave us the victory all the same. I learned this, that it takes more grace to talk to the backs of pews where people used to sit, than it does to a crowd of five thousand people. I had one of the richest experiences of my life, hammering the gospel into the backs of pews. In that I did just the best I could. There were, to be sure, a good many people there to hear, but 33 per cent of my congregation was gone for at least six weeks.

Dr. Armitage of New York said that he preached enough gospel into the backs of his pews to run three theological seminaries twenty-five years. I do not know why he did it, but there is a real joy in preaching to the backs of pews and chairs when you have the consciousness that you please God, and you can hear the Spirit of God singing in your soul, and go home and sleep well without a twinge of conscience.

So far as I know, we did not lose a single member; but I confess I was a little frightened after that first sermon. I am no hero. My first impulse, when I see danger coming, is to run. Now you think that is ignoble, perhaps, but I am talking the truth. I heard one of the

bravest soldiers in the Civil War say that when he entered battle the first impulse was to run. Zebulon Vance, who became Senator, said once, "On my first going into battle, I turned over a little brush-heap and a big rabbit ran back and went over the hill. I saw the little cotton tail going over, and I turned around and said, 'Go on, Molly Cottontail; if it were not for my reputation, I would be with you.'"

There is no doubt about it in the world; these brave old soldiers that have never run, some of them have trembled mightily. My ideal of a hero is a man that is scared to death and won't run; who just stands up and fights for God, with all the strength of God. A brother, who was a member of a secret order, after the evening service which depleted the crowd, came up to me and said, "Have you got anybody to go home with you?" I said, "No." "Well," he said, "I have a company of men here to go with you for your protection." "Protection from what?" I asked. "Well," he said, "you had better let them go with you." He knew; he was a member of a secret order, and he knew what secrecy did and what secrecy would do; and he was afraid for me. I was ashamed to go with them. I slipped off and went up a back street, and ran so fast that nobody could catch me, because I did not want to go home with a bodyguard.

Thus my conviction became more settled, that there was something the matter with the secret orders—with organized secrecy.

I was expected to conduct the funeral of a young lady, a member of our Bible School. I went around and had a little bit of a service, and then there were two or three orders present to take charge of the rest of the services. They went through a lot of tomfoolery, that did not mention Jesus Christ, and had no reference to the God that I loved; and among them were some as wicked people as you could find in that part of the city. I called to pay a visit of condolence afterwards. I said to the mother of the girl, "Are you a Christian?" "No," she said. "Do you ever go to church?" "No, I am a member of nine secret societies." I did not know there were so many as that around. "Yes," she said, "I have worked myself up to a high position in several of them. I have no time for the church." She would not admit that the Church of Christ had a place on earth. "Why," she said, "at one of our secret society anniversaries, a few months ago, the subject of the orator was, 'The Church Effete.'" "Which church effete?" "Every church effete; there is no need for the church any more; the secret orders are doing the work." She said her husband was a member of seven orders. Sixteen secret orders supported by the two! and they were not wealthy people.

I baptized a woman, the wife of a physician, who lived just around the corner from the church. He was one of the eminent physicians of the community. I knew he hated the church, and did not love me. I knew he did not believe in the Bible. After the baptism of his wife, I thought I ought to call around to pay a pastoral visit. I found that that man was a member of twenty-one secret orders! He told me he was, and that he was high up in several of them. A member of twenty-one secret societies, and he hated the Church, and hated the Bible, and hated Christianity, with a hatred that was cruel. He loved his wife, honored her, respected her; but he had no use for the Bible, and no use for Christianity. He was enthusiastic on the subject of secret societies.

Well, I thought, it is about time I settled this matter of secrecy. So I turned to my Bible, and began to investigate, and tried to find out the foundation. Perhaps my first discovery was that there are some things mentioned in the Bible that are secret, and ought to be, in the sense that they are private. We ought to go sometimes in secret—certainly not with a view to publicity. "Let not your left hand know what your right hand doeth." There is such a thing as secret prayer; you close your door and are shut up with God; you pray in secret and the Father will reward openly. There is such a thing as secret fasting; let your fasting be with God—between you and God, not between you and your fellows. But in the cases of giving, and praying,

and fasting, there is no real secrecy; it is privacy, really. If you were to organize for the purpose of making prayer, and of fasting, and of giving, secretly, you would publish them by the very fact of your organization.

The difference between secrecy and privacy is this: A home is private, but not secret, in the technical sense; that is, you are not compelled to swear to conceal the things which take place in the home. A secret organization is a society of men or women that have sworn not to divulge anything that is done, or revealed to them, in secret sessions.

Things can be private without being secret. There is no secret oath about praying, or about fasting, or about giving, or about the family. That was the first thing that struck me.

The next thing that struck me was this: that organized secrecy is opposed to the tenets of Christianity. Christianity is revelation, not concealment. Jesus said, "I am the Light of the world." It is the mission of light to reveal, not to conceal. Jesus said that what we hear in secret we should proclaim upon the housetops. "Well," I said to myself, "if that is true, no man has a right to keep a truth secret that is good for the world." No man has a right to put under lock and key what is good for humanity. No man has a right to put into a back room, and just give out to a little coterie of special favorites, what he knows is good for all men. That is sinful. It is opposed to the genius of Christianity. Christianity would make us good, and then teach us to do good to all the rest.

And then, certainly no man has a right to keep secret what is bad, just for the sake of keeping it secret. If it is bad, it ought to be revealed; and if kept secret, it will be to his hurt.

Then I notice this: the spirit of caste. That is contrary to the genius of Christianity. I have been reading of caste in India and in China, and missionaries tell us that the greatest obstacle to Christianity, in some heathen countries, is caste. A certain class of people think they are better than other folks, and they call on each other and despise everybody else. The workings of secrecy are marked by the same spirit, the spirit of caste. You will find it in the public schools right here in Chicago now. I want to say that I praise God for the stand that the school commissioners have taken when they say that the secret societies shall be abolished in the public schools. That decision has been given lately. Our public schools are divided up into little cliques which are reproducing the Asiatic caste spirit. Boys and girls will not associate with others just because they do not belong to their secret order that has some little pass-word and grip. That is opposed to the spirit of Christianity, not only in the public schools, but in colleges and in society everywhere.

I find another thing: that organized secrecy is opposed to organized Christianity. Christ said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." The most important organization on this earth is the Church of Jesus Christ. In my estimate it is more important than government. I mean the general organization of the Church. The spirit that antagonizes the Church of Christ is the spirit of the devil; and so far as I can see, the spirit of secrecy is antagonistic to organized Christianity. Not that every man in a secret order is not a Christian; but if he remains a Christian, it will be in spite of the things about him. Some men have stamina enough to go into a secret order and retain their Christian convictions and integrity; but if they do it, it is against the influence that surrounds them in the order.

I notice a third thing: that organized secrecy is opposed to free government. In a country where there is a tyrant ruling, where a coterie of bad people manage affairs, there might be some possible excuse for the secret order that opposes tyranny; but the genius of our government is caught by Bartholdi—the face of his statue of "Liberty Enlightening the World" is the face of a mother. God does not want the light put under a bushel, and he does not want any secret societies controlling political affairs. The great reason given to a man why he should join a secret order is that it will help him politically, socially, and finan-

cially. You never heard any one say, "Join the secret order and you will be a blessing to your country, to humanity." No; it is "Join the secret order and you will be helped by it." There is no appeal to nobility, but simply to the selfishness that would seek to get something out of somebody else. Organized secrecy is opposed to the genius of free government.

I find, in the next place, that organized secrecy is opposed to God's method of salvation. Now that may startle some. If you examine the books that give an exposure of the secret orders, you will find that Christ is not mentioned. That is the one thing that kept me out of Masonry.

My dear old father is a Mason, and when I was a boy, though he never asked me to join, he kept intimating that it was a very good thing to be in the Masonic lodge. I don't think that he has attended a lodge for thirty-five or forty years; he is one of the silent sort. There are a good many of the silent sort, who have taken a wicked oath and think now that it is better to be silent and not to break their oath. I tell you, when you take an oath on the devil's altar you would better break it just as quick as you can, and take the oath upon God's altar. An oath to do a wicked thing is in itself wicked, and the sooner you break a wicked oath all to pieces the more it pleases God. I believe that Charles G. Finney did the right thing. When he got into Masonry and found it was wrong, he came out and exposed it, and protested against it, in the name of God. I believe it is right for a man to break a contract with hell just as soon as possible, and to display it to the world.

Secrecy is against God's way of salvation. That kept me out of Masonry. I learned that I could not take Jesus into the first degree; and then I learned that I could not take Him into the second degree—there was nothing about Him there—and I could not take Him into the third degree. And then I learned that He is left out of all the first seven degrees, in order that infidels and unbelievers may go that far in Masonry. Somehow I was just simple enough not to know how to go anywhere without Jesus. I do not expect to go into heaven without Him, and there is no place on earth that I want to go into, where I cannot take Jesus Christ with me. I do not want to have anything to do with anything that Jesus Christ cannot occupy from top to bottom, and which is not according to Him in every fibre of its structure. There is no salvation through the blood, so far as I have been able to find, in secret orders. They recognize "the god of nature," which is not explained. There is no god of nature except Jesus Christ—"all things were made by Him, and without Him was not anything made that was made." He was in the beginning with God, and He was God, and when you talk about the god of nature without reference to Christ, you are talking about an idol, a mythical god. Jesus Christ reveals the only God in the universe, and when you have rejected Christ you have rejected the only real God there is; and if you take any other, you have taken an *idol*.

And then I found I could not go into a secret order because of some of the oaths they administer. My, my, it makes your blood curdle! I read one of them which said that if you should reveal anything that was communicated to you, you should be willing to have your tongue torn out and buried at low water down by the sea side; and in another oath, if you revealed anything that was made known to you, you should be willing to have your heart plucked out and given as a prey to the fowls of the air. Well now, if that is business somebody has to do it; and when a secret order swears a man that he is to have his tongue pulled out and his heart cut out, they expect every man there to do it when they tell him to; and I tell you some of them do do it, in substance. There is no doubt about that; I am as clear on that as I could be. I talked with one man about it, and he said, "That doesn't mean anything. Of course we go through that form, but it does not mean anything." "It doesn't? Well, if it doesn't mean anything, you are guilty of the vilest blasphemy that a man could ever be guilty of—if you swear to do something that is terrible and mean noth-

ing by it. If you mean what you say, you are a murderer; if you mean nothing, you are a blasphemer." Either case is not a very attractive picture.

So I decided not to go in. I didn't see how I could.

And then again, I found that in a certain secret order they take an oath that they will stand by each other in everything, murder and treason excepted. Everything except murder and treason! And then in a degree above that they swear that they will stand by every one of their members, murder and treason *not* excepted. Now I say that a society like that is a menace to society, and a menace to the government, and a menace to good morals, and a menace to life, and a menace to everything that is true and pure and uplifting.

I believe Dr. Blanchard said that God is working like the dew and like the light, manufacturing lightning. It takes light to make lightning. It is the light that lifts the clouds. It is the light that forges the thunderbolt. It is the dew and the light working together—these influences of prayer and education that you are scattering here and there—by these are being forged gradually thunderbolts of power; and the thunderbolt falls with a crash, never gradually; it does not work slowly, it moves with tremendous rapidity. I have been down South where the lightning is flashing and the thunder bellowing so you have to shut your eyes and it makes you tremble. It is hitting the saloons and hitting the saloon business, and the same is going to take place in regard to all evil institutions. I do not know how long it will take, but God's way is to work slowly, quietly—like the dew, like the light—until He gets His thunderbolt ready. There will not be any evils in the millennium. I will venture that secret societies will be cleaned up quickly. God may be pleased to clean that evil up now, as He did slavery and as He is cleaning up the liquor business; but I am willing to be patient, and be happy with God, who bringeth in the light and the dew in order that He may strike when the time comes.

To be near to God is life.

FROM EDMOND RONAYNE.

Harrison, Ark., June 10, 1908.

Mr. W. I. Phillips:

Dear Sir: In my letter written previous to your Convention I said that President Blanchard's letter had, to my mind, first place in the May number of the Cynosure, but in the June number it is impossible to say which takes first place, as it is all first and no second place in it.

The Seceders' Conference was surely grand; and when reading over the second time the testimony of W. H. Boles, I could not keep back the tears—tears of sorrow and deep regret that along in the early 70's in Chicago I was not a Christian, and had not the blessed privilege of hearing some such man as J. P. Stoddard or some other servant of God denounce and expose Freemasonry.

I knew that there is no secret in it, but yet I was wedded to its lodge sociability, and did my best to retain my position as a popular and well-posted Mason. But the Lord cared for me, whether or no I cared for Him, and He graciously led me out of it in His own due time, and now one of my chief regrets is that since 1875 I have not worked for Him as steadily and as faithfully as I ought. But during these fast closing days, broken in health and living in this heathenish place, I can truly say, "The Lord is my Shepherd, I shall not want." Psalm 23.

God is surely blessing and shall continue to bless the efforts of the N. C. A., but the personal coming of the Lord is the world's only hope, and which alone will destroy every evil. Oh, that He come soon. In Him, E. Ronayne.

Arise and toil in Jesus' strength:
Our God is true! fruit shall appear:
The glories of the Upper World
Depend on faithful labor here.

—M. Waterbury.

It is no sin to be rich, but when a rich man hoards his treasures as a miser or squanders them to gratify the flesh he is a sinner.

The heart of all reform is the reform of the heart.

AMANDA SMITH,

the well-known colored evangelist and philanthropist, of Harvey, Illinois, spoke as follows:

I have had two husbands. Both of them were members of secret orders—the Oddfellows and Freemasons. I was greatly in sympathy with them for many years. Of course a wife is in sympathy with what her husband does. A woman is in sympathy with everything that her husband does that is right, and sometimes with things that are wrong, and that she knows are wrong, but he is her husband, you know. So I thought lodges were a great thing in those days, and I never would have seen differently had it not been that God led me by His Holy Spirit to seek a deeper knowledge of Himself. I think just in proportion as good men's and women's eyes are opened to the almightiness of Jesus Christ, they are willing to let go of these other things which fill up their lives but which do not satisfy.

AMANDA SMITH.

There was a certain part of my life when I thought, other people joined secret societies and made great spreads (you know how my people like to do that), and I felt it was right to be up to date, with the bright regalia and all this kind of thing. So I allied myself with lodges. But when the Lord opened my eyes, and I began to see the ridiculousness of it, and how the Lord Jesus Christ could fill all your being, and take all of that love for show and tinsel out of it and put something in that was lasting and tangible—when I found that out, then I went to work to readjust myself, and to loosen myself, and to throw off some of these things that I had been tied by, and I found it was very difficult. I talked to my friends—I thought that was the thing to do; I went to my society, and they ridiculed the idea of my leaving it. "The idea! Why, what do you mean? We are just preparing to make you some big officer, and it will be such a pity, and you have paid so much in, and you ought to go on with the society." It was very hard for me to make them see that I was honest in my convictions as to the way God was leading me; they could not see it at all, and they really thought I was getting a little off my base, a little unbalanced. They complained about the way I did, and, you know, it hurt me, it cost me something, because many of these people were my dear friends, associated in the church with me, and in various departments of Christian work; I had great respect for their honesty and integrity in every way, and when they began to cut me and kind of shun me, well, it was very hard. You know how you can do a good deal and not have to say anything. My, how it did hurt me! but I kept on believing God and following Him as the light came that He gave me, and by the help of God I got a kind of independence that lifted me above it, and I got to where, by the grace of God, I did not care, and I got through, and I got out of the whole thing.

You know, in doing work—say for instance the work the Lord has given me to do lately, that is, taking care of my Colored Orphans' Home—it is surprising how difficult it is to get people, especially men, who are not tied up with some lodge. I am feeling it as I never felt it before. When you are associated with people that are tied hand, foot and soul, it is tremendous, for it is up-hill work and against the wind all the time. You cannot feel the power of the Spirit of the Lord unless you are free.

I am so glad that Jesus knows all about these things, that He is able to deliver. I am glad that a few people see somewhat alike in this secret society question. I think this antisecrecy movement is something like the prohibition movement. A few years ago prohibition was away down the hill, rolling over, and crawling, and tumbling about, but it has got on its feet, and is running now. I am thankful to-day to believe that this great movement of antisecrecy is something like that. It is getting on its feet; it will

get to running after a while. I am looking for wonderful things to come to pass through this antisecrecy organization—one of the organizations that are working for the glory of God and the salvation of men.

May the Lord bless the National Christian Association.

Contributions.

JOINS LODGE; MAY NOT LIVE.

Man Suffers From Injuries Sustained While Being Initiated.

Noblesville, Ind., March 23.—Charles Kassabaum, aged 21, is critically ill at his home near this city from blood poisoning, the result of an accident that occurred while he was being initiated into the I. O. O. F. lodge. During the secret work a gas pipe containing powder exploded. The fire shot out of the wrong end of the pipe, severely burning one of Kassabaum's legs. But little attention was paid to the accident at the time, but complications have arisen that make his recovery doubtful.

It is understood that Kassabaum was being carried by several men when the explosion occurred. The flash frightened them and they let the candidate fall. It is now said that the young man is suffering from internal injuries resulting from the fall.

The above item was published in the Indianapolis *Star* of March 24, and again shows only too vividly how foolish, and in many cases how hazardous, the lodge initiation is for a candidate. That this is not the only case of this kind in the State of Indiana, or the worst case that has happened in an Odd Fellows' lodgeroom, has been proven more than once. The reason that not more of the brutal and injurious initiation work of the lodges comes to light in the newspapers is, because the candidate is, either forcibly or "gently," persuaded to keep his mouth shut. Another reason is because plenty of money is generally used to hush such things up, and also because the newspapers of this country pander and cater to the lodges and their works of darkness.

If every man who applies for admission into any lodge, be it Masonry, Oddfellowship or even sensual and alcoholic Elkdom, knew what a fool he would be made, and that perhaps his bones might be broken and his body bruised, under the guise of initiation and admission into a grand and sublime organization, he would rise in his manhood and throw off the shackles of Satanic delusion, and join hands with those who are seeking to open the eyes of our rising generations and show them that all this lodge business is mere mockery and tomfoolery and will finally end up in hell. Any one who has any pride for his person will not enter such an organization, to be blindfolded and maltreated with a piece of gaspipe loaded with power, and be made the laughingstock of all his "good lodge brethren," but he will go to those meetings which are free and open, without any initiation, where the body is not injured and where the soul will be benefited. He will go to the house of the Lord and learn of Christ, the Savior of the world, in whose blood alone there is forgiveness and life eternal.—Rev. C. W. Baer.

PRESIDENT BLANCHARD'S LETTER.

Growth a Slow Process.

Dear Fathers and Brethren:

Once more I have the privilege of addressing you regarding the great work in which we are all interested. Growth is always, or at least usually, unconscious. This is true not only of our bodies, but of our souls; and not only of individuals, but of organizations and movements. The analogy between the physical and the spiritual is quite complete. While all growth is unconscious, there are alternating periods in living beings. For a long time we find it difficult to see progress, and then in an hour, as it were, great advances are made. Boys and girls for a time seem as if they never would be anything else; and at last, in a few months, they shoot up into men and women.

No man can fix the time when infanticide became unlawful in the highest civ-

ilizations. No man can tell precisely when it became discreditable to kill slaves, or to allow aged parents to die without care. The whole growth of Christian civilization has been divided between these long periods of apparent moral sleep, and brief periods of upheaval and progress.

The conscience of the American nation protested against slavery for more than one hundred years. Five years before slavery was abolished—two years, even one year—no man could tell when it should go. There was no darker day for the friends of freedom in our country than the years of '57, '58 and '59. Then came the great national agitation; and finally, before we knew it was to vanish, the end was at hand.

We have another instance of the same sort in the present attitude of the public toward the liquor trade. For nearly one hundred years we have been prophesying against that iniquity. For the last dozen years we have seemed to be in a period of reaction. It has been a disheartening time, but the last six months have been a time of wonderful encouragement. It has seemed as if the end were at hand; and we have occasion to anticipate not so many years of apparently unsuccessful labor as have passed. Business corporations have been converted; great church organizations have ceased to apologize for the liquor business; they have ceased, apparently, to fear it as they did; it is certain that they speak out against it; and we have reason to hope that this infamy, with all its attendant evils, will shortly be a thing of the past.

More than Seven Thousand.

When Elijah was lamenting the fact that the prophets, aside from himself, were all dead, the Lord rebuked his depression and fear by saying to him, "I have a great number of true witnesses of whom you do not know." It was even so. They were hidden in out-of-the-way places—some of them in dens and caves of the earth; but they were true-hearted, and when the time came they appeared and delivered their testimony. The great cause moved on.

There came to my desk, this week, two papers, one printed in Philadelphia, the other in Boston; one devoted to the interests of the Catholic church, the other an advocate of evangelical Christianity without sectarian affiliations. Both of these papers contained articles on secret societies. One of them covered a full page and more—perhaps a page and a half; the other almost a page. The article in the Catholic paper was a defense of that church against the charge that it was itself a vast secret society. The writer, who is a rather prominent clergyman, denied the charge, and affirmed that the only real secrecy connected with the Catholic church had to do with the confessional. Incidentally he shows that secrecy is always evil. He distinguishes clearly between the lawful privacy of honorable living, and the unlawful secrecy of secret organizations. He says that secret societies demand obedience, and enforce it by fear. "*The Heart with the Dagger Aimed at It,*" he says, is often a prominent and suggestive symbol in the halls of secret societies. It is this "Blind Obedience" that introduces a disturbing element into the government of men. He says that in this world there are but Cæsar and Christ; in other words, the state and the church. All must be subject to them; and of them it is true, "He that is not with me is against me." "*The affairs of secret societies are not open for the investigation of either state or church.* These societies are a law unto themselves."

The writer speaks of the sin of Herod. The king swore that he would give the daughter of Herodias what she should

ask. He did not dream that she would ask him to be a murderer; but he became one—and became one because of his oath. And the objectionable thing about his oath was, that it was liable to call for that crime or any other. He reminds us again of the murder of Dr. Cronin, a murder planned and executed by men prominent in society, men who would naturally shudder at the thought of murder, but who were made murderers by the lodge to which they belonged.

The Lodges and the Church.

This writer speaks of the claim of the lodges to humanitarian work—the visiting of the sick, the burial of the dead, the feeding of the hungry, and the relieving of the widow and orphan. But quoting the advocate of the lodge to whom he replies, he uses this remarkable sentence, "How much would I give if not reminded of it by my oath?" This suggests one topic of my last month's letter, "A Compulsory Benevolence." That is, the writer says, "I would not give unless I had sworn to: because I have sworn to, I will." This makes the oath of the secret society superior to the law of God—superior even to the dictates of humanity. And while professing to practice the Christian religion, and perhaps quoting the word of God, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction," he directly affirms that he would not keep this law, do this thing, except that his oath compelled him. Of course a man who has this spirit in him is not a Christian. A Christian is one who does the will of God from the heart. One who professes to do the will of God, and with the same breath declares that he would not do it unless a secret society had obligated him to that effect, is evidently not a Christian at all.

Religion Does Not Amount to Anything.

This same Catholic writer, referring to the Masonic friend whom he quotes, transcribes these words: *"When a Man Goes Through Masonry, Religion Does not Amount to Anything."* That is to say, the Christian religion does not amount to anything. This Masonic writer does not himself know that he is a disciple of a heathen faith, that he is worshiping at the altar of Satan, and that the very spirit which he exhibits in his eulogy of the lodge, shows that he has not the Spirit of Christ. This Catholic writer says very forcefully, "All that has ever been said against secret societies, and all that ever will be alleged against them, may be summed up in these words of our Lord: "Men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

The position of this Catholic writer is eminently sane. Every thoughtful Protestant, who has studied the subject, can echo it all. And it is interesting to see, as I have repeatedly reminded you, that in the editorial discussions and the newspaper articles on the subject of high school fraternities, every principle which has been affirmed by us in the arguments of forty years, is declared to be unquestionably true respecting the high school lodges. Some persons do not seem to understand as yet, that the evils wrought by the high school societies are exactly like the evils wrought in other secret associations. But this also will be clear in time, and we can wait to see the case grow.

Two or Three Witnesses.

The other article is written by a member of the Society of Friends—a society which perhaps might be considered the antipode of the Romish church. But

while his article is not so long, and does not deal with the foundation principles so fully, the testimony is, on the whole, precisely the same. Some one had written to a religious weekly, inquiring as follows: "What opinion do Protestant ministers hold as to secret societies? Do they regard them as inimical to Christianity?" The religious weekly replied: "We cannot answer for the whole body of Protestant ministers. We should think, however, that very few regard them as inimical to Christianity. Many ministers belong to such societies and hold office in them. They are eminent and godly men, who certainly would repudiate the societies, and give up their membership, if they found them to be opposed to Christianity."

The writer, criticising the editor, says he should have informed his readers that multitudes of ministers and of other good men, who had been entrapped by these lodges, have left them. He quotes President Charles G. Finney, of Oberlin College, who, speaking of his conversion, said: "My new life instinctively and irresistibly recoiled from any fellowship with what I then regarded as 'unfruitful works of darkness.'" He also quotes the great evangelist, D. L. Moody, who advised all Christians to get out of the lodge, and who said to preachers, "If men will not hear you because you preach the truth against lodges, let them go. God will fill their places with better men. When they are converted they may return." The writer speaks of the views of Rev. R. A. Torrey, Rev. George C. Needham, Dr. Pentecost, and others, all of whom have repeatedly and publicly condemned these secret organizations.

This gentleman, writing to the religious weekly, was disappointed that the editor made no reply, either by private letter or by placing the informing note before his readers. The managing editor and proprietor was then appealed to, but it appears that the paper still declined to live up to its program and continued the conspiracy against the light. The writer, however, in the Boston publication quotes from a bishop of the Protestant Episcopal church, who wrote him on this subject as follows:

> "I am obliged for your letter received this morning. . . . I simply desire to say that I think you have discovered [in treating of the adaptation made of the principle of secrecy] a truth which has a great deal of influence in explaining facts which we deplore. I ought to state to you that *I am myself a Freemason, although I have not attended a meeting or had anything to do with the order for over thirty years.* I entered it when, as a young man, I was in pursuit of other young men in the interests of religion. When I complained to such young men that they failed to attend church, they would answer me, 'We already belong to *a religious order,* and we attend *service at its Temple.*' I desired to be able to say to them, 'I know all about that, for I am a Mason myself, and can tell you both how inferior it is to the church, and how inadequate is the worship.' I was thus able to get some influence over these young men, and to point them to something higher. . . . *As I have grown older, I have become rather more suspicious of all these orders,* and it may well be that your dislike might be justified if we knew the absolute truth about them. *I should be glad to see all secret orders abolished on the ground that they are all poor imitations of the Church of Christ, and are more or less inimical to its true progress.*" (Italics ours.)

Following the letter from the bishop, he gives an extract from another letter which is equally decisive, and reads as follows:

"I love God's dear children of every name, but there are so many of them tied up to these Christless institutions. Brother, believe me, one of the greatest hindrances to our gospel preachers of to-day is, they are under bondage to these lodges. While I pray for wisdom from God to deal with them, and when to speak, yet I have no sympathy with them, and God generally lets me give my testimony against them. And yet I always pray that the Lord will let me do it in such a way that all can see it is in love. This world is dying for Gospel witnessing in love, and many of the saints of God are leaving them [the secret orders] and witnessing against them, yet I wish more men who have been delivered from them were brave enough to testify against them. Since Christ came in my life with the fullness of grace, I see so much the need of whatever we do to do it in the love of Jesus, with a tender, compassionate heart."

We ought to be thankful that so many good men are disposed to bear their testimony, and that they still have access to the public. We may rest assured that in due time we shall reap from all our sowing, if we faint not.

A Sad Case.

I was yesterday walking in the rain down Dearborn street in Chicago. As I was passing the Great Northern Hotel, a gentleman whom I did not recognize came up and offered his hand to me. I looked at him inquiringly, and he said, "Oh, well, you do not have to speak to me unless you want to, but I shouldn't think you would want to turn down an old friend this way." I said, "Pardon me, sir, but I do not know you." "Well," he said, "I know you. I have been the conductor on your train for eleven years." I said to him, "That is quite possible, but I do not know how that is. What can I do for you?" "Well," he said, "I need seventy-two cents to pay charges on some baggage that belongs to my wife. I want to get it so that I can go home with her. I have eighty-four dollars coming to me to-morrow, and I will come around to your office and give you the money." Meanwhile he was industriously giving me the grip of the Master Mason. I said to him, "Why are you giving me this Master Mason's grip? Are you a Mason?" "Oh, yes, I am a Mason." "Well," I said, "I am not a Mason, and I do not know why you should give me this Mason's grip." "Well," he said again, "give me the money anyway; I need the money." I said, "No. You have been drinking, and if I should give you money you would drink some more. So I cannot give you any money." "Well," he said, "you can give me ten cents, anyway. If I had ten cents I could go home with my wife." I said to him, "That would be one whisky, or two beers; and I have no right to pay money to the saloonkeepers. If you know me, you know that all my life I have been warring against the saloons; and I have no right to take God's money and give it to them through you." He swore, four or five times, that if I would let him have ten cents, he would not spend a penny of it for liquor, but would go right home. I said, "No, I do not dare to trust you. You are drunk now, and you want money to drink some more." I said, "Did the Masons teach you to drink?" "Oh, no, the Masons did not teach me to drink." I said, "I don't know. Many men learn to drink liquor in the lodges. Perhaps you did. But at all events, I do not dare to give you any money while you are in this condition. I am sorry for you, and wish that you might become a real Christian instead of a Freemason. Then you would not be drinking whisky."

I was reminded by this incident of one which occurred in Jersey City, N. J., many years ago. I was lecturing in the Second United Presbyterian church, and was guest with Dr. Robert Armstrong, a great-souled child of God who has now gone to rest. I was very fully and candidly reported in the Jersey City *Evening Journal,* or some paper of about that name. I said to Dr. Armstrong, "I would like to meet this reporter." He said, "He is a Freemason, but I will be glad to introduce you." Meeting him, I said, "I am surprised that you report me so intelligently and so honestly, as I have been told that you are a Freemason." "Well," he said, "I suppose I am. But I don't care much for Freemasonry. No man has ever introduced himself to me as a Mason without asking for a quarter to get a drink."

As I remarked in my last letter, evils are akin. One is naturally associated with another; and when we fight the battle which we are waging against lodges, we are also warring against liquor shops, gambling dens, brothels, race tracks, and all other iniquities that destroy the souls of men. So let us be of good courage, and push forward.

Sincerely and fraternally yours,

Charles A. Blanchard.

MASONIC HEAD IN ROME.

One Head for Both the Political and Religious Masonry of the World.

Secrecy guards the door to every scheme of deception. It shielded the infant rebellion in the South until it developed into a gigantic war. Anarchists, assassins and thugs of every description are indebted to secrecy for success in their hideous business. "Secrecy and silence" are jewels commended to the Entered Apprentice on his "first admission to a lodge of Freemasons." It is the Alpha to an ingeniously constructed and thoroughly organized body of *men only.*

The perfection of this system is dependent upon a *single person* invested with absolute authority to wield the entire structure. The Papacy does obeisance to this law of climax by proclaiming the "Pope, Vicar of Christ" on earth holding the key to heaven. It is a fixed law in the nature of every despotic system, and is readily traced in the Masonic order from the first to the last step in its progress. In the Scottish, which is the ruling Rite, there is not a missing link from the first to the thirty-third degree, as may be learned from its official documents and accredited publications.

Until a comparatively recent date the Supreme Council has been the Ultima Thule of the system, so far as known to the uninitiated. An English student of the mysteries has penetrated to the deeper depths of the structure and there discovered the one thing needful to complete an absolute despotism. The account given by this author bears the marks of authenticity as the result of careful and thorough research. It is too extended for insertion, even in abridged form, but the gist of the whole case is given in two short paragraphs, on pages 211 and 212 in his work entitled, "The X Rays in Freemasonry," 1904, as follows:

Two Sovereigns.

"Albert Pike, Sovereign Grand Commander of the entire ancient and accepted Scottish Rite, whose chief seat was at Charlestown in the United States, and Mazzini were in correspondence about the division of Masonic power. It was finally agreed that Albert Pike should be Sovereign Pontiff of Universal Masonry, and Mazzini Sovereign Chief of Political Action. This assumption of the title Sovereign Pontiff * * * is dated 24th Sept., 1870. * * * Andriano Lemmi succeeded Mazzini as Sovereign Chief of Political Action at Rome, and on the death of Albert Pike in 1891 the Sovereign Grand Pontificate passed from Charlestown to Rome."

In the coronation of Adriano Lemmi, Sovereign Pontiff and Sovereign Chief of Political Action, the Masonic structure is complete and ready for action. Its entire force may be directed to any particular point by the command of a single per-

son, who, like the Pope, is Sovereign Pontiff over each and all of his loyal subjects. Thus it appears that a more perfect despotism does not exist, nor can a more complete instrument for enforcing the decrees of a despot be conceived. It includes the political and religious field and covers the entire arena of human action.

—Extracts from article by Rev. J. P. Stoddard in *Home Light.*

A BAPTIST TESTIMONY.

The editor of *The Pacific Baptist,* having been asked his opinion as to uniting with a secret society, replies as follows:

"No Christian should unite with a secret order, and therefore the Christian minister is emphatically barred. The chief reasons for keeping out of such fraternities are as follows:

"1. The Christian man in the act of baptism unites himself to the only real 'fraternity' recognized of God. 'One is your Master, even Christ, and all ye are brethren.'

"2. The Christian man should never take an oath of secrecy, as his divine Lord may demand of him that he divulge the nature of the oath.

"3. Such organizations as, for instance, the Masons, use many passages of Scripture in their degrees, but the name of Christ is omitted from those that in the Bible contain it. It is not enough to acknowledge God. Christ must also be acknowledged as God, Saviour and King of men by the lodges before the disciple of Christ can feel himself truly a 'brother.'

"4. Men who at their conversion are greatly interested in lodges become less and less so as they grow in grace. The obligations of the Word of God and the duties and privileges of the Christian life leave no corners for lodge meetings, ceremonies, banquets, etc. Imagine Paul and Peter as 'joiners'!

"5. There is no good thing about the lodges that should not be incorporated into the work of the church.

"6. Joining a lodge to win men to Christ has seldom had such a result. The way to win men to Christ is to join one's self to Christ.

"7. Many of the lodge ceremonies violate the simplicity and sincerity of the Christian life and are pretentious, bombastic, even anti-biblical in teaching.

"8. The lodges are doing a good deal to alleviate suffering, furnish cheap insurance, etc Full credit should be given them. But one can get as good insurance elsewhere, and it is the business of the Christian Church to care for the sick, poor, sad-hearted and the dying.

"9. The various lodge 'hierarchies,' with their ascending degrees, swelling titles and childlike appeals to the imagination and sense of mystery, are all opposed to the democratic simplicity and humility required of Christ's flock, where all are equal and there are no titles or special privileges. No, keep out of the lodges. But do not fight them. They are the best 'fraternities' that an unconverted man can contrive."

—Copied into *The Journal and Messenger* (Baptist), Cincinnati, Ohio, May 28, 1908.

A brave testimony, and a needed one, but the editor strikes a false note in his "do not fight them." In fact, his article is the very opposite of his advice. It is a good thing to raise corn and potatoes, but don't fight the weeds! Weeds are the natural product of the earth, as secret societies are of the natural man. To be sure, weeds will choke and kill the corn, just as lodges do the souls of men, whom they bury in the grave *in the hope of the resurrection and of heaven,* while denying Him who is the Resurrection and the Life.

No, our business is to plant corn *and fight weeds;* to build up the kingdom of righteousness and fight its enemies—saloons, lodgery, and other foes. Nathaniel Colver, D. D., an eminent Baptist and a seceding Mason, said, "It (Masonry) is Satan's masterpiece for the destruction of the souls of men." Let us fight it with "the sword of the Spirit, which is the word of God."

Often I find an article in the *Cynosure* worth more than a year's subscription price—if money could in any sense be used as a recompense for the enunciation of truth. Mary C. Baker.

Whittle Springs, Tenn., June 15, 1908.

We may glorify God in little things, but no one should be content with such a life. The duty of every man is "to attempt great things for God."

The saloon is the hot-bed of anarchy.

And the Public Is In Sympathy With the Striker.

—From *The Fort Wayne News.*

WILL WATCH WITH INTEREST.

A prominent Eastern newspaper published the following paragraph May 6th:

"The war conducted by the board of education of Chicago against the high school fraternities is to be yet more vigorously prosecuted. President Schneider has prepared a program to be applied in connection with the rule adopted prohibiting pupils from being members of Greek letter societies, under the penalty of expulsion, which is to become effective September 1. He proposes to secure a written pledge from every member of a sorority or fraternity 'renouncing' the secret society in consideration of being permitted to remain in the public schools. Parents will be asked by the principals of the schools to certify in writing that their sons or daughters have withdrawn from the society. Mr. Schneider intends to secure pledges from pupils not members that they will not join any secret society. School authorities all over the country will watch with interest the attempt to execute this radical program."

"KINDRED EVILS."

Under the caption "To Discuss Fraternities," a New England daily said, in part, May 15th:

"The New England Association of School Superintendents will convene in Boston next Friday, and from the program which is announced for the meeting it is seen that the subject of secret societies in the high schools, a matter which has assumed prominence in Springfield during the past year or two, will be one of the most vital subjects considered. Among the speakers at the meeting will be Prof. Suzzallo, who will consider 'Secret Societies and Athletics in the High Schools.' A letter sent out to the superintendents of New England by Henry D. Hervy, of Malden, the president of the organization, says that the conviction is growing that the only way to drive secret societies and kindred evils from the high schools is for the school authorities to recognize frankly that boys and girls are social beings and to make wise but adequate provision for their social needs. The responsibility of the home must not be lessened, however. This is the burning topic which will be considered at the meeting of the association, and a wide expression of opinion is expected from superintendents from all over New England, as well as visiting authorities. Athletics also will not lack attention, and it is evident from the program that many restrictions on this interest of the pupils will be suggested."

STEALING A PART OF INITIATION.

President Angell ordered the dissolution of one of the Michigan University "frat" lodges. The faculty expelled two members who had been arrested for theft and fined fifty dollars. The young men claimed that the thieving was a part of their initiation stunt.

"THE WORLD SEEMS SICK."

Once during her college days, Alice Freeman, afterward the Wellesley college president, found it necessary to teach twenty weeks in a high school. In a letter to a college friend occurs the following passage, partly relating to secret societies in the University of Michigan:

"I finished yesterday just half the weeks I have to teach, and the ten that are left will pass too quickly, doubtless, for the work which is to be done in them; but not when I think where the end of them will take me. Once in a while I dread going back to college. Not that it isn't far pleasanter than teaching. But sometimes the world seems sick. I can't help thinking of what you told me of the *secret societies*. God help us all! Let us pray for the noble young men who are going down unless an arm mighty to save is quickly thrown around them. So S. has gone, too! I liked the boy so much. Perhaps it is better for him. But what a loss to the class! Really, in a year there won't be much of a class left, at this rate. Oh, if we could only sit down and talk it all over!"

At the eighteenth annual convention of the City and Borough Superintendents of the Pennsylvania Educational Association, a decided action was taken against the Colleges for not lessening the hardships of the entrance examinations while seemingly putting their faith in the dance hall, card parties, fraternities and club life.

Superintendent F. E. Downes of Harrisburg urged the enactment of a law removing fraternities from the lower schools.

CHINESE GRADUATE OF AMERICAN COLLEGE.

Something like the ordinary plea can be made for the Chinese secret society called the Hep Sing Tong, for Warry Charles, president of the Boston branch, was a graduate of an American college, and had been court interpreter. Nine members—as has been previously noticed—were convicted of murder. Ten members were known as the jury, and these met with the officers in a secret room. Charles was accused, by a witness who belonged to the jury at the time of the murders, of saying: "Since the last few years we are like dead ones. If you all agree, I'll tell my suggestion. I want to do as they do in New York; we must kill some people. * * * We want more members for the Hep Sing Tong. We will attack the people and they will be afraid of us. * * * The attack will make all Chinese men join the order. * * * If we can frighten the people, they will pay us money, and we will send to other branches of the society, in New

York, Philadelphia and Chicago, for hatchet men who are unknown, because they can get away easier."

An Associated Press dispatch, dated March 27, said: "A street murder, which is believed to have been an outgrowth of the recent trials of a number of Chinamen for murder in Boston and Philadelphia, intensely excited the New York Chinese colony for a time to-day. * * * Ever since the successful prosecution of the Chinese murder trials in Boston and Philadelphia, there have been frequent rumors, in Chinatown, that some member of the New York colony inspired the evidence which resulted in the convictions. When the shooting occurred today, it became noised about that Ing Mow was one of the men who had been under suspicion. * * * Three Chinamen blocked his way. There was a short, sharp argument, the flash and report of a shot, and, as Ing collapsed and fell to the sidewalk, the three assailants fled. * * * Chinatown was in a panic of excitement, and it became necessary to call out a big detail of extra police. * * * Moy Don Yuk and Wan Yon, both of whom live in Mott street, were taken into custody."

This gives opportunity to see secret society arrangements in connection with people of a slightly different color, and at a somewhat different angle. The practical difference could be greater.

Golden, Ill., April 27, 1908.

National Christian Association,
Chicago, Ill.:

My congregation stands as a unit against secretism, opposing it in every form whatever. They are all staunch German Lutherans, and with the Lutheran church uphold the tenets of Holy Scripture over against lodgeism. They heartily approve my stand in devoting special sermons against the evils of the secret societies.

Wishing you continued success in your work, I remain,

Yours respectfully,
(Rev.) Armin Paul Meyer.

Every life is a lighthouse or a beacon of warning. Which is yours?

Editorial.

We cannot give you all of the good things that remain of our Annual Meeting and Convention in this number, but promise you more in due time.

We had the privilege of putting into type the address of President Blanchard which he delivered before some 6,000 in Des Moines, Iowa, on June 7th, and sending it to about one hundred of the leading religious papers of our country. It was especially fine because of the fundamental truths handled and because of the manner in which they were taken up. This is also one of the rich things in store for future delivery to CYNOSURE readers.

The editor recently visited an old friend of the Association, Mr. D. H. Harrington of Columbus, Ohio. His experience in connection with lodge-worship reminded us of ours, when we joined the Good Templars and found as Chaplain one of the most profane young men in the community.

A short time after Brother Harrington's initiation, a neighbor's hen-roost was robbed in the night and the thief caught in the act. The culprit was none other than the Chaplain, who had given him moral instruction and read the prayers over him in the lodge.

Our readers will be very much interested, we are sure, in the following letter from the late President Charles G. Finney, of Oberlin, Ohio, written to Mr. Harrington in 1873, and never heretofore published.

Oberlin, March 15, 1873.

D. H. Harrington, Esq.:

Dear Brother: Yours of the 13th instant is received.

Your pastor a Freemason! And does he defend, and co-operate with Freemasons? I often ask myself how it is possible that a Christian can be an adhering Freemason, after all the light that has been shed upon this subject. Freemasonry puts out the eyes of conscience. It destroys all moral discrimination, else it

were impossible for one to remain in sympathy with the lodge.

As to your leaving the church, that should depend on circumstances. If the body is controlled by Freemasons and conducted in sympathy with their spirit, it is not a church of Christ, although there may be some good people belonging to it. If the church, as a body, approves of the horrid oaths of Freemasonry, and justifies the selfish principle by which Masons live, I should renounce their fellowship. But, if the church authorities, and the church as a body, are opposed to Freemasonry, I should remain in it, and use all my influence against Freemasonry.

As to the minister, I should deal plainly with him before I refused to support him. But after reasonable labor with him, if he still clave to the lodge, I should not bid him Godspeed, or express any confidence in him by aiding in his support.

Dear brother, be Christ-like in love, and in firmness oppose and denounce sin in every form whilst personally you are kind to all.

God bless you. C. G. Finney.

The natural influence upon one's mind of lodge obligations to aid and assist a brother lodgeman is well illustrated by the following incident from *The North American* of Philadelphia, describing the arrest of a lodge member by a policeman.

"In the meantime Sergeant Fenn was having trouble with Troi. The man fought like a wildcat, and was subdued only after a vigorous beating.

" '*Save me, brothers and fellow lodge-members,*' he cried frantically, as the big sergeant's grip tightened about his neck and the Italians, with weapons drawn, surged around the officer.

" 'For God's sake, sergeant,' cried a citizen, who vainly sought to gain Fenn's side, 'don't take that man. These fellows will kill you.'

" 'Not yet, friend,' answered the policeman coolly, 'I'm a long way from death.' With one slash with his club he sent two would-be assailants to the asphalt, causing the poorly constructed club to break with its impact upon their heads.

" 'You'll pay dearly for this,' raged the frantic Troi. 'You are a marked man. Remember that—you're marked.' The next moment he had sunk into temporary oblivion. Sergeant Finn's remnant of club had done its work."

PREVALENT PERJURY.

A New York City judge says that divorce cases are packed with perjuries; and another judge is quoted as saying: "People seem to have lost their respect for the sanctity of an oath, and consider the solemn vow to tell the truth but a panoply for the more effective detail of matter for the side they wish to succeed. The time has arrived when something radical must be done to stem the torrent of perjury which is engulfing the efforts to administer justice in the courts of our community."

Like other cities and villages, New York is full of people habituated to taking oaths in lodges, and it is not to be assumed that all take them seriously, or observe them strictly. There is reason to question whether there is not a large membership that regards a lodge oath as an almost empty form. Taking lodge oaths lightly, as well as blindly, might be expected to cultivate a loose habit of mind. All oaths would thus share a tendency to lose sacredness. This prevalent custom of swearing as cultivated by lodges may, therefore, partly account for the increase of the crime that judges observe.

This is not the sole cause, yet it can naturally be reckoned as liable to be among efficient causes; at least one oath is taken in each degree, and, whether taken lightly or not, it is taken blindly. Taking oaths blindly, or taking them lightly, is a bad habit to cultivate in lodges and practice in courts.

A TEXT FOR THE MASTER'S WORKERS.

What we, who have long labored, are now needing in order to keep up hope and courage, is the Christian grace of patience. So has it been, also, from the beginning, when it was said to the disciples of the first century, "Ye have need of patience, that, after ye have done the

will of God, ye might receive the promise." Impatience cuts off work midway, so that nothing is perfected; therefore, "Let patience have its perfect work, that ye may be perfect and entire, wanting nothing." If we want what belongs to the final stage of discipline, losing this through impatience, we fail of finished character; if we miss the conclusion of an enterprise, we attain, instead, a failure. The last few steps of mountain-climbing are the only ones that touch the summit; the last year of school, alone, reaches graduation; in the conclusion of a business transaction, lies its profit.

Dangerously strong and influential temptations to impatience, are various in origin. Physical weariness can play its part, disappointment is not easily overcome or forgotten, the sting that ingratitude or want of sympathetic comradeship can inflict is envenomed, and its poison is sometimes paralyzing or benumbing. In petulance, or in discouragement, effort that ought to be patiently matured is liable to be relaxed or abandoned.

Yet in due season we shall reap if we faint not; your labor is not in vain in the Lord. No place for impatience lies this side the line where awaits the due season; until that line is reached, labor does not cease to be "not in vain." We should cling to these encouraging truths, with faith in the Master of the field we cultivate. While He has patience, we should; so long as He still expects results, we may; until He relaxes purpose or effort, we need not. We ought to reach the end with Him.

His parable of the sower is an antidote to impatience, and to disappointment that fosters it. Some seed must fall where the birds will catch it away, some where there is not much deepness of earth, and some where it is choked by thorns. We cannot expect that ungodly men, already profane, will hesitate to take reckless lodge oaths, nor can we look to see dishonest men, or scheming politicians, shocked by the baseness of certain secret obligations. Licentious men will not regret that the agreement to limit vice so as to exempt a few nearest relatives of members of one degree, leaves most of the world unmentioned. If they are repelled by anything, it will be that limited agreement. Men of the world and women of fashion cannot be expected to have ears to hear appeals based on Christian principles. Supposed business or political advantage can win men, dancing and display attract women, and those of this class can hear and weigh arguments like these; *our* arguments, based on Christian morals and faith, they have no ears to hear. We have not failed, though the great multitude throngs still the broad road that leads to death; the narrow path is not closed. He that hath an ear will hear; let us patiently lift up our voice for him.

Surely shallow soil on rocky ground will yet remain, birds of the air will catch away our words, thorns will not cease to grow and choke our Master's truth, however diligently we sow. Yet there is good ground. There also remain seven thousand who do not worship Baal. It was after two-score years that Caleb, whose ready and encouraging words seemed vain, inherited the land of the grape-cluster, and drove out the sons of Anak, who had terrified his early companions. Like him, we have need of patience, and having patience until the due season, we shall receive what is promised, for our confidence hath great recompense of reward.

TENNESSEE LAW TO PROTECT SECRET ORDERS.

Protection By Prohibiting.

The law enacted by the Legislature of Tennessee, April 15, 1907, and printed in the CYNOSURE, April, 1908, is entitled, "AN ACT to protect fraternal, charitable, and benevolent societies, or secret orders, by prohibiting the publication, sale, or circulation, of any book, pamphlet, or other instrument, purporting to be a copy of the secret or ritualistic work of any such secret organization; and to provide a penalty for a violation of the same."

Review of the Law.

Section 1 declares it unlawful to publish, print, or import, or to sell or expose for sale, anything purporting to be a copy of secret or ritualistic work.

Section 4 makes violation of Section

1 a misdemeanor, for which the fine must be not less than ten dollars, and may be fifty.

Section 5 exempts officers of secret orders.

Section 2 authorizes any citizen of Tennessee, who is first authorized by the chief officer of an order, to recover one hundred dollars from a violator of Section 1. Fifty dollars shall belong to the person suing, fifty to the State.

Section 3 empowers any citizen, authorized as required by Section 2, to take away from its possessor any property of the kind described in Section 1. "Such citizen, when so authorized, shall have the right to enforce the provisions of this section by a writ of replevin."

Section 6 says that "this act shall take effect from and after its passage, the public welfare requiring it."

Out of Harmony With Federal Constitution.

Public welfare was thought to require that the first amendment of the United States Constitution should guarantee that Congress could pass no law "abridging freedom of speech or of the press." The Constitution of Tennessee, adopted soon after the Civil War, may not have copied this clause of the Bill of Rights, yet any American law out of harmony with it, however justifiable, seems extraordinary. It requires imperative reason.

Section 1 is criminal law. It is completed by Section 4, and applies to matter copyrighted under federal law. One provision forbids any person to import matter that is obviously liable to be brought in by mail. Import might be construed to cover obtaining by mail, in a case of this kind.

However, Section 2 of Article IV of the U. S. Constitution guarantees that "The citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States." One of these must be ordinary use of the mails.

Tennessee judges cannot ignore this in favor of the State law, for the U. S. Constitution and laws "shall be the supreme law of the land; and the judges in every State shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding." Moreover, all "judicial officers both of the United States and of the several States, shall be bound by oath or affirmation to support this Constitution."

Decisions affecting the U. S. mails appear reviewable by a federal court; besides, instead of condemning, State judges are sworn to protect their use. Apparently, citizens of Tennessee still share the universal right to receive printed and copyrighted matter by mail.

Section 3 is common law. Without such terms as unlawful, misdemeanor, and fine, it prescribes forfeiture and a method of enforcement. This might be many times the amount of the largest fine.

At Variance With Common Law.

In earlier common law, replevin was apt to be restricted to loss by theft or robbery, but now it includes anything unlawfully detained from its rightful owner. The plaintiff must prove right of possession, and prove the defendant to be holding wrongful possession.

Section 3, therefore, either assumes or creates actual or constructive ownership. Per contra, it assumes absence of ownership or voids title. It does this where, under protection of Tennessee law, an ordinary business transaction has been effected, with exchange of value. Creation, destruction, or transference of title, without consideration, is against law, custom, and public policy, transcending even the right of eminent domain.

It is previous ownership, therefore, that appears to be assumed for the plaintiff, and denied to the defendant. Ownership cannot accrue from purchase, but exists in some way without. For example, a box of books ordered, shipped, and paid for, in Chicago, is not the property of the purchaser to whom it is delivered in Nashville. Through authorization of a citizen of St. Louis, it is the property of some citizen of Nashville, to whom its arrival is a surprise, and who was not aware of its existence.

Whether goods shipped in Chicago, and marked, Montgomery, Ala., could

be seized *in transitu* while crossing Tennessee, is a natural question.

If, without replevin, any person should take the box of books from the purchaser, who is here assumed not to be the owner, would the court construe the act as theft, or would the apparent thief only become the defendant in a case of replevin?

Question for the Court.

An important question for court decision relates to the effect of this law in case a book contains brief quotations from a ritual, but as a whole is not one "purporting to be a copy of the secret or ritualistic work." Not all antisecret literature is ritual, or direct exposure; all is mailable to Tennessee, and its possession is not made a crime in the eye of Tennessee law.

An Open Door.

Even though purchase be construed as criminal importation, illuminating matter can be mailed gratuitously from outside, flooding the State with light as never before. Moreover, no section of the law applies to sermons, lectures, or conversations; and living teachers can do what is forbidden to the press. Free Speech has survived Freedom of the Press in Tennessee.

IRISH CARICATURES.

Pat, the ignorant laborer who lived in a shanty, is dead and buried, his son is tending bar and running the city government, and his granddaughter is teaching the public school. Secret orders have gathered in the younger members of the clan, among which is the secret society whose members are usually called Hibernians, though a priest of their church declares that in Pennsylvania it was the Hibernians who went by the name of Mollie Maguires. The following resolution has been adopted by a state board of the order:

Whereas, We view with much regret and indignation a disposition on the part of many persons to slander our people, especially as St. Patrick's day approaches, by publication of indecent newspaper and magazine caricatures and by exhibiting for sale at newsstands and stationery stores post cards that are grossly insulting to and libelous of the **Irish people,**

We, therefore, the members of the state board of Ancient Order of Hibernians, in meeting assembled at Lowell, on the ninth day of February, 1908, condemn the publication and sale of such caricatures and post cards, and urge the officers and members of our order to exert every lawful and reasonable effort to suppress the sale and circulation of such libelous caricatures and post cards at all times, and particularly now, that the feast day of our patron saint may be observed with dignity instead of ridicule.

THE BLIND FILTER.

It is not the only difference between a filter and a sieve, that one is for liquids and the other for solids. The sieve rejects what is worthless, and keeps what is valuable; the filter, on the contrary, keeps the sediment while losing what is pure. It selects what it rejects, preserves what it loses, or enhances the worth of what it casts away. What it keeps within itself when its work is done, is refuse.

In this respect the filter is like a Masonic lodge. For the lodge, also, gathers good and bad material into itself, and while one stream is constantly pouring in, another of almost equal volume is flowing out. Moreover, the outflow comprises intelligence and moral worth which cannot be retained within the dark and blind lodge. Like Washington, and Marshall, and a multitude of wise and noble men, the better members tend to swell the outflow. Weak characters, however, and shallow minds are retained. The lodge is a more natural place for the thoughtless who do not consider, the ignorant, who without understanding are impressed while they cannot discriminate, or the weak and vicious, to whose tastes the lodge is not uncongenial, while it promises a refuge to folly or wickedness.

Clinging to the lodge, like refuse in a filter, these baser elements remain after the more intelligent and better elements pass out again. Hence, the lodge is like a filter through which a stream of mixed elements is forever flowing, out of which it catches and retains the more worthless while losing the best that it receives.

Hospitality enlarges the soul.

AN INQUIRY.

Does the Bible require a man who has assumed sinful obligations, to simply confess that the obligations were sinful and that he sinned in assuming them, or is he further required to make known in detail the nature and form of the sinful obligations? What is the bearing of Leviticus 5: 4, 5, and other scriptures upon the point in question? Let us hear from a number of the Cynosure readers.

BLACK HAND CRIMINALS SENTENCED

For the first time in Massachusetts a Black Hand case has resulted in conviction. The last day of March, in the afternoon, Concetto Rizzo and Antonio Mirabito were sentenced to State prison for not less than six or more than ten years by the judge of the superior criminal court. February 20th they sent threatening letters through the mail to Benjamin Piscopo. The court denied a motion for a new trial—the evidence was competent and sufficient in amount and character to justify the jury. Taking the accused at their own words in the letter, they were members of an organization formed to kill if demands for money were not complied with.

Asked by the court whether he had anything to say upon the matter of sentence, the district attorney declared that the case differed widely from ordinary blackmail, where accusation of crime was threatened in order to extort money. In Black Hand cases the forfeit was the victim's life.

QUABOAG LODGE ANNIVERSARY.

Warren, Mass., has a lodge that has lately reached its 50th anniversary and enjoyed a grand celebration. Until a late hour Saturday evening, the exercises continued with great success, the presentation of past masters' jewels being particularly interesting. One hundred and twenty-five Masons were present, and ten of the fifteen past masters were present to be decorated with jewels at the hand of the Grand Master. The celebration of the anniversary was continued into Sunday morning, by going into the Congregational church, where Rev. T. C. Richards preached on the subject: "The Temple Builders." Among the 110 in the church were seven officers of the Grand Lodge. Although the celebration proper was ended, two of the visiting Masons spoke Sunday evening on "The church and the brotherhood." A superintendent of schools from another place presided in the church Sunday evening, and the speakers were the grand lecturer, and the district deputy grand master, who is also principal of a normal school. Thus the church was extensively utilized that Lord's Day, in the interest of an order that makes a specialty of dishonoring the name of Him for whom both house and day were named.

GRAND ARMY OF THE REPUBLIC.

In 1889 Col. George R. Clarke, founder of the "Pacific Garden Mission," of Chicago, a Christian worker of national reputation as well as an officer in the Civil War, speaking of his having been a thirty-second degree Mason and a member of the G. A. R., related the reasons for his withdrawal from all secret associations when he became a Christian. Of the G. A. R. he said:

"For the same reason I was prevented from reuniting with my old comrades in arms in the Grand Army of the Republic. I suppose its objects are in the main good and calculated to help the surviving soldiers of the Rebellion; but I think, though not as harmful as some, it is one of those things which stand in the way of the coming of Christ in the world. Consequently, as one loyal to the precious Son of God who has suffered for us, we must place it with all other secret organizations, as harmful and retarding the growth of our religion. Anything that antagonizes the coming of our Lord and the completing of His work ought to receive our opposition."

ONE OF THE WORKERS.

Missoula, Montana, April 15, 1908.

I think two young men that were working for us had their eyes opened by reading Modern Secret Societies (which I had and gave to them to read), so they will not try the societies.

(Mrs.) E. A. Tozier.

News of Our Work.

The Association is represented this year at the Christian Reformed Synod meeting at Muskegon, Michigan, by Mr. J. M. Hitchcock, so well known to the readers of our magazine. We anticipate a good note from him for the August number.

THE DES MOINES, IOWA, MEETING.

Covington, Ohio, June 18, 1908.

W. I. Phillips, Chicago, Ill.:

Dear Editor of Cynosure:

Wife and I have returned from our Annual Conference at Des Moines, Iowa. The meeting was largely attended, it being our Bi-centennial or two hundredth anniversary of our organization in America. There was an unusual amount of business, and at times the discussions were somewhat animated, or like that Conference at Jerusalem—recorded in Acts 15. "After much disputing" a very conciliatory conclusion was arrived at on all questions before the meeting.

Dr. Blanchard met his appointment on Sunday afternoon. The Doctor seemed to be in shape for the occasion. He delivered his message with interest and earnestness. The assembly was estimated at from six to eight thousand. All seemed to listen with absorbing interest. After his talk he was quickly thronged with a large number who wished to grasp his hand in friendship; among them were a number with their secret badge-pins. One of them said, "This is my last lodge."

The occasion was one of interest.

Yours as ever,

(Eld.) I. J. Rosenberger.

In correspondence with his brother J. M., of this city, Mr. Thomas P. Hitchcock, of Toledo, Ohio, says: "The anti-secret cause is attracting more attention to-day than at any other time since I was made acquainted with it. When we stop to think that it is taught to our children in the public schools, and by our best instructors, I can only say, Praise God for the hopeful prospects that are before us. In our City of Toledo, all students who insist on maintaining membership in these societies are deprived of school privileges."

CONVENTIONS.

The Ohio State Convention will close its deliberations on June 30th, as this Cynosure is being printed. The public leaders in Pandora are wiser than some, and welcomed the Convention. Among the speakers were Rev. C. W. Oyer, Rev. W. J. Sanderson, Rev. J. H. T Gordon, Eld. I. J. Rosenberger, Rev. T. K. Leonard, and Rev. F. W. Stanton. A report of the Convention may be expected in the August number.

The Michigan State Convention will be held (D. V.) on October 7th and 8th, at Grand Rapids, in the Lagrave Street Christian Reformed church, Rev. Henry Beets, pastor. President Blanchard has been secured as one of the speakers. A great meeting is assured.

It has been suggested that during September a Conference be held in the Southwest—perhaps at Kansas City. Such a location would permit the friends in four States, cornering near Kansas City, to attend. Let us hear from those that are interested, about a Conference—say at Kansas City, on September 28th and 29th.

The New York-New Jersey Convention will be held in October. A fuller plan will be published in August.

It is now the purpose, as we understand, to hold the Indiana State Convention in November. We expect a report on it for the next CYNOSURE from Pres. L. G. Bears.

How about Iowa? We hear that Pres. J. S. McGaw has been tendered the position of lecturer for the National Reform Association. Why not have a rally in northwestern Iowa, the last of this month—say at Sioux City? Rev. W. B. Stoddard would assist in such a Conference if desired. We suggest a *Citizens' Conference* for Aug. 24th and 25th, next. What do our friends in Sioux City say?

Would Rev. P. H. Tetley, of Canton, S. Dak., second such a Citizens' meeting, to take in the district comprising the corners of the four States which meet near Sioux City—Iowa, Minnesota, South Dakota, and Nebraska?

MRS. LIZZIE WOODS' LETTER.

Pine Bluff, Ark., May 26, 1908.

Dear Brother Phillips:

I have just got in from Elerson, Ark. I was there the first Sunday in this month, but they had heard of me and would not let me lecture. I went back last Friday, to attend the sisters' Board Meeting. You know that was the sisters, and of course my time to talk. So on last Sunday I spoke to a crowded house, and God certainly used my mouth. The preacher at this place, and all the women and children, belong to the same order, so the Holy Spirit inspired me to tell the evils of this calf-worship. When I had sat down, the two preachers that were there (both Masons) went outdoors and held a council with the members of the church and the sinners of the lodge. They were angry, but the sinners said I was right; they said the preachers ought to keep out of lodges and preach the gospel. They said, "That woman is right. God did tell us not to swear, and told the preachers to teach us His commandments; and they don't say anything to us about swearing; they swear themselves, just to get a little money, and then they don't get it until death." I had told them, while I was talking, that they could not trust God to take care of them, so they hired themselves out to the devil all their lives for three hundred dollars, to be paid off at death.

In the evening three men came to me. Two of them were sinners and one belonged to the church. They asked me where I learned so much about lodges. I told them, and gave them some tracts. Then one of them said, "You don't know anything about the Knights of Pythias." I answered, "Are you brave?" They looked at each other. Then I said, "Say, what is this? A good thing. Most people would say so. Some would. O, would they? No doubt." When I said this the whole crowd laughed, and one of them said, "What did you make her tell that for?" Then all the people at the station began to laugh. Then one of the men, a sinner, said, "Sister Woods, if you were a man we would hang you to a limb." I said, "There are men traveling and saying the same things that I am saying." He said, "All right, let one of the scoundrels come down here and we will kill him before the water gets hot." Then I said, "You see the orders make you a murderer." The man who belonged to the church said, "No, Sister Woods, we would not kill him, but we would chain him to a tree and wear two brand-new buggy-whips out on his naked back, and send him away from here on railroad time." He said, "We will let *you* talk, but no *man* had better ever come here with that talk." We all laughed, and I kept on telling their secrets until the train arrived. They said, "Good-bye, Sister Woods; come again, and stay in our houses as long as you please; but no man had better come; if he does, we will string him up."

June 12, 1908.

I was at Jefferson Springs a few days ago, visiting the Sisters' Union. I lectured to a full house. My talk was altogether on the sin of secret societies. We had several ministers in the meeting. I showed them how the people who were in secret societies were spiritually dead, and that the preachers were the cause of it. I said, "These preachers who are preaching these annual sermons are leading the people into the lodges, so that they become spiritually dead, for they cannot serve two masters at the same time."

While I was talking I noticed that one of the preachers had on a Masonic pin. I pointed at the pin and said, "Brother, take that pin off and throw it away, and let us Christians show to the world that we belong to Christ because we love one another."

One of the preachers was taking note of all I said. He had just preached an annual sermon the Sunday before this meeting. When I sat down he got up and tried to help himself out, but he could not defend himself, for all three of

the other ministers were on the Lord's side and they told that brother to stop trying to defend the Masons. They said, "You know we are all wrong. We carried the people upstairs, now let us come down and bring the people down; let us bring them back to the Church." They said, "Go on, Sister Woods, with your books and tracts, and show us the sin of the lodges." They said, "God bless the National Christian Association, for it is an eye-opener." The brother that had on the gold Masonic pin took it off at once. The ministers said, "We are going to fight the devil and bring God's people out of his old money-trap."

I read in the tenth chapter of Hosea, the first and second verses, and proved to them that the lodges were idolatry.

One of our great ministers here, Dr. J. B. Bolden, preached at a funeral here yesterday, of a woman who used to be a good Christian, but who went into the lodges and lost all interest in the church. She stuck to her two lodges and they put her body in a fine casket. Accompanying the body, the lodge-members came in, carrying those long sticks with black crape on them and a lot of little blue books. Dr. Bolden said, "You had better throw away those little blue rituals that men made. Whatever from the Bible that you find in them was stolen by men and put there to make fools of you. Put the old sticks and books down, and get your Bibles and read them, and teach your children what God would have them do. All of you are on your way to hell." He looked down on their Noble Grand and said, "Here is your leader, an old sinner Noble Grand, on his way to hell, and you are all following him, and this dead woman you brought here is lost; she went to all your dances and card-parties, and you ought to have carried her straight to the cemetery." He said, "Here are women and men who have not been to a prayer-meeting this year, sitting up here with your long sticks and white gloves and blue rituals, wanting me to say this woman is in heaven, but I cannot say so; she followed up all your dances and card-parties and moving-picture shows, so she died like she lived." He said, "I know you are hurt about your lodge, but it is damning you all, and I am God's watchman and must tell you of your danger; I will not compromise with the devil by not telling you. Go home and get your Bibles, and read, and run for your lives."

The best thinking people are ashamed to have any one know that they belong to a lodge. God's ministers are coming out, and as soon as Lot comes out of Sodom God will consume it with the sword of His mouth (II. Thessalonians 2: 8). Yours for the work,

(Mrs.) Lizzie Woods.

MICHIGAN AGENT'S REPORT.

Brown City, Mich., June 19, 1908.

Dear Cynosure—After the National Convention at Chicago, I returned to hold some special meetings in the North Muskegon M. E. Church. I preached for one week. Eight or ten expressed a desire publicly to lead a new life. The Christian people seemed greatly encouraged.

The following week I went to Hart to look after N. C. A. interests. I sold some more books, and distributed tracts.

On Friday I came to Grand Rapids. In the afternoon I preached for Rev. H. A. Day at Walker W. M. Church, and at night at Grand Rapids W. M. Church. Both services were blessed and helpful.

The following Tuesday and Wednesday the Knights Templar of the State met in Grand Rapids. So on Sunday evening, before the sermon, I talked for half an hour on the history, principles and practices of Knights Templarism, which the audience appreciated. On Tuesday I spoke on the same subject at two Christian Reformed schools. It was surprising to see the interest in and understanding of secret societies, which some of these young folks have. I also gave instruction on Knight Templarism to two or three group meetings. The Cynosure re-enters the homes of two old subscribers, and nearly every old subscriber renewed.

My next stopping place was Flint. Rev. H. Voorhess is planning to do more aggressive work against the Secret Empire.

After an absence of more than five

months I came to Elkton once more and distributed tracts and sold some books. Some of the preachers of this town are casting their influence against the cause of antisecrecy; others are for the cause, but preach against nearly everything else imaginable, but think it best to leave the lodge very respectfully alone.

Yesterday I came to Sebewaing to look after the Cynosure. It is difficult to get to speak in a great many places, but I scarcely fail to get some kind of antisecret literature, besides tracts, into every place.

The cause of antisecrecy moves slowly in Michigan, but it moves, nevertheless.

Yours for righteousness,

G. A. Pegram.

AGENT DAVIDSON'S REPORT.

Centralia, Ill., June 17, 1908.

Dear Cynosure: Since I last wrote you I have attended the Baptist State Convention at Duquoin, Ill., where I had the privilege of speaking. Rev. E. J. Fisher, of Chicago, and Rev. E. Hall, of Bloomington, preached powerful sermons, during which the Secret Empire received a severe drubbing. I secured a few subscriptions at each place.

I held a ten days' meeting here at the Central Baptist Church. Secret societies are very strong here. Churches are not as well patronized, even by professed Christians, as they should be, at any of their services. It is almost impossible to get more than five or six at any prayer meeting. But the lodges are usually well attended at all of their meetings. I have secured quite a few Cynosure subscribers here and am in hope of leavening this city with antisecrecy. I have distributed quite a number of tracts, which has caused quite a stir in lodgedom.

I go next week to attend the State B. Y. P. U. and Sunday School Convention at Rockport, Ill., where I shall endeavor to give the lodge a blow. From there I go South. Pray God's blessings upon my work. Yours sincerely,

F. James Davidson.

502 North Elm street, Centralia, Ill.

What you are when no one is looking is what you are.

SECRETARY STODDARD'S LETTER.

Bluffton, Ohio, June 18, 1908.

Dear Cynosure: The month past has brought much work, largely centered in the Ohio State Convention, which we hold, God willing, in Pandora, June 29th and 30th.

The N. C. A. Annual Meeting was indeed a season of refreshing. Though not quite in usual health, I enjoyed this our best Annual Meeting. The opportunity to visit kindred at Wheaton and elsewhere was improved.

I hastened to Ohio that I might consult with friends as to the best time and place for the Ohio meeting. That there are hundreds of places needing our meeting goes without saying. I judge we have made no mistake in going to Pandora. The friends who welcome us there are of the Swiss Mennonite faith—an industrious, thrifty people.

En route to this section I held meetings in the Free Methodist church, Columbus, Ohio. This work was well supported by both pastor and people. Rev. O. M. Shaw has been laboring among this people with good success. They are looking forward to the Annual Conference which comes to them this year. I was told some were present who had never listened to a discussion of the Lodge question, who, of course were forming opinions. Our good brother Harrington was not quite so well, but enjoying a bright hope for the future. His home was mine during my stay in the capital city.

I have twice spoken, on invitation of the pastor of the Missionary church, Pandora; Ohio, to good-sized audiences gathered for prayer meetings.

Leading the devotions at the Bluffton, Ohio, Mennonite College, I had opportunity to meet the students and let them know of my mission. The college year just closing is reported as successful in many ways.

At a meeting of the classis of the German Reformed church for this section I was given a hearing of fifteen minutes. There were two votes against giving me this hearing, the newly-elected pastor of Marion, Ohio, and the representative from his church. The representative said he

belonged to three lodges and was proud of it. During the discussion as to whether I should be given a hearing the Marion minister said I should not, because the Reformed church took no position on the lodge question. Another minister said that was just the reason why I should be heard. Dr. John Buchmann, pastor at New Knoxville, Ohio, said his church did not receive lodgemen. My address was in the nature of invitation and information rather than discussion. Some hoped there would be discussion later.

Last Sabbath was spent with Wesleyan Methodist friends at Dunkirk, Ohio. Some of the churches were observing "Flag Day." My theme in the morning was "The Christian Ensign." In the afternoon a special meeting gave opportunity for the presentation of antisecrecy truth. The baneful effects of the lodges are much in evidence here. Many pastors mourn the situation; others say we must make the best of the situation; while still others sinfully advocate the lodge, even claiming their work better than that of the church. This may be true of some poor, sickly organization to which they minister. President J. Blanchard used to say, "It's a poor bird that destroys its own nest," yet some short-sighted men are doing this very thing; and the worst of it is, they are so blinded as to believe they are building the nest. Brother Omerod, pastor of the Wesleyan Methodist church at Dunkirk, is sound in the faith, and doing a good work, though meeting much opposition of course.

I was glad to find Rev. F. W. Stanton, pastor of the large M. E. church at Ada, Ohio, on our side. He has seen much of the evil of the lodge. It is his intention to address the Ohio convention.

I have visited towns in this section too numerous to mention; and have been encouraged in those willing to "come up to the help of the Lord against the mighty." If I mistake not the general feeling, the Ohio convention is to be blessed and to be a blessing to many. A good program is arranged. With the divine blessing, all will be well. There are many "Radical" United Brethren churches in this section. The names of John Levington and P. B. Williams are mentioned among the N. C. A. workers here in other years. Oh, that God would stir those on the field to carry the banner on to greater victories! It is harvest time. Let us gather together for the reforms.

I go to the United Presbyterian church, Huntsville, Ohio, for Sabbath. Several lectures are arranged.

W. B. Stoddard.

TERRIBLE EFFECT UPON CHILDREN.

It is an inexorable law of most all lodges to admit no children under the age of sixteen; and while fathers and mothers deem it expedient to belong to a dozen or more orders at one time, what can be the inevitable result of the neglected fireside and nursery during attendance at these midnight revels? Nothing but the natural consequence, that these children who are left night after night until a late hour, will divert themselves as their own taste of pleasure dictates; and small wonder if the streets, or questionable resorts, are well populated by lads and lassies of all ages from eight to sixteen, who may thus soon become fit subjects for the Society for Delinquent Children, or the Reformatory, to which the sad fact of the recently established Juvenile Court has become a judicial necessity.

A recent editorial in the Portland *Oregonian* makes this statement: "A delinquent child presupposes a delinquent parent or parents, and a wilful, evil-disposed child whose parents were delinquent may become a neglected waif of the streets with a personality so strong that their vices are distinguishing traits of character for several generations; hence we see the best efforts of humanitarians enlisted in the attempt to solve the problem of the delinquent child. . . . The Juvenile Court is the latest factor that has been brought into this problem, and humane, philanthropic, and intelligent men and women are giving it their generous, unqualified support."

Can a sadder picture be painted? But when fathers and mothers voluntarily stray from the delicate line of chaste honor, and domestic duty, and wilfully

neglect the evening fireside at home with the family circle, for a continuous round of initiation, banquets, and midnight debauches, unfit for the public eye, and yet protected by public opinion, and even legislative power, a dark cloud lowers over that age and nation that portends a surer desolation, and greater moral death, than physical pestilence and plague.

Mrs. M. M. Burnap.

Touchet, Washington.

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OF THE
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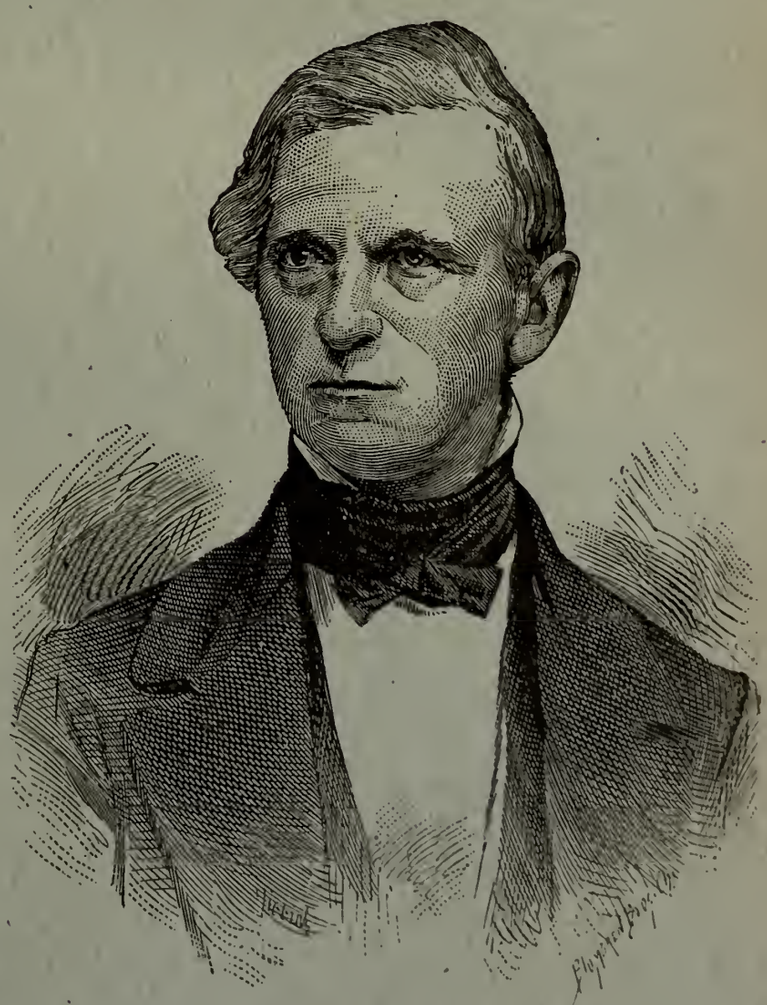

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CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS
Managing Editor

221 West Madison Street, Chicago

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CONTENTS.

Presidential Candidates on the Lodge Question *97
Letters to Nominees for President and Vice-President *97
Bryan Will Ride a Real Goat..... 97
Bishop Henry C. Potter Dead..... *98
Pres. C. G. Finney on Masonic Exposure. *98
Small-Sized Riot at Lodge Entertainment. 98
Appreciation of Dr. Dixon's Address... 98
The Great Modern Danger is Secrecy... 98
"Ideal Married Man"..... 99
Hugh McCurdy, Eminent Mason, Dead.. *99
Interesting, Important, and Encouraging —It Is Possible to Learn About Lodges. 99
George T. Angell on Rooseyelt..... 100
The Negro's Faithful Friend..... 100
The Bible and the Lodge. Address by President C. A. Blanchard..... 101
Beneficence of Secret Societies 111
Lodge Insurance *112
Cartoon 113
What Says Ronayne? A Question as to the Masonic Oath 114
Charles G. Finney: August 29, 1792—August 16, 1875 115
Knights of Pythias Erect a Monument..*116
Burden of Proof—Does It Rest on Masonry or Antimasonry?..... 116
Obituary—R. A. Cullor 118
News of Our Work 118
Indiana, Attention! 118
W. B. Stoddard's Report 119
Ohio Convention Minutes 120
Agent Davidson's Report 123
Agent Pegram's Report 124
President Blanchard in Pennsylvania...*125
Mrs. Lizzie Woods' Letter 125
State Conferences 127

SERMONS AND ADDRESSES

ARE SECRET SOCIETIES A BLESSING?

An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages. **5 cents.**

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLI. CHICAGO, AUGUST, 1908. NUMBER 4

As is well known to our readers, the nominee for President, by the Democrats William Jennings Bryan, is a great "joiner," he having followed closely in the footsteps of President Roosevelt. Undoubtedly his membership in the Masonic and other lodges was inspired by political considerations. The presidential candidate of the Prohibition party, Eugene W. Chafin, is said by the public press to be an Oddfellow, a member of the Independent Order of Foresters, a Good Templar, and a member of the Sons of Temperance. So far as we know, the nominee of the Republican party, William Howard Taft, is the freest of any of the candidates from lodge affiliation. The only fraternities which he is said to have ever been a member of were the Psi Upsilon and the "Skull and Bones," which he joined during his student days in Yale.

The following letter has been sent to the nominees for President and Vice-President, of the Democratic, Prohibition, and Republican parties:

Dear Sir: The National Christian Association, opposed to secret societies, is interested in knowing the opinions and practices of candidates for public office, respecting secret societies.

The frightful amount of perjury in our courts; the fact that we have in our country at this time about one hundred murders to every legal execution; the difficulty in suppressing "grafting" and punishing "grafters"—all lead us to feel that there are secret forces at work, disturbing the normal action of government.

The character of the Masonic oaths, and the tone of other secret society obligations which have been modeled after them, seem, to us, to explain the promotion of unworthy men to public station and the miscarriage of justice in our courts.

We hold that men who rule over a people should not be under secret obligations to any portion of the people. We trust that you are quite in accord with us regarding this matter; and that your convictions are such that, should you be promoted to the high office for which you are a candidate, there may be nothing to hinder a just and equitable administration thereof.

With sincere regards, we are respectfully yours, Charles A. Blanchard,
President.

Wm. I. Phillips, Secretary.

BRYAN WILL RIDE A REAL GOAT.

Nebraskan Is to Be Initiated Into Knights of Aksarben at Omaha.

Special to The Chicago Daily News.

Lincoln, Neb., July 21.—William J. Bryan will ride a real goat next Monday night. He has accepted an invitation to be initiated into the Knights of Aksarben, a secret order that has charge of Omaha's annual fall celebration, and next Monday, when he expects to pass through on his way home from Chicago, has been chosen for the ceremony.

Mr. Bryan declined an invitation to the initiation last night, which was celebrated at Lincoln night, because a visit next week would make a special trip unnecessary. It is said that the equipment of the degree team includes a live goat, and a lot of special tricks will be prepared for the noted Democrat.

All of the Nebraska Democrats who seek the commoner's favor in their aspirations for State nominations will be bidden to the fun.

Sometimes silence is more expressive than words.

Bishop Henry C. Potter, the noted Episcopalian prelate, who died last month in Cooperstown, New York, was very widely known in this and other lands as a man of great intellectual ability, rather than of deep piety. He was a Mason of high degree, and the suggestion of boys' lodges, that should prepare the young for entrance into the Masonic order as soon as they reached their majority, came from him. How much his suggestion had to do with the spread of fraternities in high schools, we do not know. Another movement inspired by, or endorsed by, Bishop Potter was the subway tavern movement, to aid the cause of temperance by the establishment and building up of a system of good saloons. The project was a failure.

"I knew that I could be under no obligation to be guilty of a perpetual falsehood, and that I really made no revelation of any secret when I frankly acknowledged that that which had been published was a true account of the institution, and a true *expose* of their oaths, principles, and proceedings."—*C. G. Finney; "Freemasonry," page 7.*

A SMALL SIZED RIOT.

A New England newspaper begins its report of a social-fraternal affair by saying: "A small-sized riot was in prospect last night when the recently organized Hope Lodge, Degree of Honor, held its first entertainment in American Mechanics' hall."

There were thirty-two tables, but the room was overcrowded. The woman who was chairman of the committee of arrangements said:

"I carefully explained how the players were to progress, but the minute the first hands were played out confusion reigned. The people in the room insisted on doing just the opposite to what we told them to do. It was an awful sight, that room. There was confusion everywhere and I had to call for help before things were running right again. They just simply wouldn't understand. They may blame me for being a poor manager, but I did the best I could."

Asked if she played, she answered: "No, not there; I couldn't."

"Later she said that she knew of one woman who came to the hall with a punch in her pocket and that when no one was looking this woman punched her card and those of others. This made it almost impossible to determine the winners of the prizes, she said. 'We couldn't do anything about it, anyway, and had to take the cards of those who had the most punches.'"

APPRECIATION.

Dear CYNOSURE: As I see it, the address before the Annual Meeting, by Dr. A. C. Dixon, is one of the best that has been in print for many years. It should be put in tract form forthwith, and scattered knee-deep in every church which harbors lodge people. Dr. Dixon has shown himself a man of great moral courage, and he deserves, as he will receive, the hearty appreciation of everybody interested in the overthrow of the kingdom of darkness.

Fraternally,

(Rev. Dr.) F. M. Foster,

New York City.

THE GREAT MODERN DANGER

A recent pan-Anglican conference which was held in London, discussed, for one thing, the relation of journalism to morals. One journalist, well known in America, advocated the method of writing anonymously, which is the one ordinarily used by American editorial writers. Another journalist, whose personal custom it is to sign everything he writes, maintained the value to journalistic morals of having the final responsibility openly known. Whether the writing of an article is so or not, ownership of a publication should not be anonymous. He declared that the "great modern danger is secrecy," and is quoted as saying: That the peculiarity of modern tyranny was that it was all secret. Suppose you got "sacked," that was an act of tyranny, but who was responsible? It might be the manager or it might be worked back to some remote group of empire builders at Frankfort. That was the particular thing they had to fight in modern journalism. It was the anonymity, not merely the anonymity of the writer, but the anonymity of the whole thing.

Direction, control, and ultimate responsibility should not be anonymous or secret. The owner can always hire some writer to put into form what he wishes said. What is important to be known publicly, is how the counting room of the paper is controlled. Ownership, at least, can be made known. Other secret interests should not be hidden behind a journal, pulling the strings of influence. The name of an editor can be omitted, but the owners, and directors of the policy, management, and aim of a journal, should be known by the public that reads. Though a journalist remain anonymous, yet the journal must not. Secrecy must be eliminated.

"IDEAL MARRIED MAN."

"Warsaw, Ind., June 16.—The ideal married man has been found. He is John Elder, and he lives on a farm near here. For twenty-seven years he has lavished his attentions upon Mrs. Elder and the children. His wife enumerates his good qualities in this way:—

"He never drinks.
"He never smokes or chews tobacco.
"He is never extravagant.
"He is economical, but not stingy.
"He is seldom cross.
"He never swears.
"He never stays out late at night.
"He is never jealous.
"He is not afraid to work.
"He always tells me where he is going.
"He has no secrets."

Some of these complimentary things could not now have been said of this good husband, if, a quarter of a century ago, he had become a joiner-brother. Several statements would have needed to be suppressed or modified, for he would have been liable to:

Drink, more or less, or keep company with drinking brothers.

Smoke, or be saturated with the odor of smoking brothers.

Be extravagant, at least in adding lodge dues, and banqueting or other expenses, to those legitimate ones he has actually had.

Penurious, in effect—or associated with brothers habitually so—toward other important interests than those covered by secrecy.

He would have sworn peculiarly wicked oaths, and would have been brother with habitually profane men.

Late at night he would often have returned, either from the lodge or from places sought by the brethren after leaving the lodge.

He might have failed to include every place where he was going, when he said he was going to the lodge.

Secrets he must have had, including such as no man ought to have; while he might also have been obliged to keep the secrets of wicked men, given to him in confidence, and to be kept under the compulsion of Masonic obligation.

He could not have been the ideal married man.

One of the chief authorities on Masonic Jurisprudence, Hugh McCurdy, died after a long illness, in Corinna, Maine, July 16th, at the age of seventy-nine. He has been one of the most prominent Masons in the country, and was once head of the Knights Templar. How empty such a life apears when it is ended!

INTERESTING, IMPORTANT AND ENCOURAGING.

"It is possible for any one who desires to do so, to understand lodges, without uniting with them. Their public ceremonies, e. g., the laying of corner stones, the dedication of halls, the installation of officers, their social gatherings, and their burial occasions, all teach what they are. They have also an extensive literature, and persons who buy and read their books can learn about them. Then, too, in the case of all the greater orders, there are godly men who have revealed their secret work, so that it is possible not only to know the history, philosophy, and religion of lodgism, but also to know its ceremonies, obligations, and penalties."
—"*Modern Secret Societies*," *page* 65.

An article by Mr. J. M. Hitchcock, our fraternal delegate to the Synod of the Christian Reformed church, meeting in Muskegon, Michigan, awaits publication in the September CYNOSURE.

If there is no good in our striving let us strive for something else.

GEORGE T. ANGELL ON ROOSEVELT.

The venerable but alert and wide-awake editor of *Our Dumb Animals* probably appreciates many things in Mr. Roosevelt that most of us incline to like, yet exceedingly disapproves what he points out in the paragraph or two that we copy from his paper. He has once criticised the President in a way that caused his paper to be cast out of the list used in Washington public schools. *We call attention to this selection partly as a criticism of a Mason by a Mason, and a public one.* Every issue of the paper in which it is found contains the following standing item:

"What do you consider, Mr. Angell, the most important work you do?"

"Answer: Talking each month to the editors of every newspaper and magazine in North America north of Mexico, who in their turn talk to probably over sixty millions of readers."

He hunts Roosevelt the hunter; never seems to find him in company with Agassiz or Cuvier; and evidently regards his tastes as those best gratified in the abattoir:—to speak plainly, his Roosevelt is not a naturalist but a butcher. Like Mr. Long, he sees him come "near the heart of nature, only to put a bullet through it."

Our Dumb Animals opposes war, on behalf of horses as well as men, and in March was drawn out to add the following word:

"ROOSEVELT.

"(Extract from a letter.) 'All that you say, Mr. Angell, about President Roosevelt, only makes him stronger.'

"Answer: Then his friends ought to be very grateful to us, and so we will add now that we have no doubt in our mind that the Cuban war and the Philippine war, with all their cost of human and animal lives and enormous sacrifice of money, came from the fighting propensities of President Roosevelt, and in the scale of impartial justice must be weighed against whatever good he has done.

"The end of these wars has not come yet, and may result not only in the cost of enormous navies, armies, and fortifications, but in the loss of tens—and perhaps hundreds—of thousands of human lives, and the destruction of a thousand-millions of dollars' worth of money and property, and perhaps the putting back of the progress of the world's civilization and humanity a quarter of a century.

"GEO. T. ANGELL."

What does Mr. Angell think of the effect of certain expressions and actions, familiar to Masons, on a nature possessed naturally of propensities similar to those of the "brother" he has in mind. To make it extreme, would he go to the length of initiating some candidate whom he knew to have susceptibilities only a little short of those of Jesse Pomeroy? How then can he think it a good influence even on a nature like that which he attributes to Roosevelt, or that which belongs to many of his natural admirers? How has he himself got along with words and actions suited to a smuggler's cave? They are repulsive, no doubt, to thousands less devoted to antagonism to similar things, or related things, than he is himself. His own endurance of them, and inclination to recognize them with favor, is one of those mysteries that perplex, not outsiders alone, but also those inside, whose feelings have not become calloused or whose ideas have not been twisted by the strange influence of Freemasonry.

THE NEGRO'S FAITHFUL FRIEND.

Natchez, Miss., Jany. 8, 1908.

Someone is about to stir up a riot between White and Black in Natchez. The Whites is up in arms and ready. They claims that the Blacks had guns in lodge rooms. This caused uneasiness among the Blacks.

We must expect and look for just such things. We all want God's protection, but we cannot get it in lodge rooms. The Negro has forsaken God and are turning their backs on God and His house. God has promised to be only in the midst of Zion—His Church (not in the lodge).

Praise God, His church is for me.

Robert Burns.

—From *The Truth.*

Living for others is an imperative of the higher life.

C. A. BLANCHARD.

THE BIBLE AND THE LODGE.

Address delivered in Chicago, May 21, 1908, by CHARLES A. BLANCHARD, D. D., President of Wheaton College, before the Annual Convention of the National Christian Association.

I wonder many times why there is need of two speeches on any moral question. I was wondering, as I sat here, whether there was a man or woman in the house who needed anything further than the powerful testimony to which we have listened. But the Bible says, "In the mouth of two or three witnesses every word shall be established;" so I am ready for the witness-stand. In morals and in religion it is line upon line; precept upon precept; here a little and there a little. That is the way the work goes on; and so, although I have nothing new to say to you, I have some old truths to repeat.

Entirely Disloyal to the Bible.

In taking up with you, for a little time, the subject of "The Bible and the Lodge," I remind you, in the first place, that the Lodge, as a system and movement in our country, is entirely disloyal to the Bible.

The teaching of the Lodge as to the Bible is like the teaching of the Lodge as to God. The Lodge requires the initiate to believe in a Supreme Being, and the Lodge puts on its altar a copy of what are believed to be sacred writings; but the Lodge never says whether the God of the Christian, or the god of the pagan, is God; and the Lodge never says whether the Bible of the Christian, or the bible of the Mohammedan, or of the Hindu, is the Word of God. So, in the very beginning, when we consider the relation of the Lodge to the Bible, we find that the tendency of the Lodge teaching is to muddle the minds of men as to what is the Word of God. Candidates are told, as has been said to me over and over again, "We have the Bible on the altar in all of our lodges." Those who make this statement believe it to be true; but if they were informed as to the facts, they would know that it is not true.

The teaching of the Masonic lodge is clear as to this matter. On the altar in the lodge should be placed that book which is believed, in the country where the lodge exists, to contain a revelation of the divine will: hence the Masonic law says plainly, In Christian lands a Christian Bible must lie on the altar; in Jewish lands, the Old Testament scriptures; in Mohammedan lands, the Koran; in Hindustan, or where the Brahman religion prevails, the sacred writings of that religion.

In this country, recently, a most ramarkable fact is said to have occurred. One night in a lodge on the western coast, there were initiated adherents of three different religions. In the initiation of these three men, one book of "holy writings" was put upon the altar for one; when the second initiation came, that book was removed, and another

placed there; when the second candidate had been initiated, and the third came, the second book of "sacred writings" was removed, and still another was brought in.

Now reflect that we have in this country, at the present time, something like three hundred lodges, with a total membership of something like five millions of men and women. These lodges are initiating annually something like two hundred thousand persons. In all these lodges, attended by all these millions of human beings, into which annually two hundred thousand people are being initiated, the attitude in regard to the Word of God is this: We don't stand for the Bible, we don't stand for the Book of Mormon, we don't stand for the Koran; we don't stand for anything except the "sacred writings;" and we put on the altar, in any country, that book which, by the people of that country, is believed to contain the revelation of the divine will. In other words, when Freemasonry, and Oddfellowship, and the Knights of Pythias, and the other lodges of our country, have their way, there will not be one lodge-trained man, sitting in church, who believes, with anything like unquestioning faith, in the Book which is used by the minister for the purpose of selecting a text. This lodgeman will say, "Yes, to be sure, that Bible is believed by this man to be a revelation from God; but there are other men, and other bibles." He knows not which is which, nor whether this text, that this man preached from, has any better authority than a thousand other texts that might be selected from other writings. He cannot tell. When lodgism has gotten through with the Bible, it will have destroyed the authority and standing of the Book among men; and our Christian churches will have nothing to build upon except the opinions of the people who wish to be connected with them. Some will accept the Word of God; others will reject the Word: so far as lodgism is concerned, the state of mind of every man, and of every woman, in the whole creation, will be one of indifference as regards the revealed will of God.

Destroys Bible Morality.

In the next place, with lodgism as it is in our country, we will, in time, not only have no Bible, but we shall find that Bible morals—the Christian morality upon which we found our civilization—is totally destroyed. Christian morality involves two things: abstinence from the doing of evil, and performance of that which is right; and we Christian people make the Word of God the foundation for the things which we require. Some one says to us, Why do you forbid this thing? We say, God has put His ban upon it. If some one says, Why do you enjoin this duty? we say, Because God has required it in His Word. Having the Word of God destroyed, of course Christian morality must go with it.

We find, as soon as we begin to examine the moral teachings of these secret orders, that Christian morality is, so far as lodges are concerned, totally destroyed. What is the essence of Christian morality? Simply that men *shall* do right, and shall *not* do wrong. What is the essence of lodge morality? That men shall do right *by lodgemen,* and shall not do wrong *to lodgemen.* What does the law of God require as to respect for the rights of property? "Thou shalt not steal." From whom? From any man. What does the law of the lodge require as to respect for the rights of property? Thou shalt not steal from a lodgeman, if thou knowest him to be a lodgeman at the time thou art about to steal from him. They put this in plain language; these are the very words: "I promise and swear that I will not cheat, wrong, nor

defraud a lodge of Master Masons, nor a brother of this degree, nor supplant him in any of his laudable undertakings, but will give him due and timely notice, that he may ward off approaching danger, if in my power." "I will not knowingly strike a brother Master Mason, not otherwise do him personal violence in anger, except it be in the necessary defense of my person, family, or property." To whom am I to give notice of approaching danger? My fellow lodgeman. Whom am I not to strike in anger? My fellow lodgeman. Suppose I get out of temper with my neighbor who is not a lodgeman; what about him? We have nothing to say about him.

The very essence of morality is cut out and destroyed, as soon as lodge ideas have prevailed. Of course, destroying the Bible, we must allow to go with it the peculiar doctrines which come from the Bible. The Bible is the only book in the world which teaches universal morality. In regard to the performance of kindly acts to men, what does the Word of God say? It bids us to do good to all men, as we have opportunity; especially to those who are of the household of faith—because this household of faith are brothers in Christ Jesus, and are subject to the frowns and sneers and unfriendly acts of an unfriendly world. But to "do good unto all men" is the requirement of Christian morality. The door of every church like this, throughout the whole world, stands open week by week, and year by year, inviting all people, from East, West, North, and South; men, women, and children; those who are learned, and those who are ignorant; those who profess Christianity, and those who make no profession of religion. Consider the immense volume of monies distributed throughout the world, under church auspices, given by people in our own land alone—millions upon millions of dollars for the evangelization of men whose names the givers do not know; whose faces their benefactors shall never see. Men here give money for people in India, for people in Africa, for people in China. Why? Because Christian morality enforces this obligation.

But the moment you go into secret societies, you find that they forbid sins against lodgemen, instead of forbidding sins against men in general. They require kindness to lodgemen, and near relatives of lodgemen, in place of kindness to all men. "I promise and swear that I will aid and assist all worthy distressed brother Master Masons, their widows and orphans, I knowing them to be such, so far as their necessities may require and my ability will permit without material injury to myself or family." We find, running through the whole secret society system, this same idea. We must do good to people who belong to our lodge, when we know that they belong to our lodge; if they can give the signs and the grips, if they can furnish satisfactory evidence that they have paid their lodge dues and have agreed to help *us* in case of need, then we are under obligation to help them: otherwise we are under no obligation at all.

If I had the privilege of spending these moments with you in an examination of lodge charities alone, I should be able to show that lodgism has not lived up to its own doctrine. You would not be surprised at that, would you? because lodgism builds up a fictitious morality, instead of a real morality. A man who promises to be honest with lodgemen alone, will not be honest with the lodgemen; for the very foundation of honesty is taken out of his character. The man who promises to be benevolent simply to lodge people, will not be benevolent to lodge people; the foundation of benevolence is taken out of his character, for

the Bible is not honored. It teaches Christian charity; it requires justice. When the Bible is gone, you cannot find either honesty or charity. The men who belong to the orders, and who rely upon them, would find themselves, in case of need, precisely where Mr. Boles,* the speaker who preceded me, found himself when he was holding that meeting down in Canton. He was thrown down and beaten by representative members of the very secret society of which he was a member. He gave the hailing sign of distress. In place of recognizing it, they paid no attention, but went on beating him and seeking to take his life. This is precisely what is found to be true in regard to the whole list of duties which are enjoined, and offenses which are prohibited, in lodge oaths. I could very easily demonstrate this if I had time.

Opposed to the Bible Doctrines of Sin and Salvation.

I wish to say further that not only do lodges destroy faith in the Bible as the Word of God, substituting for the Bible the "sacred writings" of any religion; not only do lodges destroy the whole institution of Christian morality, putting into its place the lodge morality, to which lodge morality, even, they cannot hold men; but the lodges also destroy the Christian doctrines of sin and salvation, teaching what is directly opposed to the Word of God.

God says that *sin* is the source of all evil, and that the only cure for sin is *salvation*. There is not a Christian church in the world to-day, which does not hold these two truths. The trouble with man is sin; the cure for sin is salvation through Jesus Christ.

There is not a lodge in the world which makes much of the fact of sin, and there is not a lodge in the world which makes anything of the doctrine of salvation as taught in the Word of God; so we have in the lodge human religion simply, a system which is destroying faith in the Word of God, which is undermining and uprooting all Christian morality, and is striking at the very foundations of Christian faith. Just so soon as men believe that the doctrines of the Lodge are true, they will come to doubt the truth of the doctrines of the Bible. If they believe the doctrines of the Lodge, they cannot believe the doctrines of the Church.

But, specifically, what is the doctrine of the Lodge as to sin? Practically no doctrine at all. The very fact of sin is slurred. I think it would be impossible to find, among all the three hundred lodges of our country, one which clearly recognizes the fact of sin, the guilt of sin, the danger of sin, the power of sin, and the necessity that the power of sin should be broken. The Mason says: "The Common Gavel is an instrument made use of by operative Masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds as living stones, for that spiritual building, that house 'not made with hands, eternal in the heavens.'" But no man who takes the obligation of an Entered Apprentice, or Fellow-Craft, or Master Mason, is required to confess his sins, put away his sins, or trust in the blood of Jesus Christ for the pardon of his sins. Everywhere he is taught that if he will take the obligations of his lodge, if he will listen to the voice of his lodge and do what it says to do, he is sure of eternal life in the better world. They call it the "grand lodge above," which, of course, means what we call heaven. Men who have lived their lives

*Mr. W. H. Boles, lecturer and editor, and pastor of the Christian church, Christopher, Illinois.

as corrupt men in the community, these men, dying, are buried by their lodges, and their friends are assured that they have gone straight to the "grand lodge above."

If five millions of men are taught, week by week, in this country, that there is no particular taint of sin in human life; that sin is a disease rather than sin; that it is a misfortune rather than an offense; that God is not going to deal with it very severely; that any man who can put on a fair outside will get along somehow or other; that he may follow his organization for his advantage here in this life, and when that ends he may be ushered by his lodge into the presence of God;—if five millions of men are being taught, in three hundred different kinds of lodges, week by week, a doctrine like that, what is to become of the Christian Church, which bases its whole system of faith on this series of fact: men are sinners; God loves men who are sinners; Jesus came to die for men who are sinners; the man who trusts in Jesus Christ will be saved, and the man who does not trust Jesus Christ will be lost, both for time and for eternity?

We find the principles of the Lodge, as regards the Bible, antagonistic throughout. The Bible itself is set aside by the Lodge; Christian morality is set aside by the Lodge; the Christian plan of salvation is set aside by the Lodge.

Destroys the Christian Institutions.

The institutions which are founded upon the Christian Church, in like manner, are destroyed, supplanted, undermined, and set aside by the spirit of the Lodge.

There are three institutions which have sprung from Christianity, which are the only institutions which can claim divine character among men. These institutions are: the family, the church, and the state.

The family is the primitive Christian institution. God made it and made the law for it; and there is no peace, no purity, no happiness, anywhere in this world, so far as home life is concerned, where the divine idea of the family does not prevail.

Out of the family grows the church. A collection of families agrees to use one house for the assemblage of the neighborhood, and hence a group of families —five, ten, twenty—band together. They erect an edifice like this, they appoint hours for assembly, and in these hours they gather, and in these buildings the Word of God is read and the doctrines of Christianity are taught to men. Churches are striking at the powers of darkness. Out from these churches go men to live holy and blessed lives, and to occupy a distinctive place in society.

Out of the church grows the state. This institution also roots in the family, the primitive government having been the government of the father in the home, of the chief in the clan, thus leading by natural steps to the government of the nation by its constituted authorities.

These three institutions—the family, the church, and the state—are every one of them weakened and destroyed by the Lodge. Let me show you briefly how this is.

The Family Destroyed.

Take for example, the family. What is the basis of the family? Confidence between husband and wife. When husband and wife confide in and love one another truly, that provides for the children in the home: they love their parents, and the parents love and care for their children; and out of the mutual confidence and mutual self-surrender, the mutual affection between husband and wife and between parent and child, comes everything which makes the difference between the home of a savage and the home of a Christian man.

Now, when a man joins secret societies, I ask this question: What happens to his home? His wife is not permitted to take the obligations of a Mason with him, though she may join the Eastern Star. He has access to that order; but she cannot have access to his. He can drink freely with Masons. Every scoundrel politician of the town, after he has assumed the Masonic obligations, is his sworn brother and fellow: but when it comes to the wife who cares for his home, to the mother of his children, to whom he has pledged lifelong fidelity, he cannot discuss with her the subjects that he might freely discuss with these worthies.

A man belongs to the Masons, Oddfellows, Modern Woodmen, etc. What will be the relation of his wife to him, as compared with his relation to her? She is expected to confide in him, share her life with him, her inmost thought to be his, while a large section of his life is shut away from her. If she is an ordinary woman, that must produce virtual, if not an actual, divorce. The foundations of the family are uprooted already when the confidences between husband and wife are broken; and this thing grows out of the very nature of the lodge.

Let us take a look at society. I believe that in Canada, across the line, they have something like four divorces each year, for each ten thousand people; in our own country, I am afraid to say how many; I believe about one hundred sixty to Canada's four. The marriage bond in the United States is weaker than in any other country in the world; and the lodges are more powerful in the United States than in any other country in the world. Now some men may say that these two facts, although both may be true, are not necessarily connected; but the moment you come to examine the nature of the family organization and the nature of lodge organizations, you will see that the two propositions stated are essentially related. If one institution is to prevail, the other is to be weakened or destroyed.

The Church Destroyed.

It is precisely the same in regard to the church. The previous speaker has admirably said, if a man is giving his money to the lodges, he cannot give it to the church; if he is giving his time to the lodges, he cannot give it to the church; if he is giving his attention to the lodges, he cannot give it to the church. A greater than he said, "No man can serve two masters. Ye cannot serve God and mammon." It is a fact that in all towns where lodges flourish, churches decay; and in all towns where churches flourish, lodges decay. I defy you to find a single instance where lodges have grown strong and at the same time the churches of the same locality have flourished and been powerful. The natures of the two things are essentially antagonistic. The lodge principle is different from the Bible principle. The Bible is the foundation of the Church; the Bible is not the foundation of the Lodge. Christian benevolence is the foundation of the Church; human selfishness is the foundation of the Lodge. Where one flourishes, the other must decay. This being the fact, the weaker must go. If the lodge flourishes, the church is destroyed.

Civil Government Destroyed.

We find this same thing to be true in regard to civil government. A man is called as a witness. The judge says, "The witness will be sworn." He lifts his hand. "You do solemnly swear that you will tell the truth, the whole truth, and nothing but the truth. So help you God." He says, "I swear it." "What is your name?" "My name is John Smith." "Where do you live?" He says he lives on Superior Street, Chicago Avenue,

Clark Street—it does not matter. "Do you know anything about this case?" "I do." "What do you know about this case?" Just as this question is put to the witness he glances over at the man in the prisoner's box. The prisoner gives the hailing sign of distress of some secret order with which the witness is connected. The witness watches him a moment, and sees another sign of distress for another order with which he is connected. In the five minutes which ensue the prisoner in the box has given the hailing signs of distress of the five secret orders to which the witness belongs. Now if this witness is sworn, as a citizen, to tell the truth, the whole truth, and nothing but the truth; and if he has also sworn, as a Mason, that he will aid and assist a brother in distress if he can; that is a complicated matter. If, as an Oddfellow, he has sworn that he will help an Oddfellow who is in danger, if in his power, what will he do? Suppose the man has taken six different oaths; which will he be likely to keep? He has upon him five oaths to help his brother lodgeman; *one* to tell the truth. He will be most likely to keep his lodge oaths.

If he tells the truth when he goes upon the stand, this witness perjures himself to his lodges. If he perjures himself to the State, he must be tried and convicted; and the utmost that the State can do is to send him to prison for a term of years. Put suppose he breaks his oath to the secret society; his throat may be cut from ear to eat, his tongue torn out and buried in the sands of the sea, his heart torn out, his body cut in two, and his bowels burned to ashes. If he is a Royal Arch Mason, the top of his skull may be smitten off and his brain exposed to the scorching rays of the noonday sun. If he is a Knight Templar, his head may be smitten off and placed upon the highest spire in Christendom.

Now when these oaths are imposed upon the consciences of men, and when these men come into the position where they must either break the oath to the lodge and keep the civil oath, or else break the civil oath and keep the lodge oath, which are they likely to keep sacred? One man says, "If I were sworn in court, I would tell the truth and pay no attention to my lodge obligation at all." Very good; but who beside yourself can know it to be truth? And even if we knew it to be true of you, who could say that it would be true of the thousands of lodgemen who will be sworn in court during the next six years?

The moment the oath is gone, the courthouse is gone. If the oath of the witness is worthless, how about the oath of the sheriff, the jurymen, the judge? If the courthouse has nothing in it except quicksand; if the oath of God given in the courthouse is counteracted by the thousand oaths given to men in lodges; what security remains for the life or property of the man who is not a lodgeman? And when we find that the lodgeman cannot be relied upon even for his own brethren, where is security for any man?

We find the Lodge destroying the family, destroying the church, and destroying civil government. This brings us again into the reign of anarchy, of which my predecessor this evening has spoken so eloquently. It is nothing but anarchy, when you cannot rely upon the vow in the home, in the church, and in the courthouse.

Not "Founded on the Bible."

We find that the Bible is gone, if lodges prevail; that Christian morality is gone, if lodges prevail; and that Christian institutions are gone, if lodges prevail: yet men all over the country are saying to us, whenever this question comes up, "Why, our lodge is altogether

founded upon the Bible. We have it on the altar in our lodges; it is carried in our funeral processions. Have not you yourself seen it carried in our funeral processions? If you come into our lodges you will find it there."

Yes, we do find it there. For instance, in the Knights of Pythias lodge, in taking one of the degrees, when the blindfold is removed from the candidate's eyes, what he sees before him is this: an open coffin; in the coffin the skeleton of a man; on top of the skeleton lie two crossed swords, and on these crossed swords an open Bible. That is the position in which the Bible is found in the lodge of the Knights of Pythias.

Instead of being founded on the Bible, lodges contradict the Bible, from beginning to end. Its morality, its institutions, the very existence of the Book itself—all are imperiled by the existence of the lodges.

If it is so clearly untrue that lodges are founded upon the Bible, how does it happen that men say they are? Are they dishonest men, who know that they are lying; or are they deceived men, who believe themselves to be speaking the truth? My conviction is absolute, that nine out of ten of the men who make this statement really believe they are speaking the truth when they say, "Our lodge is founded upon the Bible." They generally believe that the thing they say is true. Why? Simply because the average man is not so thoughtful as he ought to be. He sees in the Knights of Pythias lodge this coffin; in that coffin a skeleton, which has cost the members of the lodge twenty-five, thirty, fifty dollars; over this skeleton he sees the two crossed swords; and on the crossed swords he sees the Bible. That man does not stop to think that any institution which takes the Bible and puts it in that position, and then brings him into the lodge-room and uncovers his eyes that he may look upon it, is essentially devilish. He says, "That is the Bible; our order is founded on it."

A man goes into the Masonic lodge. In the ante-room he is stripped of all his clothing except his shirt; he is provided with a pair of drawers (he cannot keep on his own); a slipper is put on his right foot, the left foot being bare; the left leg, up to the knee, is exposed; his shirt is unfastened and his left arm and left breast are bare. He kneels before the Masonic altar and the oath is given him, a few words at a time, he opening his mouth and swallowing whatever the Master of the lodge puts into it. Then the Master says, "In your present condition, what do you most desire?" One gentleman is reported to have said, "I would like to get my pants and go home." But if the candidate makes any reply of this kind, the person instructing him whispers in his ear, "Light." So he repeats the answer furnished, "Light." The Master says, "Brother Senior Deacon and brethren, you will assist me in bringing the brother from darkness to light." The members of the lodge form in two lines in front of the candidate, who up to this time has been blindfolded. The Master begins to repeat the words of Holy Writ, "In the beginning God created the heavens and the earth," down to the words, "and God said, 'Let there be light;' and there was light." He continues, "In humble commemoration of which august event we Masonically say, Let there be light." At the word "light" the hoodwink is removed, and Master and brethren make the due-guard of an Entered Apprentice.* For the first time the candidate sees what is before him. The Master says, "My brother, upon being brought to light in this degree, you dis-

*An older habit, perhaps still followed in some lodges, is, instead of making the due-guard of the degree, to clap the hands and stamp with the right foot.

cover the three great lights in Masonry, by the assistance of the three lesser. The three great lights in Masonry are the Holy Bible, square, and compasses. * * * The three lesser lights are three burning tapers placed in a triangular form." * * *

He saw the Bible; certainly he saw the Bible. But how did he see the Bible? How was he dressed when he saw the Bible? If he went to church the next day after being initiated, and saw a man open the Bible upon the pulpit, would he not instantly think about the figure he cut the night before? If the minister should say, "Let us pray," would not his mind go back at once to the night before, when the Senior Deacon of the lodge said to him, "No man should ever enter upon any great or important undertaking without first invoking the blessing of Deity. You will therefore kneel and attend prayer."

One young Baptist minister said to me, that the night he was initiated he was horrified to hear the most profane person in town repeating the prayer over him; and that when he got through, the blasphemer nudged him with his elbow and said, "Didn't I make a —— good prayer?"

I do not wonder that you are horror-stricken; but these things are done, not once or twice, but constantly, and naturally.

The whole foundation of Masonry, and of the lodges which are like Masonry—the whole foundation of the lodge system in our country—is the *suppression* of the Word of God and of the teachings based upon it.

What Can Be Done?

Let me take a moment to ask this question: Since it is true that the spirit of the Lodge is one spirit, and that of the Bible is another; since we find it to be true that there is no possible method of harmonizing these two things; what is the reason that the workers in our cause are so few?

I do not believe there is one man in this room, lodgeman or anti-lodge man, who doubts for an instant that secret societies are contrary to the Word of God, and to the Christian church, and Christian home, and Christian state. If this is true, why do we not have more workers in this blessed ministry?

Why is it that fathers and mothers so many times allow their children to grow up in ignorance of the character and teachings of those organizations which will solicit their membership the minute they put their foot outside the parental home?

Why is it that the average college—I might have said, a little while ago, the average high school—permits these organizations, which are corrupting the foundations of the moral character of young men?

I have no hesitation in saying that this has been the secret of our inaction: the fact that we have actually doubted whether anything effective could be done. The average Christian, in my judgment, says, "Of course the lodge is wrong; of course the lodge is against the home; of course the lodge is against the church; of course the lodge is against the state: but we cannot help it. It is here, it rules the land; but we cannot do anything." Therefore, thinking that we can do nothing, nothing is done, nothing is attempted.

What does the church need to-day? What does each one of us need? More than everything else, we need the Christian confidence in our souls that Jesus Christ is to rule this world, "from sea to sea, and from the river unto the ends of the earth." When a man or woman gets into the still, deep, strong, abiding conviction that this world actually belongs to

God, and to Jesus Christ, who bought it with His precious blood and who will rule it, that person loses the fear of man, because he has confidence in God.

I do not know how to close this word more fittingly than by relating a little incident which occurred in the history of Holland. When Germany was looking with envious eyes on a portion of that low country, Holland sent one of her wisest statesmen as her representative at the court of Berlin. He was to learn all he could of the danger which threatened his country. The Germans wished properly to impress this wise man from the Hague, and so arranged a magnificent military review. Scores of thousands of soldiers were reviewed. Cavalry, infantry, and artillery were sweeping across the plain. Here came the German infantry. The General reviewing the troops said to the Hollander, "Is not that a beautiful sight?" "Yes," the Hollander said, "that is a beautiful sight; those are fine soldiers: but they are too short." The German was taken aback. He wondered why this Hollander should say those splendid German soldiers were too short. Regiment after regiment marched by, and the German again exclaimed, "Is not that a beautiful regiment?" "Yes," said the Hollander, "that is a magnificent regiment; but what a pity it is that those men are so short." The German was nettled, but he thought he would wait. Directly along came the King's guards, straight down from the Great Frederick; not a man in the regiment below six feet—a regiment of giants. As these magnificent men came marching by, the German turned once more to the Hollander, and, thinking he would be satisfied with the height of that regiment, he said, "Are not these splendid men?" "Yes," was the reply, "they are splendid men; they march beautifully; but they are yet too short." The German was thoroughly angry. He said, "Sir, I would like to know what you mean by saying all of our men are too short." The Hollander answered, "I mean that we can flood our country twelve feet deep."

I was in Boston the other day, and I heard a minister say, that the trouble with most men is that their wishbones are where their backbones ought to be. I believe the wishbone of every man and woman in this edifice is that there was not a lodge in Chicago. If there were no lodges in Chicago, it would be comparatively easy to deal with the saloons of Chicago. If the lodges and saloons of Chicago were wiped out, it would be a small matter to deal with the gambling hells and brothels. If the gambling hells and brothels in this city were wiped out, how many a woman who watches to-night, with tear-stained face and with sinking heart, for the footfall of her husband, would look up and be happy! Were the lodges and saloons all gone, how many men, now battling with these evils, would take courage and hope! If we, the men and women who are here to-night, could only have the determination of that Hollander, who said, "We will put our country twelve feet under the sea, before we will lose the fight for our land;" if we could only have our backbones where our wishbones are; if we could only see that the thing which in our highest and best moments we long for, is the thing which God will in His own good time bring about; we should go out into life with a stronger courage, and be more effective men and women than we are. God grant that there may come to each one of us this spirit of confidence in God, in His Word, in His Church, in His Son, in the triumph of His cause! God grant that this confidence may come to each one of us to-night, and to-morrow, and all the to-morrows, until the day dawn and the shadows flee away.

BENEFICENCE OF SECRET SOCIETIES.

Like myself, he was a church-member and, at the time, not engaged in lucrative employment. Unlike myself, he was married and living with his parents, while I had no home but lived in boarding-houses and restaurants. When applying recently for work he had been turned down by some church-members who, he said, were abundantly able to give him assistance; he had not applied for money, only for work.

On the table between us lay an evening paper, and my attention was drawn to an article on secret societies, one paragraph of which said that lawyers, pastors and laymen of all creeds have recognized their beneficent qualities, and that many of them were enthusiastic members. I took exception to the view held by the writer, whereupon the following conversation ensued:

"Well," he said, "I think the church can learn a lot from the lodge. A lodgeman will always help a brother, and that's more than you can say of the church."

"I think you have a wrong idea of what the real mission of the church is," was my reply. "It was established primarily to administer to the spiritual needs of men, and not to secure jobs for them."

"Well, if the church can't exercise a little charity towards people at the same time, I think she'd better close her doors and quit. Charity is the very essence of religion, for charity means love; and I don't see how you can defend a church which refuses to extend help to a needy brother."

I realized there was much truth in what he said, but I thought that he looked at things from the wrong angle, and made a mistake in regarding the lodge as a pattern for the church.

"Now," look here," said I; "I object strenuously to your calling the aid which the lodge gives to its members 'charity.' It isn't charity at all, but simply a form of mutual insurance. They won't take in a man who is not physically strong and able to pay in advance; and as soon as he becomes delinquent in his dues, that moment is he refused all assistance, no matter how needy he may be. And the mention of lodge insurance payments or fulfillment of other obligations, to the detriment of the Church of Jesus Christ, is as slanderous as it is unjust."

"Well, the Bible says that Jesus went about doing good, ministering to people's physical needs as well as to the spiritual; and surely you don't mean to say that the church should not follow His example!"

"No, of course not; but we have no record of His giving people any money or any jobs, and we are not told that He relieved physical want except by a miracle, and surely the church can hardly imitate Him there. Instead of offering them financial inducements to become His disciples, He assured them that hatred and persecution awaited them. If you turn the church into an employment bureau, or add that feature to it, it'll be full of bums and deadbeats before the year's out."

"But, man alive!" he said, turning to the book of James; " 'If a brother or sister be naked, and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit?' Savor your remarks with a little reason and common sense!"

"I admit your point. I know that often the representatives of the church are very lax in this matter, and I don't mean to say that they should not have treated you differently. But though I admit that the churches do not do their duty, I do not admit that the lodges are needed on this account. Under such a government as ours, and in times of peace, there never is need of secret organizations. And, besides, the church has other ways of ministering to the physical wants of people that are more proficient than the lodge method, and that is by building up character, by linking people to Jesus Christ; and that means increase of fidelity to the employer, it means reliability, so, ultimately, an increase in salary, and often it means a Christian home, and thus is the blessing extended and multiplied."

"Well," was his reply; "if a church can't help its own members, if it can't help the needy and suffering within its own portals, then it doesn't have faith

as well as works; something's wrong somewhere."

"But you don't seem to realize that all our public charities to-day are the outgrowth of public sentiment which has been created by the church, and when the church can get the State to take up these various charities and support them by taxation, then her labors along that line should be at least curtailed and her energies directed elsewhere. It is only because of the teachings of the Christian church that we have hospitals and asylums in our midst to-day. Too, when people are starving in India, Russia, or China, it is from the Christian nations that they expect and do receive help. The lodge has absolutely nothing to teach the church in that regard."

"That's all right for theory," was his reply; "you take the palm there, but when it comes down to something concrete, you balk and excuse the church. You don't practice what you preach."

It was what I interpreted to be his bitterness and resentment towards the church which led me to pass by the truth in his argument, which I would not have done with some one else, but I still maintain that his angle of vision was wrong. And that the church has anything to learn from a secret, mutual-benefit society, which calls the payment or fulfilling of its obligations "charity"—that I considered mere impertinence and falsehood. Accident or life insurance societies or companies, which are not secret, do the same thing, call it business, and thank the people for the privilege of doing it.

But—was I right? A.

(Editor's Note: For an illustration of lodge helpfulness, see CYNOSURE of May, 1908, page 11.)

Two of my friends, something like twenty years ago, united with a secret society. Each of them took out a certificate for benefits in case of his death. Each of them agreed to pay to the insurance lodge a certain amount of money every month. This charge, which they took upon themselves, amounted to something over $60 per year, and they have paid this sum of money now for just about twenty years. They are neither of them old men as yet. But one of them is past 50, approaching 60, and the lodge of which he is a member, and to which he has faithfully paid his dues every month for twenty years, is becoming anxious about him. They recently sent him a communication in which they notified him of a decided increase in monthly dues, they being nearly doubled. Instead of paying $60 every year, they wished him to pay in the neighborhood of $140. If he does not choose to pay this, he can work away on his present charges until he is 65, when he will be required to pay $24.80 per month plus council dues of 40 cents for the rest of his life. That is, they wish him, after he is 65, to pay twelve times $24.80 annually, in order to keep his insurance good. They sign all their letters "fraternally yours." Ordinary highway robbery is honorable compared with this method of dealing with men.

When they are young and earning money, they sacrifice in order to pay their dues. They keep this up for ten years, twenty years, thirty years. As years increase, and earning power diminishes, their taxes are increased, and directly without as much as "by your leave," they are told, that when they are 65 years of age, unless they will pay more than $300 per year for this "fraternal" insurance, their certificates will be cancelled, their payments will be embezzled and they will be left to get on the best they can.

—*C. A. Blanchard.*

Religion is not a fine suit to be kept in a wardrobe six days in the week and worn on Sabbaths only, but it is a suit to be worn every day of the week and everywhere we go.

WAS WASHINGTON A MASON?

By President C. A. Blanchard. Forty-eight pages and cover. Price, 10 cents, postpaid.

In the introduction the author says: "I have for years been intending to present with some care the relation of George Washington, General of the Colonial armies during the Revolutionary War, and first President of the United States, to Freemasonry. I do not think that this duty should be longer delayed, and will now attempt as carefully as I can to discuss this question, which, from one point of view, is unimportant, but from another is of the highest interest to all thinking people."

Address National Christian Association, 221 West Madison St., Chicago, Ill.

The heart is best nourished when we are ministering to the needs of our neighbors.

If you would lead you must be willing to be lonesome at times.

There are undeveloped possibilities in every one, therefore no one should be despised.

The value of your religion depends on how much of yourself is invested in it.

WHAT SAYS RONAYNE?

Editor of the CYNOSURE:

I have long been an interested reader of the CYNOSURE, to which I seem to have owed uncounted acquisitions of interesting and valuable information. The very last issue, for instance, presented Dr. Dixon's wonderfully illuminating discrimination between secrecy, organized and systematized; and privacy, flexible, and adaptable to specific duty and timely judgment.

The same number contained a letter from Edmond Ronayne, a veteran of your campaign, whom I have never met, yet to whom I owe aid that I do not know how to measure. Long ago his disciple, I still am glad to have a book of his at hand, ready for reference in case of need. Yet, gladly as I have availed myself of his guidance, I do not reach his sense of personal freedom from the Masonic oath. I share his regret, his detestation, and perhaps to some extent his outward as well as inward repudiation; still, without ignoring or denying reasons that can be alleged for the freedom that many have claimed, I have to confess that my own personal liberty of speech, especially with reference to the first degree, is subject to question in my own mind.

Not long after my initiation, and prompt resolve to proceed no further, an acquaintance, who had been a journalist and who had little respect for Masonry, though long affiliated, told me of Richardson's Monitor, which he had seen used in lodge work. I bought it, and soon supposed myself to know something about advanced degrees. Conversing with a lodge officer who was present when I was initiated, I began to tell him about one point in a Knight's initiation, but checked myself, saying:

"I don't know that I have a right to tell you about this."

"Why not?"

"You haven't taken this degree."

"That makes no difference: you're not supposed to know anything you haven't received in the lodge."

He was a Mason of some experience, and he so assured me of my right to tell him a secret not received in the lodge, that I proceeded, and afterward told some persons who were not Masons. Soon I was accused by another Mason of going out and telling what I learned in the lodge, when I promptly informed him that I had preserved silence about secrets of the degree I took. He did not contravene the assurance the other Mason had given me, concerning my freedom respecting degrees I had not been given by the order, but virtually indorsed it, by saying:

"If I had been there, I should have told him to keep his mouth shut."

Were these two Masons right in holding me to be free to tell what I had not received Masonically, even though I supposed it to be in its nature Masonic? Assuming the oath to be valid, they ruled it inapplicable. The question had nothing to do with the validity of the oath, but related only to its scope.

Whether the Masonic oath is binding, is here an irrelevant issue; so is any point of honor; debts of honor can be adjusted outside, but we are now in court, asking nothing but this: "Is it so nominated in the bond?"

Has such a question figured in any Masonic trial, or obtained any decision or dictum in Masonic jurisprudence? Is it referred to by any author, or has it received attention in any grand lodge report? Has it been a matter of so common understanding among Masons as to need no express authority?

Mr. Ronayne initiated members when he was Master of a lodge in Chicago, and he gives what purports to be the oath which he administered. In this he uses the word "heretofore." Would he claim to have meant, during that part of life preceding approach to the lodge, or to have had in mind the time spent in the lodge the same evening, before reaching this obligation? On the other hand, he also introduces the phrase, "at any future period be communicated." Communicated how—Masonically, in due order and form, or in any way?

Of course such an oath, if taken, and if recognized as valid, would meet the candidate at every turn, applying to all secrets of each new degree he entered. Nevertheless, the question remains whether it would gain such application before the candidate entered each new

lodge door. Could anything but new initiation give it new jurisdiction? Could an obligation that followed the initiate like his shadow into every successive degree, also pursue him into the public library?

OLD READER.

Editorial.

AUGUST 29, 1792—AUGUST 16, 1875.

The month of August brings anniversaries pertaining to an eminent preacher and educator belonging to a recent generation, whose life was marked by striking features and produced important results. Charles Grandison Finney, named for the hero of Richardson's novel, was born in Warren, Conn., August 29, 1792, and died in Oberlin, Ohio, August 16, 1875. The child of parents who made no religious profession earlier than his own, he was unfavorably located for religious influences after the removal of the family to another State when he was two years old. Regular church attendance began when he was twenty years old. Then he twice returned to his native town to attend a high-school, where he attended church, apparently without much interest, during these limited periods of study.

Yet, afterward, he was known in America and England as a wonderful evangelist; a theater was bought in New York city for him to preach in, out of which proceeded seven new churches; and the well-known Broadway Tabernacle, of which he was the first pastor, was built for him. Besides this, he was professor of Theology and author of a text-book of Theology. Yet, until he was at least more than twenty-five years old, he never owned a Bible; and he bought his first one only because he found the law books full of Biblical quotations and allusions or references.

Having begun the study of law in 1818, when he was twenty-six years old, he became a member of the bar; but after a wonderful religious experience, he was licensed to preach, in 1824, and for about ten years was an evangelist. At intervals he continued to do evangelistic work, afterwards.

His career as an educator began at Oberlin in 1835, when he was forty-three years old, and he died there at the age of eighty-three. Within about two years he assumed the additional care of the local pastorate. He founded and edited the Oberlin *Evangelist,* and was also the founder of the Oberlin quarterly. His books include volumes of lectures and sermons, one of the later ones being made up and enlarged, by himself, from a series of letters contributed by him to a well-known religious journal published in New York, and having for its subject, "The Character, Claims, and Practical Workings of Freemasonry."

He had joined the Masons while away from home, in Connecticut, attending high-school, soon after he was twenty-one years old. At Adams, N. Y., where he began to study law when he was about twenty-six, he found a lodge which he connected himself with, soon becoming its Secretary. Here he remained while studying and practicing law, until his conversion. During part of his connection with that lodge its Master was a deist, and he says: "There were in that lodge some as thoroughly irreligious men as I have ever associated with anywhere, and men with whom I would never have associated had they not been Freemasons." It is to be remembered that he was then in a law-office, and that for a good part of his previous life he had not been a church-goer, and that he was considered irreligious until he was twenty-nine years old. That he was not particularly exacting as to the moral character of the system, he himself indicates, saying: "When I took the Master's degree, I was struck with one part of the obligation, or oath, as not being sound either in a political or moral point of view. However, I had been brought up with very few religious privileges, and had but slight knowledge on moral subjects; and I was not, therefore, greatly shocked, at the time, with the immorality of anything through which I passed."

He paid the strictest attention to the lodge lectures and teachings, becoming a "bright Mason," that is, one who had all in memory. He says: "The oaths, or obligations, were familiar to me, as was

everything else that belonged to those three degrees that I had taken."

This combines with other obvious reasons for listening attentively to what he says. His book is doubtless one of the best advisers that can be consulted by a candid person wishing to know whether it is wise to join. Certainly he can here obtain the counsel of an eminent clergyman, a college president, and a trained lawyer, who has also been an accomplished Freemason.

Rev. Mead A. Kelsey, well known among the Friends in connection with evangelistic and reform work, favored the CYNOSURE office with a call last month, when passing through Chicago on his way from Winthrop Center, Maine, to Berkeley, California, where he is to take charge of a new church of about two hundred members.

The Knights of Pythias recently erected, and dedicated, a monument in memory of one of their members who, in a flood in Iowa, lost his own life after saving twenty-seven from drowning. His wife begged him not to go out into the flood again, and his friends tried forcibly to prevent him, but he broke from them and, risking his life once more, lost it, leaving his wife a widow and his little children fatherless. The record says that he had been known, before he lost his life, as a quiet, hard-working Christian. This event occurred in May, 1892.

Now the Knights of Pythias erect a monument and celebrate the man as an example of the virtues taught by their order. Persons who pass by the monument and read the inscription will receive the impression that this man did what he did because he was a member of this secret society; and yet it is evident to even a careless thinker that his lodge relations had nothing to do with his heroic act. It is equally evident that his Christian faith, for which he had been known through years, was the occasion of his self-sacrifice. The monument therefore becomes a "stone lie," set up to deceive all who look upon it.

The Knights of Pythias do not teach men to risk their lives to save people who are in danger: they teach men to put themselves to inconvenience, to take risks, for the sake of their lodge brothers and friends.

There is no hint that this man had any information about the lodge relations of the people whom he rescued. He saw persons in danger of death by drowning, and plunged into the flood to bring them out. This is exactly in accordance with the teaching of the Christian religion; it is in perfect harmony with the example of Jesus Christ; but this monument represents it as the fruit of a secret organization which obligates its members to aid and assist *one another*.

Quite in accordance with the custom of secret societies, and with the infidelity to truth of certain ministers, one prayed and another pronounced the benediction at the memorial services, while the addresses were given by lodgemen. Of course these preachers may have been lodgemen too; but if they were, they were not honored with the principal parts in the program. Just as at large funerals lodgemen wish preachers and churches to aid a little by doing advertising for them, so here the lodge used the churches for its own purposes. The church appears in the humiliating position of a mere servant of the secret society.

If the truth had been told on that monument, it would have said, "Here lies a man who gave his life to save people whom he did not know. He had not sworn to help them, but he saw they were in danger; they had not sworn to help him, they were simply men, women, and children in dire need; and like a Christian man, he flew to their assistance at the peril of his life."

A minister would have had the right to pray at the service if this truth had been told; but no minister, no honest man of any kind, had a right to participate in such a service as was held.

BURDEN OF PROOF.

Does the Burden of Proof Rest on Masonry or Anti-Masonry?

"Possession is nine points of law;" and this principle is the key to any question affecting the location of the burden of proof, in case of proposals involving change. In logic, "Whatever is, is

right," and that is a second statement of the same principle, so far as its application to burden of proof is concerned. Shall what is established or located be removed? Not without cause, and the cause must be set forth and proved adequate. The burden of proof rests on the proposal just as the necessity of its statement does. Shall some specified thing be abolished or allowed to pass out of existence? Not until its worthlessness or injuriousness is proved. Any such change must be stated in order to be considered; its desirability must be set forth by proof in order to be considered favorably.

Proof on the other side, would be superfluous and gratuitous before the statement or proposal, because it could not accomplish anything not secured already without it. Between proposition and proof the same state of things continues. Therefore the burden of proof, which means initiation of proof, belongs to proposal.

To state the case in another way, until something is said there is nothing to be answered. When what is to be said is argument for change or destruction, dispute or defense is impossible except against attack, and until an attacking argument is made.

To set it in a judicial light, the burden of proof rests on the accuser, who may be the inventor of an empty charge and must show what the accused is held to have done. A man not accused might boast, but could not defend himself. Until guilt is proved, innocence is assumed; in default of proof, the charge is not entertained; on the failure of attempted proof, the case is dismissed. The burden of proof rests on the accuser.

Or again, no one can refute nothing; something must be set forth for acceptance or refutation.

Things that stand do not need support; what would need support or proof would be the duty or privilege of removing them. What obviously exists already, is to be observed rather than proved or even justified; what ought to exist or take place, is what needs to be proved in order to develop motive. This necessity of providing motive locates the burden of proof. The burden of proof rests, not on him who, at most, needs only to recognize what is, but on him who pleads for what ought to be.

An exception in appearance but not in fact, arises when a thing or action which has become habitual or inveterate, is incongruous with general conditions and adverse to the regular course and nature of things. In reality, it is in essence not the thing in possession nor the main thing that exists. The nine points of law belong to something on which this habitually intrudes; something greater and rightfully exclusive of it is right by virtue of larger and oversweeping existence. Upon it, therefore, for the very principle stated, rests continually and irremovably the burden of proof. This is not by virtue of exception but by operation of the rule.

Does the burden of proof rest on Masonry or Anti-Masonry? The answer depends on whether Masonry is viewed under the obvious rule or apparent though unreal exception. The case of Masonry can reasonably be argued from each point of view, according to convenience and the exigencies of discussion. For Masonry can justly be treated as a thing existing which Anti-Masonry seeks to overthrow, and thus the burden of proof rests on the assailant. It can also justly be treated as an aggression assailing the normal condition of things and proposing great changes in the life of each initiate and in the normal course of society. In that view it must bear the burden of proof.

It is evident that this is the broader and more inclusive view, and that in the final issue it is not Anti-Masonry but Masonry which is actually bound in reason and honor to bear the burden. It proposes exceptions, it transforms things normal into those abnormal; it is aggressive and destructive; and it is all these with things so much greater than itself and so established and rightfully existent that it completely assumes the burden of proof.

If you would find gladness you must play life's great game with eagerness and fairness.

Obituary.

R. A. CULLOR.

R. A. Cullor, son of Joseph and Sarah Cullor, of Stokes County, North Carolina, was born June 1, 1836. He married Miss Laura L. Tilley, daughter of A. N. and L. Tilley, July 27, 1858. He moved to Sangamon County, Illinois, in January of 1861, and from there to Shelby County, Missouri, in September of the same year. He went to Putnam County, Missouri, in September, 1862. In March, 1864, he enlisted in the 12th Missouri Cavalry, U. S. Army, and in July, 1865, went with the regiment onto the western plains to look after the Indian trouble. He was honorably discharged in April, 1866.

To him and his wife were born eleven children—six sons and five daughters. The second son died in infancy.

Mr. Cullor departed this life July 19, 1908; aged seventy-two years, one month, and eighteen days. He obtained a hope in Christ in the year 1876. He united with the Missionary Baptist church, but because of lodgery among them, left them; but he held to his hope to the last. (Elder) A. B. Lipp.

News of Our Work.

INDIANA, ATTENTION!

What shall we do with the problem of the secret societies, with their religious teachings? is a perplexing question that confronts every true minister of the gospel to-day. With the present spiritual declension, it will not be long until empty form will be all that remains in a multitude of places where once the Church of Jesus Christ flourished.

"Come, let us reason together," was the plea of God to ancient Israel; and surely we need to study this question carefully. There is reason why we should oppose the work of secret societies, and ignorance of them and of their methods prevents successful opposition to this gigantic evil. A great many people honestly believe that it is proper and right to hold membership in secret societies. These people must be made to see the wrong there is in the societies. To simply tell them they are wrong, is not sufficient; the statement must be proven. The evidence must be sought out; we must come to the people with a knowledge of the facts in the case. That the life and energy of the Church is being sapped by the Lodge, is evident; but Why? is the question. The moral teaching of the Lodge is declared to be of as high a standard as that of the Church; then where is the wrong in the Lodge? It is in wresting the scriptures from their proper context, and making them appear to teach that which was never intended. And further, the oaths and pledges that are exacted from candidates are contrary to good government, home life, and religion. If we are to save people from this deception, we must put forth effort.

There should not only be effort put forth, but a concerted, intelligent effort. This question should not be discussed incidentally only, but in an especial way. Meetings should be held, and lectures given that would expose the fraud and make men to see that the Lodge is an evil and not a good thing. There ought to be a united effort made on the part of those church organizations which already make the matter of secret societies a test of membership. Brethren, shall we not have your co-operation? Shall there not be a delegation from your church to the coming Convention? Every one who attended the Convention at Fort Wayne was well repaid for the time spent. Will you not let me hear from you? If you need help locally, there are able speakers available, who would gladly come to the help of God's people in your place. Let us rescue some of the thousands of Indiana who have been hoodwinked by Satan.

Let us take up this matter both in its local and in its general bearing. Begin to plan for the Annual Convention, to be held some time during the late fall. Will not some member of each of the antisecrecy churches kindly inform me when the next annual conference of the church is to be held, and where? and arrangements will be made for an offi-

cial representative of the National Christian Association to be there, to present the work of the Association.

Sincerely, (Rev.) L. G. Bears,
President Indiana Convention of the National Christian Association.
412 West 13th St., Peru, Ind.

W. B. STODDARD'S REPORT.

Lancaster, Pa., July 18, '08.

Dear CYNOSURE: This finds me in eastern central Pennsylvania, in the center of a most magnificent agricultural section. The limestone soil brings forth in abundance.

As in the Garden of Eden, the Serpent is here. There is apparently great need for work such as the N. C. A. is doing. I think, with proper effort, a State Convention would be well sustained in this city. Shall it be next March, or later?

I find those who have been reading the CYNOSURE manifest their appreciation by renewal, while new subscriptions are added.

Following my last report I had some very helpful meetings in Ohio, prior to and including the State Convention. The three addresses given in United Presbyterian churches at Huntsville and Northwood, Ohio, were appreciated, the evening meeting at Huntsville being especially well attended. The lectures that followed, in meeting-houses of the Church of the Brethren at Sidney and Lima, were helpful. The "Radical" United Brethren meetings at Findlay and Allentown contributed to the general good. Pastors and people showed a live interest in this live question. I believe there were some lodge people present, who naturally were not pleased with what was said. The editor of a local paper at Sidney published a report of our meeting, and in reply published a denial of well established facts. I trust there may be further discussion at this place, to help those who might otherwise be deceived. The friends there may be sure I am prepared to stand behind the statements made, which were denied by the lodge editor.

The Ohio State Convention far exceeded our expectation. This perhaps was due to lack of faith in God and a knowledge of the people to whom we came. Evidently the Christian people around Pandora make it their business to serve the Lord, and run their farms to pay expenses. That they would leave the harvest-field and turn out to an antisecrecy meeting told of no ordinary interest. They gave their attention and what money was required, and we who served sought in turn to give the best we had. Dr. Blanchard's address on "The Lodge versus Modern Civilization" was a presentation worthy of the occasion. It was the climax of a most successful Convention. The work of President Sanderson was of the highest order. Our welcome and general support was cordial and all that could be desired. I am sure the friends felt this gathering was worth all it cost.

Since coming to this section I have been much encouraged. The Pennsylvania German mind works slowly and is suspicious of the stranger. When those of our kind find out who I am, and what I am doing, they are with us to stay. Each visit shows an increase in the number of those who stand with us, as we believe we are standing with Christ for the upbuilding of His Kingdom. A cordial welcome awaited me at the old Hopewell United Presbyterian church in York County, where I spoke last Sabbath. A storm prevented the meeting arranged for the evening. I have visited this church several times, but never found it in a more prosperous condition. The people here are a unit in opposition to the secrecy evil. With an able young man as pastor, supported by his excellent, capable wife, they may be expected to go forward.

At Columbia, Pa., I began new work. The Missouri Lutheran pastor showed much kindness, CYNOSURES were planted and a revisit, with lecture, promised if Providence favors.

The Christian and Missionary Alliance people are gathered at Rocky Spring, a short trolley ride from here. Their meetings are well attended. I have taken the opportunity to twice visit the camp. The leaders felt that they should occupy the time with work along their special lines, and so did not invite a discussion of the anti-secrecy question. I was glad to find

frequent expressions in the addresses showing disapproval of the Lodge. A young missionary from Africa, in showing pictures illustrative of that country and people, presented a strange looking object, with the remark that the native was dressed in the costume of his secret society. He added, "Perhaps this secret society is not as bad as the Freemasons, but it's bad enough."

When friends connected with the Church of the Brethren at Ephrata, Pa., were asked to give me a hearing some years ago, a majority of the officials voted no. I am announced to speak in this church to-morrow, and I trust the Brethren will not be sorry they have thus invited me. Those who are slow to listen to strangers, even when speaking on good topics, are to be commended. In our age not every one who advocates a worthy cause is a worthy man. The man who knows he is right can afford to wait. As usual I am finding more work than I can do. Yours in the work,

W. B. Stoddard.

We had a great meeting at Pandora; the largest audience that I have seen at a State Convention in many a day. I think close to seven hundred people were out at night—surely six hundred or more—and God was with the Word.—Charles A. Blanchard.

OHIO CONVENTION MINUTES.

The first session of the Annual Convention for 1908 met in the Grace Mennonite church, at Pandora, Ohio, June 29, at 7:45 p. m. Elder I. J. Rosenberger, of the Church of the Brethren, opened the services by scripture lesson and prayer.

The Address of Welcome was given by Rev. C. W. Oyer, of the Missionary church of Pandora. He extended words of welcome to visiting delegates, and expressed a fond hope that the truth concerning the evils of secrecy might be so brought out that we might see more clearly how to counteract and overcome them.

The Response was given by President W. J. Sanderson, of Cedarville. He brought out the various meanings of the word "Pandora," and was glad for the best the town had. He concluded by saying that the importance of holding conventions of this nature was apparent, when the ignorance of most people on the subject of organized secrecy was called to mind.

Rev. W. B. Stoddard addressed the meeting on "The Masonic Lodge Inside Out." In the introduction, the common remark that a person not identified with the lodges knows nothing about them, was cleared up by well-chosen words and apt illustrations. The mercenary inducements held out by the lodge to prospective candidates for membership, were ventilated. Some, the speaker claimed, were drawn into the lodge through curiosity.

The following committees were appointed by the meeting:

On State Work: Elder I. J. Rosenberger, Covington; Wm. H. Minton, Bowling Green; Rev. J. B. Omerod, Dunkirk.

On Finance: Rev. Otto Lichti, Pandora; Rev. W. B. Stoddard, Washington, D. C.; Prof. E. J. Hirshler, Bluffton.

On Nominations of State Officers: Rev. C. W. Oyer, Pandora; Wm. Heacock, Dunkirk; Rev. C. Hege, Bluffton.

On Resolutions: Rev. D. O. Tussing, Findley; A. Cupp, Lima; Rev. F. W. Stanton, Ada.

The Tuesday morning session, June 30th, convened at the Missionary Church, and was opened by devotional services led by Rev. W. J. Sanderson.

Letters to the Convention from the following friends of the Association were read by Rev. Stoddard: F. A. Dental, Pastor of the North Creek Congregation, Hicksville, O.; Rev. J. D. Allen, Elida, O.; Rev. W. C. South, Bloomdale, O.; F. W. Stanton, Pastor of the First M. E. Church, Ada, O.; Rev. James P. Stoddard, Corresponding Secretary of the New England Christian Association, Boston, Mass.; Elder J. Swank, Brookville, O.; F. D. Hauptmann, New Waterford, O.; A. M. Overholt, Wadsworth, O.; Albert E. Smith, President of Ohio Normal University, Ada, O.; Wm. I. Phillips, General Secretary of National Christian Association, Chicago, Ill.; Milton Wright, Pastor of United Brethren church, Dayton, Ohio; J. C. Webster,

New Concord, O.; Rev. G. W. Tuttle, Long Bottom, O.; Rev. J. M. Faris, Bellefontaine, O.; D. W. Lawrence, Wapakoneta, O.; Rev. J. Hoffhines, Etna, O.; Rev. J. B. Omerod, Ada, O.; J. F. Smith, for Quarterly Conference of Bloomdale Circuit, New Albany, O.; J. M. Scott, Granville, O.; J. W. Burton, Pastor United Brethren church, New Albany, O.; John P. Robb, D. D., Sidney, O.; S. N. Buck, Columbus Grove, O.; Rev. H. M. Malson, North Baltimore, O.; Rev. H. H. Hinman, Oberlin, O.; Rev. O. H. Ramsey, Delaware, O.; D. L. Cowden, M. D., Kimbolton, O.; H. R. Smith, Jr., Leonardsburg, O.

The meeting voted to have the Secretary send the letters to the CHRISTIAN CYNOSURE for further disposition.

The report of the State Treasurer was read and approved.

It was voted that the President, Vice-President and Secretary act as a committee to find and appoint a State Agent who could devote his time to the work in the State.

Rev. Lichti of the Finance Committee gave a report in part.

Report of Committee on State Work was given by Elder I. J. Rosenberger and approved, as follows:

We believe that progress is being made in different parts of the State. The State Agent has not given all his time to the work; arrangements have not been made yet so to do; but success has attended his efforts. The Eastern Secretary has given a portion of his time to our needs and reports many enthusiastic meetings held. There has been quite an increase in the CYNOSURE subscription list and the circulation of N. C. A. literature. The number of Christians leaving the lodges is, we think, more than usual. There seems to be a live interest in different parts of the State.

Your Committee would recommend:

1. That all members and friends of the Association renew their diligence in proclaiming the truth in opposition to the lodges and their work.

2. That pastors consider themselves agents to secure subscriptions for the CYNOSURE and aid in circulating literature of the National Christian Association.

3. That lectures be given wherever it is possible so to do.

4. That if possible a State Agent be secured, and help on the field.

5. That all pastors be urged to instruct their people regarding the lodge evil, keeping special watch over the growing young, that they be timely warned of the approaching evil.

Signed by your Committee,

I. J. Rosenberger,
Wm. H. Minton.

Rev. C. W. Oyer submitted the report on Nominations, which was accepted. It was voted that the nominees be elected. The officers for the year stand as follows:

Ohio State Officers, 1908-1909.

President—Rev. W. J. Sanderson, Cedarville, O.

First Vice-President—Rev. S. P. Long, 49 W. Park av., Mansfield, O.

Second Vice-President—Elder I. J. Rosenberger, Covington, O.

Secretary—Rev. M. S. Steiner, Columbus Grove, O.

Treasurer—Noah Schumacher, Pandora, Ohio.

A number of questions were handed in and answered.

At 11 a. m. Rev. W. B. Stoddard continued his address on "The Masonic Lodge Inside Out." A clear exposure was made, showing the relation of secret societies to the family, to the church, and to the nation. Special attention was given to the penalties of the oaths. Leviticus 5: 5 was quoted as evidence that God does not require any one to keep a false oath.

The meetings were enlivened by singing. Dr. Blanchard closed the forenoon session by a solo and a benedictory prayer.

The afternoon session was opened by President Sanderson with a scripture lesson and prayer.

The following committee on "reporting the doings of the Convention to papers" was appointed: Rev. W. J. Sanderson to the *Christian Nation;* Rev. M. S. Steiner to the *Gospel Herald;* Rev. D. O. Tussing to the *Christian Conservator;* Elder I. J. Rosenberger to the *Gospel Messenger;* Rev. C. W. Oyer to the *Missionary Worker;* Rev. Chris. E. Whetnall to the

Wesleyan Methodist; Rev. Otto Lichti, to the *Mennonite;* Bro. Basinger to the Pandora *Times.*

Rev. C. A. Blanchard, D. D., spoke on "The Work of the National Christian Association." A strong plea was made for a united Christian Church to muster its forces against the evil influences of Lodgeism.

A letter to the Convention written by Rev. F. W. Stanton (seceded Mason) of Ada, Ohio, was read.

Elder I. J. Rosenberger, of the Church of the Brethren, discussed "The Three Links of Oddfellowship." The inconsistency of these emblems (representing friendship, love, and truth) with the practices of the order, was pointed out.

The report of the Resolutions Committee, submitted by Rev. D. O. Tussing, was adopted as follows:

A "secret society" is an organization whose members are pledged to conceal their initiatory ceremony, their obligation, or their inside workings. We believe that these combinations are evil, and that Christians ought not to be connected with them, for God says, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what path hath he that believeth with an infidel? * * * Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty (II. Cor. 6: 14, 15, 17, 18).

Whereas the secret lodge system is still doing its pernicious work, destructive to individuals, to the family, the church, and the state; and

Whereas it is the duty of all Christians to know and maintain the truth; therefore

Resolved, 1st, We believe the entire lodge system to be not only unchristian but antichristian in character and teaching.

2nd, We believe the unequal yoke which is found in all lodges cannot be assumed by Christians without violating God's commands and attendant spiritual loss.

3d, We believe instruction regarding the lodge evil to be important, that men be kept from its bondage.

4th, As the need is very great, we believe the Church should awake and put away from her midst the lodges which sap her life.

5th, We find the lodges antagonistic to the home as God intended it to be, and destructive of domestic tranquility.

6th, Lodges should be condemned, as they work in opposition to good government, not being required for any good purpose.

7th, The tendency of the lodge teaching is to make men selfish, and to destroy those generous impulses found in Christian life.

8th, Lodge ceremonies, oaths, titles, and characters in general, are not in keeping with modern civilization.

9th, We rejoice in the good work of enlightenment being carried on, with our co-operation and support.

10th, That we will, so far as possible, secure an annual collection for the National Christian Association from the churches of which we are members.

11th, Thanks are due and are given to the Christian friends who have entertained us, and to the musicians who have favored us with songs, and to the newspapers giving us kind notice.

D. O. Tussing,
A. Cupp,
Committee.

After devoting some time to questions and answers and announcements by Rev. Stoddard, the afternoon session was closed by the singing of a hymn, led by Prof. Amstutz.

The evening services, from the opening, gave promise of a profitable meeting. Prof. Amstutz led the song services while the people gathered. Rev. G. A. Snyder, of Lima, led the devotional exercises. Rev. C. A. Blanchard, President of the National Christian Association, and of Wheaton College (Illinois), addressed the meeting on "Secret Societies versus Modern Civilization." The address was well rendered and warmly received. It was worth going a long way

to hear. President Sanderson closed the session with appropriate words of appreciation for the good received and expressed hope for results.

All the meetings were well attended. We have every reason to believe that the work of the Association will receive a new uplift by the Christian people of the State. M. S. Steiner, Secretary.

AGENT DAVIDSON'S REPORT.

Dear Cynosure: The East Mount Olive Baptist Sunday School and Baptist Young People's Union Conventions were in session at the Brookport (Illinois) Baptist church, Rev. M. W. Washington, pastor, on June 24. There were about twenty-five Sunday Schools and B. Y. P. U.'s represented in this Convention, from several counties. I was introduced to the Convention and shown great courtesy. Dr. Bennett delivered a very forceful address in which he strongly condemned unequal yoking of Christians and sinners together and giving sinners official rule over and with Christians. I secured a few CYNOSURE subscriptions and distributed some tracts.

Unionville, Ill.,

is six miles northeast of Brookport, and is isolated from both railroad and river. There is a great colony of negroes here, covering an area of about five miles through the country, many of whom are independent livers, owning from forty to 200 acres of land, and well furnished homes. They have four good churches and one secret lodge hall. The old Mount Olive Baptist Sunday School and Baptist Young People's Conventions held their annual session here. There were about sixty Sunday Schools and B. Y. P. U.'s represented in this Convention. I was very cordially received and introduced, and also given an opportunity to preach. Secretism is very strong in this Convention, but, thank God, there are a few true men who do not mince words. Revs. J. H. Fulton of Cairo, J. C. Parrish of Mound City, S. S. Oliver of St. Johns and Mr. W. A. Cook, a young man of Cairo, each preached strong sermons and bore testimony against the "unfruitful works of darkness." I secured a number of subscriptions for the CYNOSURE here, and planted a good sowing of seed against lodgery.

Metropolis, Ill.,

is a flourishing city on the banks of the beautiful Ohio River. There are four negro churches here, and a very large number of negro citizens. Secret lodges here are legion. I was cordially invited to preach at the First Baptist church on Sunday. I also addressed the Sunday School and poured several volleys of gospel dynamite into the forts of the secret empire which caused a great flutter and muttering in lodgedom. God most graciously used my address to His own glory and made several converts. A Rev. Mr. Turner, however, attempted to defend the lodges and stated, "I b'long to seben lodges, and dare ain't nothin' in de lodges to cause members to fo'sake dere churches. Hit's 'cause dey air hypercrits 'cause dey doan 'tend de church." Prof. J. D. Alston very appropriately replied to Mr. Turner, and silenced his lodge battery.

At 3 p. m. there was a lodge funeral at the Methodist church, and a lodge sermon at the Antioch Baptist church. They gathered at the Oddfellows' hall about three blocks away. A brass band furnished music, while about ten men, fifteen women, and about fifteen boys and girls, all uniformed and with lodge paraphernalia, marched in the middle of the street to the church. There their leaders formed an arch with their swords, and each lodgeite ducked his or her head and passed under it and into the church. Rev. G. W. Rowlett preached their annual sermon, but he gave them a good gospel thrashing and pointed them to Calvary's Lamb that was slain for sin.

At night I preached to a well-filled house, the audience numbering about three hundred. The Master poured out His Spirit and made me bear strong testimony against the mighty works of the devil. I secured a number of CYNOSURE subscriptions and left rejoicing that the good seed had been sown.

Bloomington, Ill.

I came here July 10 by invitation of Pastor John T. Brown, of the Union Baptist church, to assist in a great tent meeting. Dr. C. P. Jones, pastor of the

Great Brick Table of Christ of Jackson, Miss., has been here with Brother Brown, the past two weeks, and God graciously used him here. The tent where the gospel meetings are being held is crowded each evening despite the fact that other pastors gave strict orders to their congregations not to attend these services. White and colored alike are flocking to the meetings. Well said Jesus, "And I, if I be lifted up, will draw all men unto Me." I have borne testimony against the lodge and secured some subscribers here. Rev. J. T. Brown is doing a great work here among his people. Both he and Rev. E. Hall are strong anti-secrecy men, and are doing much to convince their people of lodge folly.

Decatur, Ill

I came here from Bloomington. There are quite a number of colored people here, and the lodges are about as elsewhere, having a good number marked for Satan. I had several private talks and planted the CYNOSURE here.

Centralia, Ill.

I am again at home with Mrs. Davidson, her health not being at all good. I find his Satanic majesty, king of secret lodgedom, is beginning to sow seeds of the viper here against my work, but I shall continue to sound the alarm and warn my people of their sins. The rum traffic and the secret lodge system are the greatest foes to the Christian church. Let us continue to pray mightily for complete victory over these twin evils.

Yours for God and His righteousness,

F. James Davidson,
704 E. Howard St.

AGENT PEGRAM'S REPORT.

Melita, Mich., July 16, 1908.

Dear Cynosure: After I left Brown City, where I met with a royal welcome and great appreciation from the Mennonite Brethren, I went to Oxford. Here I found some staunch and loyal old readers of the CYNOSURE, who had been taking it for years, and showed no signs whatever of weariness or dissatisfaction with it. I got one new subscription here.

Thence I went to Birmingham, and then on to Detroit. On Sunday morning I preached for the Free Methodists on "Separation." The Lord blessed His Word abundantly. I have never yet seen a Free Methodist who would flinch when hearing truths about secrecy. On Monday I canvassed for the CYNOSURE and looked after old subscribers. Some of the old ones renewed their subscriptions who had discontinued them. In the afternoon I gave an address on "Lodge Initiations" to a Lutheran school. Children seem to appreciate instruction on lodgery, too. On Tuesday evening I spoke again for the Free Methodists, and got some more subscriptions for CYNOSURE.

My next stopping place was Muskegon, where the General Synod of the Christian Reformed church was convened. Amid the press of much business, they kindly gave me a few minutes to present the needs of our cause. I emphasized to them the need of literature on the subject of secrecy being scattered far and wide, and also the need of the work being better supported. I got several new subscriptions for the CYNOSURE, as well as sold a number of books.

While here in Muskegon this time I had the privilege of addressing the Rescue Mission. I spoke to them, too, on "Separation from the World," for so many of the rescued go back into the world because they continue to be mixed up in various associations with it.

My next point of labor was Hart. On Sunday I preached at Oceana Center, for the Wesleyans. They, too, seem to relish new light on secrecy.

I then returned to Muskegon, Grand Haven and Grand Rapids. At each of these places I looked after the interests of the CYNOSURE, securing new subscriptions as well as getting renewals, besides distributing tracts; and at most places I sold books.

From there I went to Whittemore. I distributed tracts through the town, and took a subscription for the CYNOSURE.

On July 4 I preached on "Real Christian Liberty," and showed that it frees us from lodge bondage as well as all other kinds. On the 5th I preached at the same grove meeting. Had a glorious time. One came to the altar and professed to find forgiveness.

On Monday night I spoke on temperance and on secrecy. After the temperance meeting it began to rain hard. While people were waiting I gave an address on Orangeism. On Wednesday night I spoke on "The Principles of Oddfellowship." After I got through nearly all the Oddfellows but one, a drunken man, came up to argue. On Friday night not a single lodge man or woman was out to hear my address on "Christian Charity versus Lodge Selfishness." They had gotten enough.

On Sunday morning I preached at Melita Free Methodist church, and had a glorious time. In the evening I spoke at the Maple Ridge Free Methodist church, to a houseful, many of whom were lodgemen.

On Tuesday I returned to Melita. On Wednesday night, at that place, I gave another address on "Lodge Principles," to a large, quiet, attentive audience. But though quiet, the lodge folks were very mad.

I got up a CYNOSURE club here and at Maple Ridge. Antisecrecy has grown fast since my addresses here last year.

Yours for victory,

G. A. Pegram.

President Blanchard is to have a week's meetings in Pennsylvania, from July 28th to August 3d. The week will be devoted to work against secret societies. Rev. E. R. Dodd, of Forksville, has arranged for the campaign. The President writes the editor: "Pray for us. God has helped me wonderfully sometimes in that State; and I am anxious that this should be better than all that has gone before."

MRS. LIZZIE WOODS' LETTER.

Pine Bluff, Ark., July 7, 1908.

Dear Brother Phillips:

This is to let you know that I am still fighting all sin. I was at Collier, Arkansas, the second Sunday in last month, visiting the sisters' Bible Band at Rev. W. L. Grant's church. Rev. Grant preached a wonderful sermon against the lodge; text, "Come out of her, my people" (Rev. 18: 4). He was meek and gentle, still some of the lodge-members got mad. One of his deacons got up as soon as he sat down, and tried to defend the Oddfellows' lodge, right there in the church. He said no true Oddfellow would say Amen to such a sermon. He tried to raise a fuss in the church, but Deacon Wade stopped him. A good many of the church-members belong to the secret societies, but they said, "If we are wrong, we want to know it; and whom have we got to tell us but the preacher?" They said, "Rev. Grant is a preacher sent from God, and we will hear him; we want a preacher that is not afraid to condemn sin." The deacon that got so mad is Noble Grand in the Oddfellows' lodge. The members of the church were disgusted with him and said some straight things to him. He got ashamed and tried to beg off; but they said, "This is not the first time you have tried to insult Rev. Grant since he came to take this church, because he won't compromise with the devil."

I spoke in the evening. I met these same people last year and some of them said if I came down that river any more they were going to kill me; but not so this time; they have been reading their Bibles and have found that what I said was true; so they heard me gladly and said the lodges were a fraud, just to get men's money. I don't have any fight now, only when I strike a new field. The Christians in the churches are all friends to me. Even the sinners are friends to me. The fight is with the grand-daddies of the lodge. The people generally are losing heart in their lodges; many women have quit them, and women who have never belonged to any say they never will. I took my Bible and showed them that the Word of God was not a secret or private matter; it is to be proclaimd on the housetops, not to just a few Masons or Oddfellows. When the people looked into the matter they said, "You are right; go on and teach us the right way. We are your friends."

The next Sunday I was again in the neighborhood of Elerson. One of the ministers went up in the lodge temple after I had lectured here and told the sisters, "You let that woman come here and scare you out of the lodge." One

sister said, "I am God's child, and I am afraid of God's Word; I don't want to disobey my heavenly Father." She said, "The lodge can have my three hundred dollars. Give me Jesus." So she quit at once.

The lodge is getting weaker here in Pine Bluff. The white ministers invited the colored ministers to meet with them the Sunday before last, and they decided to all preach the gospel. They are all going to preach the same thing. They said in that council that every organization would have to go down before God's church. The white ministers and the colored ministers are denouncing everything but the church. They have combined to put whiskey out of Pine Bluff. I think the Eagles will have to make their nest somewhere else to hatch their drinking brood. The lodges have got to go. The lodge hatches young ones for the saloon; and the saloon hatches young ones for the prison and disreputable houses; and they go from these places to hell. The colored M. E. church has passed a resolution not to let the lodges have a ceremony over the dead in their churches. If they have a ceremony, they will have to have it in their own temples.

God bless you and all the speakers at the Convention. God bless Brother Blanchard. I wish he would come south and help to pull the church out of spiritual Babylon. "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion" (Psalm 137: 1).

July 16, 1908.

I was over to Altheimer, Arkansas, last week, holding a series of meetings with the women and children. Our meetings began Thursday morning and lasted until Sunday. We made house to house visits in the morning and met at the church every evening for Bible study. The pastor of the colored Baptist church here had a great battle with Satan to keep out the annual lodge sermon. The lodge-members brought the matter to Rev. Lindsay, wanting him to put it before the church whether they could have the sermon in Mount Zion church or not. Rev. D. L. Lindsay is a man of God and a preacher of righteousness. When the matter was brought before the church to take a vote on it, Rev. Lindsay looked up at his hat and grip, and said, "I am the pastor of this church, but I won't be any longer if that sermon of the devil's is preached here; I will take my hat and grip and get out." He said, "The Baptists of this State adopted a law to stop these annual sermont in the churches, and the churches I pastor will not have them." The vote was taken, anyway, and seventy-four voted against it and four for it. So the lodge had to go to the hall with their annual sermon.

We women had a great Bible meeting. We had Dr. Rogers of Pine Bluff, and Rev. Lindsay and wife of Jefferson Springs, Arkansas. The lodge is getting pretty weak here. There are some people in the lodge who are Christians, and they don't know the lodge is idolatry; but when they find it out, they are willing to give it up. I know over fifteen [at this place?] who have given it up since I have been traveling as a home missionary. I give them the tracts you send me and some quit at once. One sister at Elerson gave up her lodge after I lectured at that place. She said she would not go to hell for three hundred dollars of lodge insurance. One at Jefferson Springs quit after she had been in the lodge for ten years. She said she never liked the lodge, but went into it to please her husband; now she came out of it to please God.

Last Saturday evening a gentleman came around to where Sister Lindsay was stopping and told her that he had just come from the railroad station and that the men were saying many mean things about Sister Woods being in Altheimer, teaching Bible lessons against the lodges. Sister Lindsay has been a missionary for years. She laughed and said, "Don't you know that God's Word will stir the people up?" He said, "But I am afraid they will kill Sister Woods." She said, "Yes, maybe they will; but she cannot stop teaching God's Word for that. We are doing business for God." When I came in Sister Lindsay told me what this gentleman had said, and we rejoiced over it, that we were counted worthy to suffer for Jesus.

Rev. Lindsay preached Sunday morning, and I lectured to the people in the afternoon. They said they would not come to the meeting, but at 3 o'clock those brothers were there to hear their doom on the lodge question. I first took up the sins that people call "no harm" sins, such as foolish talking and jesting (Ephesians 5: 4), bitterness, wrath, and anger (Ephesians 4: 31). I told them I did not want to hurt their feelings; I wanted to be gentle; but that I must tell them the truth in meekness (II. Timothy 2: 24-26). I told them, "These words will judge you at the last day. This Book will be opened, and if you have not obeyed its teaching you will be lost. If you are guilty now, you have a chance to turn to God; but if you wait till the great judgment day, this Book will be opened, and another book will be opened (Revelation 20: 12), and you will be judged, and there will be no chance for you then." As I looked on that congregation I could not keep back the tears; I nearly broke down. I looked at our deacons. They are deacons in the church, and Senior Deacons in the Masonic lodge, and Junior Deacons, and Wardens, and Worshipful Masters. I was sad at heart to see how the devil has got Peter chained to his soldiers (Acts 12: 6). The Holy Ghost used me wonderfully. Some of those strong men shed tears, and women cried outright. When I sat down Rev. Lindsay said, "The missionary has told you the truth; let us give her a collection." These very men that said they would not give me anything, even if I were dying, gave liberally.

After the meeting a Royal Arch Mason walked up to me and said, "God bless you. That lecture is worth a hundred dollars." He said, "I am a Royal Arch Mason, and swore to have my skull smitten off and my brain exposed to the scorching sun, if I did not uphold my lodge brother in everything he might do." He said, "That is why I left Masonry, and I don't care who knows that I am out and telling it. It was a covenant with hell, and I have broken it. Thank God, I am out, and I am going to stay out."

Yours for the Master's work,
(Mrs.) Lizzie Woods.

STATE CONFERENCES.

The Michigan State Convention will be held (D. V.) on October 7th and 8th, at Grand Rapids, in the Lagrave Street Christian Reformed church, Rev. Henry Beets, pastor. Secretary A. R. Merrill writes that "arrangements are being made for a large Convention. Good speakers of both State and National reputation will be heard."

The plan of holding a Conference in Kansas City has not met with sufficient encouragement to insure the undertaking for September.

The New York-New Jersey Convention will doubtless be held in October.

Correspondence with Iowa people looks rather towards a Convention at Oskaloosa in October. The encouragement for a Convention in northwestern Iowa was too little to make success probable.

Friends at Sabetha, Kansas, have suggested a Convention there in October.

We call the attention of friends in Indiana to their President's letter in this number. How many favor a Convention in November in Indiana, at Fairmount?

Your foes will not fear you as long as you fret over them.

A man's age depends on the ideals he still cherishes.

Silence will end almost any quarrel.

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OF THE
POLAR NIGHT,
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A WAYMARK
TO THE SONS
OF TIME.

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"IN SECRET HAVE I SAID NOTHING"

SAMUEL D. GREENE

At the time of Morgan's death Mr. Greene was President of the Board of Trustees of the Village of Batavia, N. Y.; member of the Presbyterian church; member of the Masonic lodge of Batavia, with Morgan, and present during the discussion as to his murder. (Next month we will publish an extended sketch).

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS
Managing Editor
221 West Madison Street, Chicago

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CONTENTS.

John W. Kern, Vice-Presidential Nominee, Democratic Party 129
W. J. Bryan and the Knights of Aksorben. *129
Taft's Religion 129
Benign Order of Bats *129
A Brave Orator 129
United States Buddhists 130
Elk Statistics 130
A Disgraceful Affair 130
State Control of Labor Unions Advocated.130
Prison for Teamster Shea.....130
Elder David Bernard on Freemasonry...*131
A Baptist Loyola 131
"Men's Church" Makes Sunday Like Lodge Night 132
Alien Segrégation 132
Tribute to R. A. Cullor 133
The True Brotherhood. By Rev. H. H. Hinman 134
Pythian Knights in Boston. By Rev. J. P. Stoddard 134
Knights of Pythias. By Rev. J. M. Foster.136
President Blanchard's Letter 137
Seceders' Conference—
Why I Left the Oddfellows. By Rev. S. H. Swartz 142
Rev. E. P. Kuhl 146
A. W. Hunter 147
Robert Cunningham 148
News of Our Work 149
State Conventions 149
Our Allies. By J. M. Hitchcock.....149
The Lodge, One Great Counterfeit. By Rev. J. W. Brink 150
Iowa State Convention Programme.....151
Michigan State Convention 152
Agent Pegram's Report 152
Secretary Stoddard's Letter 153
From Agent Davidson 154
Mrs. Lizzie Woods' Letter 154
A Wesleyan Word on the N. C. A. Convention in Ohio 156
Officers of the National and State Christian Associations 156-157
Massachusetts Act Relative to the Fraudulent Use of Names of Fraternities, Etc. 157
New Masonic Law Tested 158
The Massachusetts Law 159

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An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages. **5 cents.**

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLI. CHICAGO, SEPTEMBER, 1908. NUMBER 5

JOHN W. KERN,

Vice-Presidential Nominee, Democratic Party.

Courteous replies were received from each of the candidates written to as per statement in the August CYNOSURE, except Mr. Kern. The public press credit him with being a 33rd degree Free Mason, a Knight of Pythias and a prominent member of the Elks.

Mr. W. J. Bryan prates much about taking the common people into his confidence. He should remember that there are about fifteen millions of electors who are patiently waiting to learn the advantages of membership in the "Knights of Aksorben," into which he has been recently initiated. As Mr. Bryan is a great commoner and advocate of publicity, he will surely speak of the advantages of this new organization to the plebeians of our land.

TAFT'S RELIGION.

Washington, June 17—The fact that Secretary Taft is a Unitarian has been printed, but in order to make it official a statement was given out at the White House to-day. The statement adds that Mr. Taft also frequently attends the Episcopal church of which his wife is a member, and that at his summer home in Murray Bay, Canada, he has taken great interest in the Presbyterian Church.

Friends of the Secretary also pointed out after the statement had been issued that his actions in the Philippines friars' land cases had shown his friendship for Catholics, and one especially close to Secretary Taft said he had often heard him speak highly of the Methodists.

As a boy in Cincinnati Mr. Taft sometimes attended the German Lutheran Sunday school with his boy playmates, and among his most valued advisers are several Baptists of prominence.

On more than one occasion the Secretary has accompanied President Roosevelt to the Dutch Reformed Church in Washington.

It might be attested that Mr. Taft has attended weddings and funerals in the churches of practically all the various religious denominations.—*Post Dispatch.*

A new secret society called the "Benign Order of Bats" has just been organized.

In this number will be found the new Massachusetts law, by which one set of Masons have secured an advantage over another. This new law is already being tested. Mr. Charles W. Writer has been arrested, and he declares that he will carry his case to the last court. It is a case of "Kilkenny Cats," who, according to the story, fought until only their tails were left. So mote it be!

A BRAVE ORATOR.

The North American in its issue of May 25 reports that a Y. M. C. A. orator declares the secret orders are rivals and enemies of God's church. The report says:

Denouncing as a reversion to barbarism the custom of certain lodges to speak of the realm to which dead members pass as the "Big Nest," the "Great Herd" or the "Happy Hunting Ground," the Rev. Alvin Orr, speaking before the men's meeting of the Kensington Y. M. C. A. yesterday afternoon, said that such organizations were of the greatest enemies the church has among the workingmen.

They are educating a vast number of men away from Christ and the church. Their very habit of referring to what Christians know as heaven by a pagan or a humorous term is an instance of the tendency which does the church and the workingman great harm.

UNITED STATES BUDDHISTS.

Within a short time it is said work will be begun on the Buddhist Temple, in Seattle; it being the first in the United States. The Japanese pastor of the society is now in Japan drumming up funds. When he returns he will bring with him an image of Buddha and place it in the proposed chapel. Nearly all the members of the society are Japanese, albeit the president is a woman of Scandinavian origin. In New York, under the stimulus of Wu Ting Fang, the Chinese Minister to this country, the Chinese are planning to build a Confucian temple.

ELK STATISTICS.

The annual report of the grand exalted ruler, John K. Tener of Charleroi, shows that during the year the Elks received by affiliation or initiation 46,345 members, 264 were suspended or expelled, 8,208 were stricken from the rolls for non-payment of dues; 5,368 demitted and 2,718 died.

Forty-four new lodges have been added to the list with an increase of 29,789 in membership, making the total number of lodges to-day 1,125 with a total membership of 284,321.

A DISGRACEFUL AFFAIR.

The Rev. Mervin Jacobs, who was deposed from the pulpit of the Baptist Church in Pine Plains, N. Y., for joining the Elks, stood guard with Mrs. Frank Husted in the house of the latter at Pine Plains last Saturday night, each with a loaded revolver, while white-caps pelted the house with eggs and smeared the piazza with tar and feathers.

Whether the latter were intended to form a garment for the minister is not known, but the determined attitude of Mr. Jacobs, and the fact that he and his hostess were armed, took the raiders by surprise and they dispersed without attempting to force their way into Mrs. Husted's house.

Mr. Jacobs, who is chaplain of Poughkeepsie lodge of Elks, was given a demonstration when he preached his farewell sermon at Pine Plains in June. Locked out of the Baptist church, the town hall was hired, and there the dominie preached to 300 Elks and their wives who had gone by special train to hear him.

STATE CONTROL ADVOCATED.

At the Massachusetts State House, October eighth, the rights of strike-breakers, the responsibilities of union men, and the question of supervising labor organizations were discussed before the recess committee on labor. Among those heard at the morning session on the suggested changes in the law on injunctions, and on the proposal to allow peaceful picketing, was Secretary Sayward of the Master Builders' Association, who said:

"Trades unions operate as do no other combinations in interference with the freedom of the individual in the matter of employment, as well as in embarrassing the conduct of business in such a manner that even processes of injunction cannot be made effective. It may be difficult and perhaps impossible to so incorporate them as to secure the community against their improper acts, but the affairs of such bodies should at all times be open to inspection by, and subject to the control and direction of, proper officers of the state."

Isaac Woodbury, contractor, claimed that labor would take the advantage to make even more trouble if the injunction process was done away with. An attorney reported that only six injunctions had been asked for in fifty-eight strikes. Democrats please copy.

PRISON FOR TEAMSTER SHEA.

Family of Labor Leader Says He Let Them Starve.

Boston, Mass., July 23.—(Special.)—Cornelius P. Shea, former international president of the teamsters' union, was to-day sentenced to six months in the house of correction for not supporting his wife and two chil-

dren. He appealed from the sentence and was held in $500 to the Superior Court.

Shea was arraigned this morning before Judge Preble in the Charlestown District Court on a charge brought by his wife, Mary.

Mrs. Shea and her two little girls, Margaret, aged 12, and Genevieve, aged 8, testified against the father. Mrs. Shea and both the children were neatly dressed. Mrs. Shea told the court that her husband had done absolutely nothing for the support of herself and her children and that she had been obliged to sell her furniture piece by piece to get money for food.

"Only this morning," said Mrs. Shea between sobs, "I was obliged to sell the screens from the windows for $1 in order to get money enough for our breakfasts."

Shea told the court in his own defense that he was unable to get work and had been sick for some time. He said he had been getting along himself by earning a spare dollar or two now and then and by borrowing from his friends. Asked why he didn't borrow enough for the support of his family, he said that he didn't want to.

In summing the evidence Judge Preble said that Shea appeared to be able-bodied, and while he was out of work he seemed to be able to take care of himself.

"You earned a few dollars occasionally," said the judge, "but instead of getting home with the money stayed in town, increasing expenses by separate lodgings. I don't think six months in the house of correction is any too much for you."

Shea is the man that ruled Chicago, 1906, during the Teamsters' Strike, when many were killed and many injured. The strike did not have one justifiable reason and it is believed only assumed the ugly proportions that it did, through the subserviency and poltroonery of our Democratic mayor. The character of Shea is shown by the court proceedings narrated above.

"It will readily be admitted that the *existence* of the institution [Free Masonry] depends upon the keeping of its secrets inviolate. It will follow, then, that if the existence of the institution is necessary, or has a tendency to promote God's glory and the well-being of society, the principles of moral obligation require me to keep its secrets, and by revealing them I am guilty of moral perjury! And on the other hand, if the institution is corrupt, has an evil tendency, and is opposed to the order and well-being of society and the glory of God, I am under moral obligation to break my oaths, and reveal its secrets to the world, that it may come to an end. My refusal to meet with or support the institution, is not sufficient; I must renounce *fealty* to the order, *reveal* its secrets, *oppose* its influence, and use my exertions to *destroy* it, or I am guilty of a violation of moral obligation.

"Let the reader carefully and thoroughly examine the following documents and he will discover that Free Masonry, as a system, is dark, unfruitful, selfish, demoralizing, blasphemous, murderous, anti-republican, and anti-Christian—opposed to the glory of God and the good of mankind; and hence the compiler in bursting asunder the bands of the fraternity and publishing their secrets to the world, is doing no more than is required by the principles of moral obligation—is but fulfilling the duties which he owes to God and his fellow men. DAVID BERNARD.

"Warsaw (N. Y.) April 1, 1829."

—*From Introduction to "Light on Free Masonry," by Elder David Bernard.*

A BAPTIST LOYOLA.

Within a short distance of the house in which General Joseph Warren slept the night before he died at Bunker Hill, and opposite the spot where the colonial assembly met, is a Sunday-school whose superintendent is reported by *The Watchman,* of Boston, to have organized a society of boyish Knights, combining the three features, military, secret society, and Biblical.

The Sunday-school itself was already Biblical. Military organization and secrecy are added. The additional features are precisely those of the Jesuit order.

Ignatius Loyola, who had been a soldier, conceived the idea of a religious order framed on the military model. It was founded in the midst of that century, when Rome was struggling against the new Protestant Reformation. In chapter II of "Modern Secret Societies," President Blanchard says: "The Society of Jesus was formed by Ignatius Loyola about 1540, and was the mightiest agent used by the church of Rome in checking

the progress of the Protestant Reformation. That order, though banished for its interference with civil government from almost every country in Europe, still exists, and is one of the most powerful political agencies of our time. As it is the representative of a foreign church, so it is composed very largely of foreign-born persons, and is essentially alien in its membership as well as its principles."

The two foundation stones of this earlier religious order, military organism and secrecy, have at this late day been brought out of the dark ages to be imported into a twentieth-century Sunday-school. Yet a Protestant Sunday-school has hitherto been supposed to have for its special feature the diffusion of light. Why should a section of that school be now separated from the rest, to be covered with an extinguisher? It seems a violent self-contradiction that intrudes such an anomaly into the Sunday-school.

Since this is one of those things liable to be copied and become for awhile a fad, the question starts up, whether the societies that have made so much trouble in public schools, and have been cast out all over the country as an abomination to be endured by educators no longer, are to find refuge in Sunday-schools.

"MEN'S CHURCH."

Wives Protest That Smoking Service Makes Sunday a Duplicate of Lodge Night.

Atlantic City, N. J., July 29.

Claiming that the "men's church," in which husbands and fathers are allowed to smoke and loll in shirt sleeves, is too attractive, a score of wives have protested to the Rev. Sydney Goodman, pastor of the new idea congregation, that their husbands would rather go to church than stay at home. The protest took the form of a letter read before the male congregation by the rector last night, but he refused to give out the names of the irate wives who made the protest.

"Church is all right for men but our husbands are staying out as late Sunday night to attend your service *as they do on lodge nights,*" said the letter. "We insist that some of the attractions be cut or else the services be cut down so that they can get home in decent time."

So pleasant have been the weekly Sunday night meetings of the Men's Church that the men have insisted on the services being strung out longer and longer, with the fine programs of music and singing interspersed with moving pictures, soft drinks and cigars, which latter have become an important part of the services.

ALIEN SEGREGATION.

Early in August, a lodge of the new Italo-American Order of Protection was formed at a hotel in a city of New England, the object of the leader in this new enterprise, John B. Breglio, being to form an Italo-American order of national scope, to unite Italians in America in an organized band. This is to be like other secret orders already here.

It is the desire of those responsible for its organization, that all sectional or partisan feeling, brought here from Italy and previously existing there, where residents of one province are prejudiced against those of another, may wholly disappear from view. Yet it is nevertheless ordered that the Italian language be used in all meetings of the order. The natural effect of this secret society seems liable, not to say likely, to be the segregation of Italians. This would probably hinder their assimilation with Americans. If Jesuits control, such a result may be desirable in their eyes. The secret society, being an alien importation from the beginning, may in this case be an agent in keeping immigrants aliens.

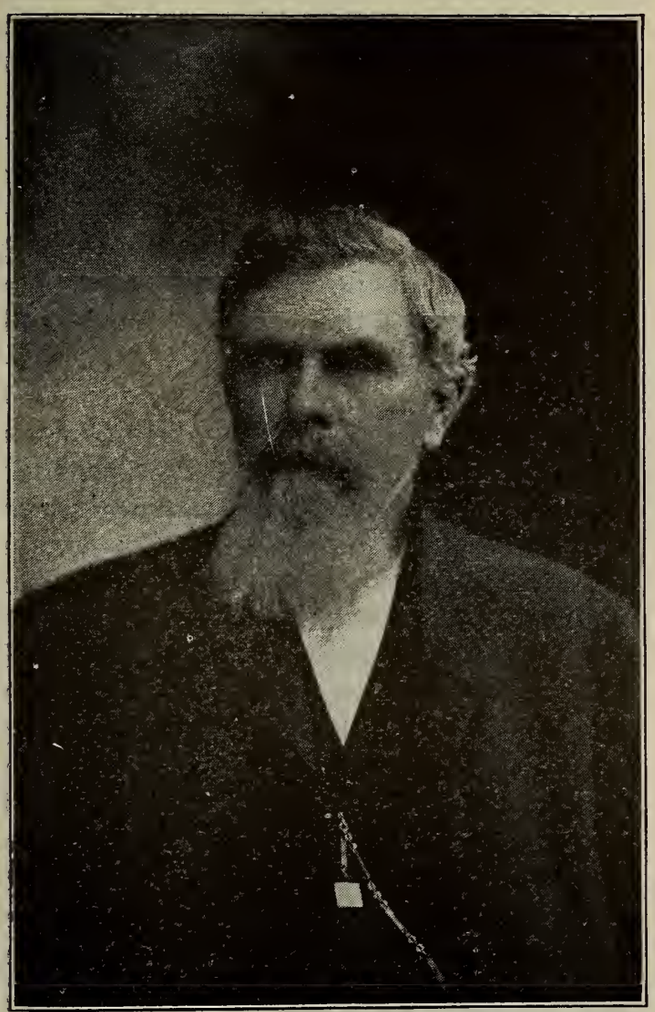
When we first notify you that your subscription will expire, you should send your renewal at once, in order not to miss a number, and also for the sake of sustaining the Cause which the Cynosure represents.

The new post-office regulation makes it necessary that you should pay strictly in advance, or promise to pay and do so within four months. We wish to extend the thanks of the Association to those who have responded to our request for renewals for more than one year. That means a real saving of expense, and the money can be used for the promotion of the object for which we all work and give.

TRIBUTE TO R. A. CULLOR.

To the NATIONAL CHRISTIAN ASSOCIATION:

God has been pleased to call home one of your strongest helpers, Mr. R. A. Cullor, of northern Missouri. He was a



R. A. CULLOR.

native-born, true American. He actually believed that God's three institutions were all that men needed in this world, so far as organizations are needed; that these are all that we poor earth-creatures are possibly able to honor while here, and therefore it is dishonoring them and disgracing one's self to go into or encourage any kind of clannish, secret organization.

Secret organizations reject the name of Jesus, not only in their lodge prayers, but under the solemnity of death, at their heathen burials. So our faithful Brother Cullor took much pains to read to lodgemen these scriptures: "Whosoever denieth the Son, the same hath not the Father." "Whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." (I. John 2:23; Matthew 10:33.) He would put them to shame, and urge them to read: "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come." (I. John 4:3.) A church, preacher, deacon, or member, who went into lodgery, or communed therewith, he would not knowingly partake with, and would live alone rather than do so. (See I. Corinthians 5; II. Corinthians 6:14; Ephesians 5:11.)

Like a true man, he disdained, spurned, and treated with firm contempt, the work of Satan and his servants, who seek to swear or pledge the husband, father, brother, or neighbor, to clannish secrecy, thereby sealing the mouth of the husband to and against his wife, children, or brethren, in violation of the God-given and American constitutional right of men to freely speak and counsel and advise each other in every needful line of proper interest in the family, the church, and the nation.

Apart from and against all these deluding, corrupting, debauching, degrading and destructive combinations—paganism (lodgery), rum, and Romanism—Brother Cullor stood like adamant, or as a great oak in the forest, unmoved. As a hero he defended the family, the state, and the church. The institutions of God and American duty were above all with him. For them he lived, he labored, he suffered, as a son, as a brother, as a husband, father, citizen, and veteran United States soldier. He suffered loss of property by fire; his stock was poisoned and the tongues of his cattle cut out; thieves took almost everything they could get—hogs, sheep, cattle, even to sixteen head of fine steers at once; he suffered by trumped-up lawsuits; by opposition to and derangement of his business; by abuse of his family. Yet, as in Job's case, his herds wonderfully increased, more than ever, so that he could divide liberally with his ten children.

He was on a visit to his son Luther when the change came. I was holding meeting at his home church-house at the

time of his death, and by request delivered the address at the funeral (text, Colossians 3:1-4), to a large and very attentive audience. At the close of nearly an hour's talk, I urged the family and all present to remember that while the wife had lost a true husband, the children a father indeed, the community a neighbor in fact, and the nation a patriot, the institutions of God had lost a heroic defender, leaving them a pattern of American integrity such as the power of God would compel them to respect in memory. For such a wonderful gift of natural fortitude and firmness, not only the family but the whole community surely ought to be thankful to God. I told them they ought to weep for themselves and their children, not for him.

He was laid to rest in the home cemetery. Many were present at the burial.

(Elder) A. B. Lipp.

Stahl, Mo., R. F. D. 1, July 20, 1908.

Contributions.

THE TRUE BROTHERHOOD.

BY REV. H. H. HINMAN.

The recent formation of a Congregational Brotherhood, together with the organization of other and similar Christian brotherhoods, will, I hope, do something to prove the infinite superiority of our fellowship in Christ over all other fraternities, and their utter needlessness—to say the least—to promote human welfare.

"By this shall all men know that ye are My disciples, if ye have love one to another." The religion of our Lord is indeed the grandest system of brotherhood the world ever saw; and though often failing to show its true character to the world, it still has within the hearts of the Lord's people much of the spirit of brotherly love and kindness, which when appealed to gives abundant evidence of life and efficiency.

As an illustration I want to mention an incident in my own experience. In the fall of 1881 I was on my way South to work for the N. C. A. I stopped at a small way-station in west Tennessee. It was just about sundown and I wanted to walk about five miles where I should spend the night with a friend. I was soon lost in the woods, and wandered some hours in the darkness without finding a human habitation. At last I struck a road and followed it till I came to one of those large, double log houses, so common in the South. The usual company of dogs heralded my approach, and I was too familiar with the customs of the people to venture too near.

I "halloaed the house" at a safe distance, and soon a man came to the door and inquired what was wanted. I replied that I was a stranger in those parts, had been lost in the woods and wanted a night's lodging; that I had money and was quite willing to pay for my entertainment.

I was told to go on—they did not wish to be disturbed. After some further parley I said, "I am a Christian and came here to do Christian work. Are you a Christian? If so, I appeal to you as a brother to take me in."

At once the dogs were called off and I was told to come in. The great fireplace was opened up and the burning back-log gave out a genial heat. The good wife soon got up and prepared me a good supper and I was shown to a comfortable bed. In the morning, after breakfast and worship, the brother brought two horses and saddles and took me about ten miles to a place where I wanted to go. I urged him to name a price for his services, but he would receive nothing and was glad to aid in any Christian work. I have forgotten his name, but shall never forget his brotherly kindness.

I wondered why men should want any other fraternity than this, and wished that all men might know the blessedness of fellowship in Christ.

Oberlin, O., May 18, 1908.

PYTHIAN KNIGHTS IN BOSTON.

BY REV. JAMES P. STODDARD.

Pythian Knights are very much in evidence in Boston just now. They are said to number eight thousand.

They began arriving last week, but *on Sabbath the inpour reached its flood-tide.* Music and marching kept the depots and main thoroughfares in a continual uproar all day, and the tented field to which

they were assigned was reported an exceedingly busy place.

Seventy acres of the city's property has been given up to them and to-day, when I visited the camp, it resembled the temporary quarters of a small army in the field. Tents and military headquarters were on a slightly elevated plateau, while the broad arena beyond was dotted over by a dozen or more companies exercising in a variety of evolutions in sword practice, which, so far as I discovered, was the only death-dealing weapon with which they were equipped. Considering the peaceable character and humane reputation of the average citizen of Boston, this would seem adequate to insure the safekeeping of the lives and property of these valiant Knights. But according to press reports appearances are deceptive. Complaints of robberies have been numerous, and bitter accusations against the police force and city authorities are constantly appearing. The authorities are responding so far as possible to the cries of distress, but presumably not realizing the helplessness of these disciples of Damon and Pythias they were not prepared to furnish a standing army of blue coats to surround their encampment, or men in citizens' clothing to act as bodyguards to each individual Knight and the Elect Ladies, who form a no inconsiderable contingent to the Knightly horde, and who join most heartily in denunciations of the police and city fathers.

The sanitary conditions seemed to be good and the crowds orderly and well disposed. Most of the tents were occupied, some by families, others by men and women and still others by men only. It seemed much like a big camp meeting crowd, with the Christian element left out. Of course the decorations were immense and the outward appearance made as attractive as possible. The Grand Chancellor and his staff of high officials are at the Somerset and other fashionable hotels in the city.

There is no little curiosity among the people to learn what they may about this crowd of strangers that has come among them.

A number of prominent business houses are decorated in recognition of their presence, but many less than I have seen on former occasions.

The liquor industry has excelled all others in that respect. Not all the saloons in the city are decorated but I have counted 106, as I have gone about the streets, that throw out the flag of welcome to K. P.'s. Evidences of dissipation are not so apparent as they were when the Knights Templar Masons visited Boston, but it is fairly presumable that the liquor men know their business and do not expend money in decorations without good reason to expect liberal patronage in return.

A gentleman who joined the K. P.'s sometime ago, called at 560 Columbus avenue, for conference with me. His conscience was ill at ease and though hardly pressed he had refused to join the parade. He said the order would not receive brewers, saloonkeepers and drunkards, but when once admitted they were never disciplined or expelled for violations of this restrictive law. They were allowed to do as they pleased. He felt that his lodge was becoming an intolerable burden upon his conscience, and that it drew so heavily upon his time and resources that he would be compelled to sacrifice his time with his family at home, and sever his connection with his church altogether or leave his lodge.

The pledges and representations by which he was induced to become a Knight of Pythias had proved delusive and only that fear of man, which bringeth a snare, deterred him from making a clean breast of the whole matter. Doubtless he represents many who have been deluded into this and other secret lodges, and emphasises the importance of our work in warning the unwary, informing the ignorant and dispelling the fears of those who are convicted of sin and burdened in soul, but lack the moral stamina to cast off this onerous weight and boldly assert their manhood and Christian liberty. God hasten the day.

Boston, Mass., August 5, 1908.

We cannot make our own standards of morals any more than we can trim our yardsticks to suit our pleasure.

KNIGHTS OF PYTHIAS.

BY REV. J. M. FOSTER.

The encampment of 7,000 uniformed Knights, from every state and territory in the union and six Canadian provinces, began in Franklin Park Monday, August 3, 1908, and continued for a week.

They consumed 10,000 rolls of bread, a car load of cattle, 250 pounds of ham, 20 barrels of potatoes and 600 quarts of coffee daily. They represented 8,000 lodges and 700,000 members. The Supreme Lodge of Massachusetts gave the officers of the encampment a reception in the Hotel Somerset on Tuesday morning. Governor Guild and Mayor Hibbard welcomed them on behalf of the commonwealth and city. Over 350 invited guests were present. In the evening a grand reception was held in this hotel for the men. At the same hour the Supreme Temple of Pythian Sisters received at the hotel Brunswick. In the afternoon of Tuesday the uniformed Knights, with swords and bands of music, marched through the principal streets, preceded and followed by mounted police. This display of nonsense was witnessed by 200,000 people.

On Wednesday forenoon another parade was made through the city by both uniformed and citizen-dressed Knights. Three Knight officers fell from their horses and were injured, having imbibed too freely of the cup that flames, and others were in the twilight region between those who are full of wisdom and those who are full of spirituous drink. A troop of hussars from St. Joseph, Mo., attracted attention. They rode large horses, wore great yellow plumes on their caps, and yellow braid on their sleeves and yellow sashes, just like wild Indian chiefs of the desert would do. Much was made of the fact that men who wore "the blue" and "the gray" in the "Civil War" marched together in the procession and tented together in the city park. They complained that "yeggs" robbed them, and appealed to the mayor for police protection. But the police commissioner replied in an open letter to the general of the order, that his men placed their belongings in their tents and left them while they went out into the city, and of course thieves had every opportunity; and when the Knights returned, they found suit-cases gone, their return tickets and changed raiment, all gone; and it would be impossible for the Boston police force to guard every tent; and if they would be safe they must appoint details of their own men to stand guard. What shall we say of this order?

It is without a legitimate purpose. An organization must justify itself for taking the time and money and energy of its members by having a great moral purpose worthy of the sacrifice. The National Christian Association has a great purpose, the destruction of the works of darkness and the establishment of the Kingdom of light. The National Reform Association has a worthy object, the enthronement of the Lord Jesus Christ as King in the realm of political life.

What is the purpose of the Knights of Pythias? It is not military. "Behold his bed, which is Solomon's. Three score valiant men are about it. They all hold swords, being expert in war. Every man hath his sword upon his thigh because of fear in the night." The safety of the King required that a bodyguard surround his person. The safety of this country is the excuse for keeping a standing army. But the Knights of Pythias serve no such an end. It is not philanthropy or benevolence. The Associated Charities, the W. C. T. U., the American Peace Society, have such purposes. But this order is exclusive. It only helps its own—and only its own who have paid up their lodge dues. The American Board offers in its home and foreign missions, to help the needy, the poor, the maimed, the halt and the blind. But this order will receive only the able-bodied and sound-minded, who have a reasonable prospect of helping themselves and the order for a long time to come. It is earthly and selfish in its character. It makes no effort to heal the open sore of race-hatred in our Southern states against our colored citizens, nor the bitter antipathy to the Mongolians on the Pacific slope, nor the fratricidal strife between the labor unions and correspondent trusts and commercialized syndicates. It is not patriotic. The War of the Rebellion originated in the lodge room. Of

this there is documentary evidence. It does not lift its hand to oppose the saloon in its destructive work. It is not a friend of the Sabbath, but an open enemy. It is not a witness for civic reform. It is weighed in the balance and found wanting.

Its secret methods are hostile to civil and religious liberty. The Savior said, when arraigned before the Jewish Sanhedrim, in the night session held illegally by Annas, in their haste to try and condemn our Lord, "I ever spake *openly*—in secret have I said nothing." God's people are called to be His witnesses. To bind themselves to be silent as to the sayings and doings of the lodge is out of harmony with this high calling. Darkness is an emblem of sin and depravity and misery. It is characteristic of Satan's kingdom. Secrecy is darkness. It is Satan's method. Christ came to destroy the works of the devil. And His people who are called out of darkness into His marvelous light, are to walk as children of the light henceforth, and no longer as the children of darkness. "Come out from among them and be ye separate and touch not the unclean thing, and I will receive you, saith the Lord." Neither Church nor State can afford to tolerate secret methods by Christian citizens. The Christian Church and the Christian State must bow to the will of the Head of the Church and the King of the nations.

The secrecy of the lodge is very different from the privacy of the home or the business firm or the executive session of Congress. A man does not go to the street to change his shirt, and yet he wishes it to be known that he changes his linen. A business firm withholds from the public their business plans, until the end is accomplished. And when Congress has accomplished the purpose of its secret session all is made public. But no rights either public or private, are contravened by this temporary privacy. In the lodge, however, the case is different. The secrecy is permanent in their enclosure. And the officials of both Church and State are forbidden to investigate.

Boston, August 5, 1908.

PRESIDENT BLANCHARD'S LETTER.

Dear Fathers and Brethren:

It is a pleasure once more to address you in behalf of our great cause. The summer is well nigh gone and we should be planning for the coming campaign. I do not remember who said: "Christianity has sometimes lost a battle but has never lost a campaign." Whoever did say it, it is certainly true—at least so far as the last proposition is concerned. We ought, therefore, to always pray and never faint. In our time there are a number of great encouragements to faith. The wonderful progress of the Temperance cause is in all men's minds, and is a marvelous thing even for our marvelous age. The acts of legislatures, the decisions of courts, the conduct of great business corporations, and the awakening of the slumbering hosts of men and women are signs written on the sky.

The glorious victory won by Governor Hughes in the Empire state over the betting ring, which had such an unbreakable grip on the state, is another fact which discouraged Christians should not fail to take into their accounts.

The progress of the Peace movement at the present time is also a magnificent herald of the coming day. It is a pitiful thing that our nation in a time of profound peace can appropriate two hundred and forty millions of money for army and navy, while over one hundred and sixty millions is set apart for pensions, but the stubborn fact remains that hundreds of difficulties which would have formerly led to war are now settled by arbitration and that scores of new treaties providing for it are already made between the most powerful nations of the world.

The awakening conscience of men and women respecting the use of property is also a good cause for hope. The

Tenth Legion of the young people's societies has already won more glorious victories than did the old Tenth Legion of Cæsar. Worldly men and women are spending upon their foolish and hurtful desires millions upon millions, but Christians also are in multitudes of cases glad to honor God with their substance and with the first fruits of all their increase. Evil men and seducers are waxing worse and worse, but it is also true that the righteous are holding on their way and that those who have clean hands are growing stronger and stronger.

Five Preacher Elks.

In a city where one of our meetings was recently being held, a newspaper in a defense of the lodges said that five of the pastors of that town were members of the Elks. This is one of the newer orders and is probably not well known to you. It is said to have originated among actors and to be largely composed of them still. Recently I was holding a week's meetings in Pennsylvania and was told of the funeral of an Elk who had been buried in that region lately. He was a saloon keeper and over his coffin were suspended the words, "Let us eat and drink for tomorrow we die." The body was cremated and after the burning the Elks took the ashes of their brother back to the saloon where he had carried on his business, placed them on the bar and drank to his health.

Perhaps some of you at times think it hard to say that Satan is the god of the lodges. Permit me to ask who you think moved those men to hang up that motto over the coffin and to drink to the health of the dead saloon-keeper-Elk? The fact is that there is no explanation of the whole secret society movement, if we omit Satanic control. The abuse of the candidates in which so many of them are maimed, bruised and killed; the oaths to hide crime and protect criminals; the drunken orgies, the licentious dances; the Sabbath breaking excursions, and then the solemn march to the church where some minister of the holy gospel encourages them to continue in their idolatry—all these point to one source. No one but that old Serpent, the Devil, is equal to such an organization as this.

The Antichrist.

The Bible teaches that there are two master spirits in this world, Jehovah and the Adversary. It teaches that these two battle for the empire of human hearts. It shows that Jesus conquers by testimony to the truth and by suffering, while Satan wars with fire and sword. From the very beginning it was so. Cain murdered Abel on a question of worship. At the end the Antichrist wages war, to the extent of his power, against the people of God. In these days, as in all days from the time of John till now, there are signs which foretoken the last great struggle, at the end of which Satan, and all who follow his dark and bloody banner, will be cast into the lake of fire.

Fined for Wearing Badge.

In a former letter I have spoken of the laws in restraint of free speech which are at this time being passed in various states. In the same direction though a little different are the laws forbidding persons to wear the badge or emblem of an order with which they are not connected. From one point of view such legislation is reasonable, but from another it does not seem so clear.

It would be said by a friend of the lodges that one who wears the emblem of an order to which he does not belong, is seeking to obtain advantages to which he is not entitled. This may in some cases be true. Is it not also pos-

sible that the man who is a member of a secret order may wear his badge and hold his membership for the same purpose? In fact is not this usually the case? If members of lodges are not seeking undue favors why are the societies secret? It is not easy to see why a man, who wishes only that to which he is fairly and honestly entitled, should wish to be a member of a lodge of any kind. And if lodgemen are trying to get undue favors in one way, and men who wear badges to which they have no right are trying to obtain unmerited favors in another way, why is one better than the other? *Is it not in a way an infringement of personal rights for a legislature to tell a man what buttons or badges he may or may not wear on his coat?* But whether it is just or not, the lodges are getting laws passed in various states forbidding men not members of lodges to wear their jewelry.

Under this law a man has been arrested and fined fifty dollars for wearing a Royal Arch Mason's keystone. In another state a minister has been arrested for sending to a correspondent a letter on the outside of which was pasted a stamp reflecting unfavorably on Freemasonry. In a third state a reputable business man has been threatened with presentation to the Grand Jury for sending through the mails a tract opposing the lodge. It is interesting to learn that the minister, who has been put to inconvenience for pasting the stamp on the outside of the letter, swears that he never saw the stamp and had nothing to do with putting it where it was found. Of course it is quite possible that some enemy first put the stamp there and then caused his arrest.

These facts are significant. They show a stir in the lodge line. The serpent is being disturbed by the agitation about his hiding place. They reveal the fact that the movement against the lodge has passed from the era of indifference and ridicule to the era of hate and hostility. A lodgeman lately said that the secret orders intended to have laws to protect their secrets passed in all the states. Of course this can be accomplished only by suppressing free speech as Slavery did so many years. And equally, of course, when a man has to ask some lodge what he is permitted to say or do, we have already become a nation of slaves.

Our National Candidates.

The situation being as it is, it is important to know the theories and practices of those who aspire to high official positions among us. An inspection reveals the unhappy fact that we are fairly out of the age of men like Washington, Lincoln, Sumner, Chase, Stanton and John Marshall.

My honored Father said many years ago that in a popular government, in times of peace, power would naturally pass into the hands of weak men, who are willing to bargain and trade in order to secure place and power.

The saddest feature of the present case is the position of Mr. Bryan. He is a professed Christian, is a man of large natural gifts and unbounded ambition. He has twice failed of election and must succeed now or never. He seems to feel this and to be determined to leave no stone unturned which might aid him in his canvass. Among the forces which he is seeking to employ is the lodge power. He is a man past middle life and has reached a period when men who have in their younger days united with secret orders usually leave them. Yet if newspaper reports are to be trusted he is almost frantic in his efforts to secure the support of the secret order world.

The other candidates occupy a more self-respectful position. None of them has, so far as we can learn, united with the most dangerous orders. Mr. Taft is almost entirely free from lodge connections. Mr. Sherman is an Elk, and is thus brought into the secret society ranks. Whether he is an active or only a nominal member we do not know. Mr. Chafin is not a Mason though he is a member of several lodges. Mr. Watkins is not a secret order man but sees no harm in such organizations. All these candidates for official station are men of personal excellence, and if free to act out their own impulses and convictions would no doubt be impartial administrators of law.

The difficulty about the case is that *no one can tell what a lodge man will do when his lodge obligation comes into conflict with his civil oath.* The man does not know himself. He wishes to be an honest man. He does not wish to break the oath he has taken to support the constitution and the laws. But when his brother lodge men ask for favors under the lodge oath what is he to do?

Here is the heart of the whole difficulty. When a man has two oaths on his conscience, which may at any time come into conflict, he is in a very unfortunate situation. No one should ever allow himself to be placed in such a position. But that is exactly the place where every lodge man is, and no one but God can tell how he will act when the test comes. We have instances where officers are true to the people, and others where they are true to their secret orders.

President Roosevelt is at this very moment in a place where his Masonic and his Civil oath may conflict. He is passing on the cases of the young hazers of West Point. These young men have been violating the regulations of the Military Academy where they are, or were, being trained at the expense of the Government. Their discharge was recommended and should have been ordered without a moment's hesitation. Instead of such action what do we see? A long, paltering, hesitating procedure, which is a notification to every coward in the Academy, that if he chooses to violate his oath and abuse his fellow students it is an even question whether he will have to suffer a real penalty or not.

Still farther, while the President is deciding whether he will enforce the regulations or not, suppose one of his brother Masons, the father of one of the hazers, should come to him and ask him as a Mason to help his son; what would the President do? I respect the President very sincerely and believe him to be an exceptionally honest man, but what *can* he do? He has two oaths on his conscience which conflict. He *must* break one; the only question is, Which shall it be? The readers of these letters may remember the action of the head of the United States secret service when counterfeiters and other violators of law were appealing to him to free them; he said to the writer that he notified his lodge that he must be excused from his lodge oath so long as he was in that department of government service. This was quite right, but does it not show that no secret society man is fit to be an administrator of law?

What Can We Do?

It is hard to answer this question. Of course we are in duty bound to continue bearing our testimony. In season and out of season we must insist that a man who is under special secret obligations to a part of the citizens is not in a position to justly exercise authority

over all the citizens. This is so plain as to require no argument but is so regularly forgotten that it requires continual repetition.

The constant iteration of this self-evident truth is bound to produce its legitimate impression at last. Laws should be just and equal, but this will be of no use if a secret power is permitted to exist, which can constantly prevent the honest administration of these laws. Whatever we may say or think about secret orders for other people, it is beyond question that no public officer should be, even for an hour, connected with one of them. Whenever a lodgeman aspires to such a station he should at once, if an honest man, do what the head of the secret service did, i. e., get excused from his lodge obligations for all the term of his office.

We also owe it to our country to protest more constantly and vigorously against the chartering of secret orders. Is it not a marvelous thing that a secret order should be permitted to exist and to have the protection of law, while it is in its very nature a conspiracy against all law? The nature of the case makes this plain and the history of all conspiracies confirms what would be the first and natural impression. Wendell Phillips said years ago that secret orders ought to be prohibited by law. Why not? When men enter a lodge, they at once serve notice on all their fellow men that they are operating against the interests of the whole, and for the interests of the members. This alone is sufficient to make the lodge man an outlaw. In civil society only those institutions are legitimate which serve the interests of all.

Fair Play for All; Special Favors for None.

This is so clearly the motto of a worthy man that it requires no justification. Many years ago the writer heard Rev. J. M. Snyder, now with the Lord, give an eloquent address on this theme. He said: "The history of the world is red with the blood of those who have given life in the war against special privileges." How can we tolerate a system which is founded on nothing else but favoritism?

We ought also to pray far more and better than we do. The history of the world, especially the history of the church, shows that it is not by human, but by divine power that evil is overthrown and rightousness established in this earth of ours. Slavery, Infanticide, Polygamy, Tyranny—the great and monstrous iniquities of the heathen world, were not extirpated by the wisdom or goodness of men. When the clock struck the hour, God moved them out of the way that the car of humanity might move on. It will be so with secret societies. We have our work to do, but the greater part of it is to pray the Lord of the harvest to thrust forth laborers into his harvest.

The Greatest of These is Charity.

There is no failing, among those who seek to stand as witnesses for truth, more common or more fatal than the lack of love. "The wrath of man worketh not the righteousness of God." Satan never casts out Satan. And an unkindly disposition is an unfailing sign of his presence in our hearts. We cannot truly pray for our fellows unless we love them. We cannot pray for the coming of the kingdom of God unless we have love, true, deep and abiding, in our hearts. This may seem a commonplace. One may say, "Of course we must love, and we do. That is the reason we testify to unpopular truths and seek to turn men from evil." It is no doubt true that there is much sincere love for our fellowmen among us. Surely we must hope that

this is the case. At the same time, as I examine my own heart and seek to know its actual state, this is the great need I discover. Love is so patient, so unfailing, so abounding in hope. It is so easy for me to become impatient, vexed and despondent concerning those who do not readily receive the truth.

It is my opinion that we can do nothing which would more advance the great cause we seek to serve than to pray continually: Lord, increase our faith; Lord, increase our love. How does a mother endure the labor and pain involved in rearing a babe? It is solely by the power of love. No other motive would be sufficient. It is love which makes the long night watches short and enables the mother, often herself frail and weak, to triumph in the battle with disease and death.

It must be even so in the more desperate struggle we wage against the forces of evil in the human soul. We are in line with the will of God and all heavenly powers. We are in accord with the prayer our Lord taught us to pray. We are in the true Apostolic succession. We are in the gulf stream of human history. It is absolutely impossible that we fail if we strive lawfully, i. e., according to the rules of the war. In order to do this we need and must have the mind that was in Jesus. How thankful we should be that this is always within our reach and how determined we should be not to fail of this equipment for our work!

Brethren, pray for us.

Fraternally yours,

Charles A. Blanchard.

Rev. Fred St. Clair, of Milton, California, wrote on July 28th: "Keep up the fight. The Church and the Lodge cannot *flourish* in the same nation. Please send samples of CYNOSURE. God bless you in your brave fight for Christ, and Church, and native land!"

SECEDERS' CONFERENCE.

WHY I LEFT THE ODDFELLOWS.

Address delivered in Chicago, May 22, 1908, by Rev. SAMUEL H. SWARTZ, pastor of Methodist Episcopal church, Seneca, Illinois, before the Annual Convention of the National Christian Association.

I really do not enjoy posing as a seceder. I went into the lodge just far enough to get my eyes opened. I was like the little girl's kitten. Her father was a Baptist and her mother a Methodist. The Baptist minister came to preach at the schoolhouse one Sunday, and the Methodists came to the same schoolhouse the next Sunday. The Baptist minister came to her father's house, and the little girl was playing with her kitten. He admired the kitten, and said, "I suppose that is a Methodist kitten, is it not?" She replied, "No, this is a Baptist kitten." In the course of about two weeks the Baptist minister came again. He inquired, "How is that Baptist kitten?" The little girl answered, "It is not a Baptist kitten any more." "Why not?" asked the preacher. "Oh," she said, "it has got its eyes open."

It did not take me long to get my eyes open, so I did not stay very long in the lodge. My experience possibly is peculiar in some respects. I was born of Methodist parents, and was trained by a devout, consecrated, precious mother, whose memory is like a sweet smelling savor poured into my life. My father was a conscientious man, but a secret society man. I was brought up to think that there was nothing wrong in secret societies. In fact I did not give very much thought to the matter. Lodge night came, and my father went or not, as it suited him. That was all there was to it with me. I did not care anything about the lodge; I was engaged with my books and my studies and my plans for the future. By and by, having gotten nearly through with my school work, I laid it aside for a while and took up teaching, to gather sufficient funds to go on with my studies. I came to New York City, to live with a friend of mine. He was superintendent of our Sunday-school. He was my

treasurer—a very honest man, in whom I had perfect confidence. I had not been in his family very long before he said to me, "You ought to be an Oddfellow. You have your way to make in the world; you ought to lay your hands on everything that will be helpful to you, and the lodge will help you." I said, "Oh, I am not interested in it. I do not care about those things. I am busy laying the foundations of my life-work; busy searching after the things that I do not know and that I want to know; and I have no time to give to the lodge. What spare time I have the church and Sabbath-school work demands. I enjoy that and am at home in it, and I do not care to be bothered with anything else." But my friend kept after me, and finally, by working on the innate selfishness of human nature, brought me to think that maybe it would be a good thing for me to go into that Oddfellows' lodge.

I consented that my name should be proposed, and I was initiated. I did not get half through with the initiation before I thought, "What a consummate ass I am making of myself!" With a dirty rag tied around my eyes, and a string around my neck, I was being led, like a sheep, I did not know where. And later, when I stood at that horrible coffin's side and looked down into that awful skeleton's face, I thought, "That does not mean anything to me;" and when I got through, I made up my mind that the whole thing was a farce.

When I reached home, and sat down quietly in the library with my friend, I said, "That is the biggest piece of tomfoolery I was ever guilty of." Really I felt ashamed of myself. "I am glad my mother did not see me to-night." My friend said, "You are too sensitive. Never mind whether you like that part of it or not—it is *for what you are going to get out of it* that you have gone in." I thought, "All right; I have the pill down so far; I will see how much will stay down." So for a time I continued to attend the lodge, as opportunity was afforded me. Then I began to hesitate.

I did not quit the lodge for conscience sake—I had no religious convictions on the subject at all. Somehow or other, I had set it entirely aside from my religious experience and religious faith. They did not seem to touch the question. This is why I left the lodge—*I saw too much immorality connected with it.* I said this on the platform one time, down at Galesburg—Dr. Blanchard was with me. After the address an Oddfellow came to me and said, "What immorality did you ever see in the lodge-room?" There was no immorality *in the lodge-room*—oh, no, they are very proper there; but it is the character of *the social aftermath* that impresses the individual of even ordinary spiritual sense.

Right here I want you to understand that I did not go into a lodge of low-down fellows. They called themselves the prize lodge of the New York jurisdiction. The membership was made up of physicians, bankers, merchants, lawyers. There were two ministers in that lodge, one a Presbyterian and the other an Episcopalian. There was a sprinkling of young fellows like myself. Students some of them were, and some were clerks, bookkeepers—young men holding positions of trust, with every prospect of noble manhood ahead of them. They were the class of men that you would naturally be glad to associate with.

I had not been in that lodge six weeks before a man old enough to be my father—I was twenty-four years of age at the time—said to me, as he put his arm through mine, "We are going to have some supper together; won't you go with us?" I looked at my watch and said, "No, it is getting late—well on to eleven o'clock; I think it is time for a boy of my age to be at home and in bed. I shall have to be in the schoolroom to-morrow morning, at nine o'clock, with a clear head; and I will not have a clear head if I do not get sleep." But no, I must go and have supper with them. I went; but before they finished that supper I bade them goodnight. I could not enter into a conversation of the kind which went on at that table. I was not willing that my mind should be smirched with the filth of

that conversation. I could not take part in their banquets, and was ridiculed because they thought I was not man enough to drink wine, or even a cocktail. Yet I was man enough to control myself. I went home, and I knelt at my bedside and asked God to forgive me for keeping the company I had that night. I also said, "I thank Thee that my mother does not know anything about my company to-night." The thought would intrude itself, "How would I like my mother to be with me here? How would I like my sisters, whom I honor and love—pure women, Christian women—to see me in this kind of association?"* I said to myself, "I am in the wrong pew. This is not my kind of a crowd. I cannot trifle this way." There came to me an intense conviction that if I continued to trifle in that way, it meant spiritual death; and I could not afford to do it. That is why I came out of the Oddfellows' lodge.

The young men who were in that lodge—where are they to-day? I could name four or five of them—promising men, with as fair prospects in life as I had, or any other young man; intelligent, well equipped for life's service, splendid men physically; everything that a man could ask was given them of God for the journey of life and the prosecution of life's work. Where are they to-day? They went on step by step—some of them from that order into what is called a "higher" order, the Masonic order—really there is nothing higher about it. Two of these young men, the brightest of them, dangled at the end of a rope in the Tombs prison, in the State of New York, for murder—murder which they committed while under the influence of strong drink, which they learned to make use of as a part of the social equipment of the lodge. Another of them is eking out a horrible existence, if he be alive now, in the State's prison in New York.

I would stand on any platform and denounce secret societies from the standpoint of their moral deformity—from the standpoint of their impure acts—if for no other reason. It is a vicious thing to segregate men and shut them up by themselves in a lodge-room, binding them by terrible oaths to inviolable secrecy regarding what may be said or done by them, and leaving them thus without the ordinary restraints of society, and without fear of exposure, to do whatever their lust or pleasure may dictate. Man is nothing but a magnificent savage. If he ever amounts to anything more than that, it is because of the grace of our Lord and Savior Jesus Christ which comes into his life and influences and molds that life. Man in his human nature alone is nothing better than the beast, gratifying every ambition, whether it be high or low. Subject to the associations by which he is surrounded, he is either elevated or dragged down by them.

I do not believe it is a good thing to segregate men where there are no women. If I were a woman, and a man asked me for my hand in matrimony, and he was a secret society man, I would say, "No, sir." Not for one moment would I put my hand, if I were a woman, in the hand of a secret society man, though he were the Grand Master of the Grand Lodge of the Masonic order, or the highest mucky-muck among the Shriners. I would walk by the side of no man who held in his mind or heart any secret which I might not share in. The secret that shuts the wife out of the confidence of her husband, is only the entering wedge which the years drive further and further in, until he becomes so accustomed to lie, so accustomed to cover his tracks from the eye and thought of his wife, that the chasm between them grows wider, and wider, and wider. I am convinced, from my study of men, from my study of the home-life of the world as I have come in contact with it—I have traveled nearly around

*Such testimony is not uncommon. A Knight Templar Mason and leading attorney of this State, who at one time resided at Pontiac, renounced his secret society obligations upon becoming a Christian. He declared that the evil was not so much in the lodge itself as in the associations there formed. There are in nearly every lodge, he said, men of years, corrupt men, who take special delight in leading young initiates astray. This attorney said he had known many a clean young man to be led, after the close of the regular lodge meeting, to gambling places and houses of ill-fame.—Editor.

the world—that secret societies cause more separations, more heartaches, more misunderstandings in family circles, than any other influence or power.

A Mason says to me, "You insinuate that a Mason would lie." I don't *insinuate* any such thing. I say boldly and positively, that *I* have never met one who would not lie. I have said to my brethren in the ministry, "Do you remember the other night, when your eyes were swathed in a dirty cloth, and you had a cable-tow tied around your neck, and your left breast uncovered, and your limb naked, and an old slipper on your foot, and you were thus led about—an awful spectacle? Can you recall it without a sense of degradation?" I have had more than a dozen ministers of the gospel say to me, "That is an infernal lie; no person was ever subjected to anything like that." I have come in close contact with godly men who have recognized the hidden things of darkness in the secret empire and have stepped out of the lodge, and in my heart to heart talks with them they have told me again and again that these things are so.

One place, where I was pastor, I called the official board of the church into my study for business. I had been getting ready to go to Pittsburg to attend an anti-secrecy convention, and had been looking up some things. A good deal of anti-secrecy literature was lying on my study table—I never cover it up. A young man came in, one of the members of my official board. He was a physician—a fine fellow, well educated, a Knight of Pythias. Lying on top of the pile of books and pamphlets was the exposure of the Knight of Pythias—the work sold by the National Christian Association. He picked it up and looked at it, turned over page after page, and began to grin; then he looked at me. I said, "Arthur, do you know anything about that?" He said, "A little." "Well, my boy," I said, "is not that correct?" "Oh, don't ask me anything about it; I don't want to talk to you about that; I came here for the business meeting. What business have you with that book? You are not a K. P." I said "I bought it; I am not ashamed of it." In a few moments another man, of about the same age, came in. He did about the same thing that the young doctor did. He opened the book and turned over the pages. After he had looked at it a moment, with a curl of contempt he flung it on the floor. I said, "Look out; that is mine." He said, "Well, I would not own that thing; it is a confounded lie, from beginning to end." I started from my chair. I said, "Henry, will you tell me that publication is a lie? You have been through the whole business. Is it a lie?" He said, "Of course it is a lie." I said, "Next Sunday I will administer the sacrament. Now don't you dare to present yourself for that holy sacrament until you have purged your lips and your heart of that lie; for if you do, you will eat and drink of those blessed emblems unto damnation to your soul." He turned on his heel and went out. It was too warm for him.

I said to one party, "Charlie, how can you degrade yourself to go through the initiatory ceremony of the Masonic order? How can you gain the consent of your mind to go through with that degrading, demoralizing initiation?" He looked at me, put his hands deep in his pockets, and said, "Look here, Sam; you are a crank. I want to tell you it is the most magnificent service you ever went through in all your life. It is inspiring." "Well," I said, "it doesn't take much to inspire some people."

I did not get very far into Oddfellowship, but I got in far enough to find that I was such an odd fellow there that I had no place among them. They tried to hold me—paid my dues, by vote of the lodge, out of the treasury, for two or three years, and sent me the most flattering invitations to tarry with them; but God had spoken so plainly to me that I did not dare to turn from His word.

I said I had no religious convictions on the secret society question at the time I left the lodge. I did not get the religious convictions until I met the honored father of my Brother Blanchard some years ago. It was my privilege to come very close to Father Jonathan

Blanchard. I thank God I knew him. He was a rugged old fellow. He was like a rock. I sat at his feet and drank in from his lips instruction along this line, and others, that I have thanked God for ever since. It was in the beginning of my ministry, when I was beginning to handle holy, sacred things. That precious old saint put his arms around me as though I were his own boy, and gave me instruction that armed and strengthened me against the unrighteousness and devilishness of the secret empire.

(The following are additional testimonies, from the stenographic report of the proceedings of the Annual Convention, May 21-22, 1908, of the National Christian Association. —Editor.)

REV. E. P. KUHL.

One order spoken of a moment ago by our brother is the Eagles. How many of you here are on the side of Prohibition? The Order of Eagles is a wholesale and retail liquor dealers' organization. Do you want to know how it came to be organized? You have heard people spoken of as the "Best People On Earth" (B. P. O. E.—Benevolent and Protective Order of Elks). The Elks were organized by theatrical people as a protective order for theatrical people. Newspaper men, being associated with theatrical people, were admitted; then other people were admitted into the order, and it spread until it became very popular. In most Elk lodge-rooms today you will find a sideboard for liquor; and those who desire have a private compartment in the sideboard that is stored with their personal liquors, and upon the sideboard are glasses and the things necessary for the fixing up and mixing of the drinks. How do I know? Because I have drunk there. There is nothing like seeing. You know there is a great deal of that Missouri characteristic in me, "show me." Well, I have been shown. When I tell these things about the Elks, I know what I am talking about.

Now that was the Elks. The saloon men finally flocked to the Elks and it became a great saloon order. There came a time in the life of the Elks when they began to see this would hardly do, and they got nasty nice. They put out the saloon men, but kept the bar in their lodge-rooms. I do not say that all the lodges have the sideboard, but I say a large number of them do. A brother-in-law of mine, who is a member of that order—I was talking with him along that line. "Why," he said, "I have seen one of our pastors here in town, who is a member, put his face to a bottle of beer and never let go until the bottle was empty." The pastor was there in the town where my brother-in-law lived, and was a member of the Elks.

The saloon men went out and organized the Eagles. While there is a great deal that is evil coming out of the other orders, let me tell you that the most dangerous order to-day is the one that you have just heard spoken of, the Eagles; because the wholesale and retail whisky interests are behind the Eagles. This lodge was organized to take in the saloon men who had been thrown out of the Elks.

Did you ever attend a social session of the Eagles? I have, and at that session I saw the lieutenant-governor of a State, two ex-governors of a State, and the majority of the members of the legislature of that State (it was in the State capital), all there drinking beer in that social session; and some of them got so drunk before the session was over that they took them home in carriages. I was there. If a man should go through a threshing machine, and lived to come out at the other end, he would know something about what it was to go through a threshing machine, would he not? He would know something about it if he lived to come out. Well, figuratively speaking, I went through the threshing machine; and it was only by the grace of God that I got out alive.

I was a member of several secret societies. I do not know anything about Masonry, but if Dr. Blanchard's exposure of the Masonic degrees last night was as true as his exposure of the Knights of Pythias, I can vouch for the truth.

I want to ask you one thing. Can you

show me a man who has been down in the gutter, down and out, carried down by the demon of rum, that any order has reached their hand down and lifted him up and placed his feet on the Rock, Christ Jesus? Can you show me one? I would like to see that man, if you can.

But I want to tell you of only one instance of numerous instances. Far away in the Southwest, in the city of San Antonio, Texas, a few years ago, there was a man known as "Old Drunken Gassoway." He was a drunkard, down and out, hanging around the saloons, back in the alley when the empty keg was thrown out, that he might drain the dregs. One night, led by the Holy Spirit, Old Drunken Gassoway staggered into a Salvation Army hall and dropped down into a seat, so drunk he could hardly walk. The meeting progressed, and there came the time when the invitation was given, "Is there a soul here that wants to know the way of eternal life?" Old Drunken Gassoway got out of the seat and staggered forward and dropped upon his knees. The boys in the back part of the room began to tee-hee, to think that Old Drunken Gassoway, as drunk as he was, was going up there to get religion. The captain who told me these things, said that when he knelt by that old man he smelled of whisky so strong that he could hardly kneel by him; he thought he must have some whisky spilled upon him. He said, "I confess my faith was not equal to it, yet I prayed with him." Finally he stood up on the platform, reeling there, and said he was going to live for Christ. The boys laughed again, and he said, "Boys, (hic) you may laugh, (hic) but I mean it." On the next night the man was there. He had by some means become smooth-shaven; he had gotten him a needle and thread and sewed up the rents that were in his clothing; he had gotten hold of a whisk-broom and brushed them the best he could. He was sober. He had not touched a drop of liquor since the night before, and was trembling like an aspen leaf because of the absence of the liquor that had nerved him through all those days. He was there with his mind clear and he gave a bright testimony. That great and glorious organization that we see on our street-corners put their arms around that man, Drunken Gassoway, and the last I heard of him was a few years ago when I picked up a paper, while in the Southland, and I saw a report of the conversion of the son of the governor of one of the northwestern States, who was converted from drunkenness at the drum-head, as the paper said, under the preaching of the noted Texas evangelist, Captain Gassoway.

Can you show me a man that any lodge has ever raised up to such a position as that? Not one.

A. W. HUNTER.

I have been associated with two lodges. One of them was strictly a farmers' organization, known as the Patrons of Husbandry, and the other was a fraternal organization known as the Mystic Workers of the World. The Mystic Workers I joined purely for the insurance feature. I attended while I was in the vicinity of the town where the lodges were located, in this State, but moved later to Iowa, into a neighborhood where there was no lodge of either kind. I did not join any other lodge, and so, for the time we lived there—six years—I was not actively connected with any, although I held my insurance in this Mystic Workers' lodge. It was a new organization, having been organized something less than two years.

Well, nearly four years ago I met the Lord Jesus Christ, and salvation came to our house. I did not have any use for the lodges after that. We dedicated all that we had to the Lord—which was not very much in the way of worldly goods—and the lodge question was laid on the altar. The Lord never convicted me about dropping my insurance, although I told Him time and time again that any time He said so I would drop it. I reasoned it out this way, that it was not wrong to give money, and the money we paid in was going to help benefit some other poor person who was in the lodge. So it went on. Along about the first of January, this year, the Lord called us off the farm, and I have

been attending the Moody Institute since; preparing for Christian work—I don't know just what it is, but He does. About that time I had an impression that the Lord wanted me to give up that insurance; yet it was not definite—I was not sure about it. I believe the Lord knows that I was honest. I kept praying about it, and my wife and I prayed about it, and here on the 6th day of May, after some correspondence, I wrote a letter severing my connection with the lodge on the insurance line.

I want to say, friends, that I believe the Lord is able to take care of every one of his children. I have never known one of his promises to fail yet. I told my wife this morning—we were here in the services yesterday afternoon—I said, how glad I was, as we enjoyed that service, that we had minded the Holy Spirit and given up that insurance.

There is one thing that I want to say about this farmer organization that I belonged to, that has not been said about some of these others; and that is that they did teach and recognize the true God. I do not know much about any of the other organizations, only just incidentally, but I know this about this farm organization, that they do recognize the true God, and there were some true Christians—good, earnest Christions—in the organization. Yet I realize that while, as I look at it, they were doing good in a sense, morally, they were not doing all the good they should do for God.

The only time I have been in a lodge-room since we were saved, was when, visiting the old home, I was there as a visitor, and the Lord helped me to give a good, ringing testimony for Jesus Christ. One of the things I told them was that I came to a place where I recognized I was a sinner on the road to hell, and that Jesus Christ came to seek and to save the lost, and I had surrendered my life to Him. Well, the presiding officer of the lodge, a real, good friend of mine, one who had been a close neighbor and quite friendly when we lived there, in a sort of apology said he didn't think that I had been as bad as I thought I had. I got up again and told them it was just as strong as that, and I said, "I was on the road to hell," and I told them if they were not with Jesus they were on the same road. The Lord blessed me in bearing this testimony. Although there have not been definite results, we are still praying for that lodge in that neighborhood.

May God bless us all and keep us true. I praise God for this conference, and I know it is being blessed of God.

ROBERT CUNNINGHAM.

I can never thank God enough for opening my eyes to the evils of secret societies. I was an Oddfellow for nineteen years, and I had the name of taking in more young men into our lodge than any young man in the order. The lodge-room was above my store building; I had access to a great many young men, and I was very successful in getting them into the Order; but listen, would to God I had exercised that energy in getting them to Christ instead of to the lodge. This thought often comes through my mind. I cannot thank God enough for showing me the evils of the lodge, and for the privilege of raising my voice against it.

An Eastern pastor writes of President Blanchard's address, published in the last CYNOSURE:

"The address fits the portrait, and the portrait the address. To review it in detail would take time; but it is fine, and I am delighted to know that the annual convention had such an address, and again to know of its circulation in the CYNOSURE. It would be a great thing to produce one such address and article in a lifetime. Yet he is doing a vast work besides."

Mr. Thomas P. Hitchcock, a farmer, in writing to his brother, J. M. Hitchcock, one of our Directors, says: "I want to go to Temperance, to see if I can get the church next Sunday, in which to read President Blanchard's address at the N. C. A. Convention, as published in the August CYNOSURE. That address is one of the grandest things I have ever read."

This is an excellent suggestion, and it is to be hoped that many may arrange to circulate and multiply that very informing and inspiring address.

News of Our Work.

STATE CONVENTIONS.

Read the appeal in this number from Secretary Merrill of the *Michigan Christian Association*. Remember the date of the Convention—October 7th and 8th. It will be held in Grand Rapids. Among the speakers secured are Pres. C. A. Blanchard, Rev. J. W. Brink, Rev. G. A. Pegram, Rev. Mr. Emerick, and Rev. H. D. F. Gaffin. The Congregational, Christian Reformed, Methodist Episcopal, Free Methodist, and Wesleyan Methodist churches will be represented in this Conference, and doubtless others. Appoint delegates at your next church prayer-meeting; pay their expenses; and when they return, require them not only to report the Convention, but to give the church a plan for more aggressive work on this line.

Secretary Stoddard writes that he expects the New York-New Jersey Convention will be held the last of October, in Passaic, N. J. Time will permit full notice in the October CYNOSURE. An invitation has been received from Rev. A. J. Van den Heuvel, pastor Christian Reformed Church, Passaic, N. J., offering their church for Monday and Tuesday, October 19th and 20th.

The President of the *Iowa* Association spent the month of August in the East, but on his way there Rev. J. S. McGaw stopped in Chicago for consultation as to time and place of his State Convention. He has been ably seconded by his State officers. the Treasurer, Mr. A. Branson, especially, being very active and helpful. He has secured the auditorium of the Holiness University of Oskaloosa for the Convention, which is to meet October 5th and 6th. President Blanchard has agreed to attend and give one address. Iowa has abundance of material, and a good Convention, as usual, may be considered assured. Letters and contributions may be addressed to President J. S. McGaw, Morning Sun, Iowa, R. F. D.

Are the friends of the Cause in Indiana supporting their President's efforts as they should? How many have written him, giving him encouragement by word, if not by contribution? He is doing the very best that he can, and will doubtless be able to announce definitely, in the October number, the time and place for the Indiana State Convention. Write him!

OUR ALLIES.

BY J. M. HITCHCOCK.

Something like forty years ago the National Christian Association espoused the cause of Antisecrecy, for better or worse. It sought neither riches nor fame, and has found neither. It expected to be maligned and its motives impugned, and has not been disappointed.

There was then, as there is now, much latent, undiscovered, ineffective antisecret sentiment in our midst. It was the purpose of this Association to utilize these forces through better organization and a better equipment.

At the breaking out of our Civil War, nearly half a century since, it was often difficult to distinguish between friend and foe. Issues had to be studied and lines of demarcation more definitely drawn. If the National Christian Association has had a worthy mission, warranting its continuance, it has been in exposing to the light of noonday the baleful influences and the iniquities of those societies whose stock consists mostly in concealments. The Association has aimed to be the servant and hand-maiden of the churches—an arsenal for supplying the munitions of warfare for their defense. By its large collection of exposes, sermons, lectures and other literature the Association has rendered a valuable service to truth, which would have been next to impossible for the churches to do in their individual capacity.

The position of the Association has

been in the van of battle, baring its breast to the shot and shrapnel of the enemy and encouraging the churches to follow. Something like twenty-five different denominations to-day stand as a solid phalanx against the encroachments of the secret enemy. A consistent bravery seven days and nights in a week is an indispensable quality in this warfare. Men who fearlessly confront the booming cannon's mouth are sometimes too cowardly to refuse an invitation to draw their "liquid rations" from the quartermaster. Some churches set up a most valiant opposition to all secret organizations until approached by some industrial union—often the most demanding, dictatorial and tyrannical of any of the secret orders, and here they become terrified and surrender. Such are comparatively few.

The Association congratulates itself upon the strength and unflinching bravery of its many allies, among which may be mentioned the Christian Reformed denomination. These people have never been known to falter. The Rev. Dr. Einink and Rev. E. Breen, of this denomination, are honored members of our Board of Directors. In the month of June these people held an ecclesiastical convention in Muskegon, Michigan. They required no instruction upon the subject of Secret Societies. They are a Bible loving and a God honoring people. The readers of the CYNOSURE have learned that I am not a lecturer—simply an occasional writer for these columns. As a fraternal delegate I visited the Muskegon convention on June 23d, bearing the kindly greetings of our Association and receiving in return the most hearty assurances of the convention's appreciation of our services to the churches.

Professor Elliott Whipple, of Wheaton College, writes: "An unexpected increase of income enables me to increase contributions to good causes, so I enclose another $5.00 for the work of the National Christian Association, in whose welfare I continue to take a deep interest."

THE LODGE, ONE GREAT COUNTERFEIT.

BY REV. JOHN W. BRINK, PRESIDENT MICHIGAN CHRISTIAN ASSOCIATION.

There is a multiplicity of lodges, but the Lodge is one. The Lodge is an organism, an organic body. The members of this body are the different lodges. In this organism one local lodge occupies a more important place than others, even as with the members in our body.

One can view this unity from various points of vantage. Study the Lodge well, thoroughly recognize its principle, know well its end and aim, weigh the means adopted to the end, examine the fruit produced by it, test the spirit prevailing among the members in and out of the lodge meeting, then post yourself on religion, the Bible, the church and her offices, if not already conversant with these and kindred matters, and then compare the former with the latter carefully, soberly. The result will be that you will adjudge the former to be the counterfeit of the latter. And as the latter are God's handiwork, it follows necessarily that the former is the counterfeit product of Satan, from hell.

Counterfeit of the Church.

The Lodge is the devil's counterfeit of God's glorious establishment, the Church of Christ. Satan's endeavor is to supplant the church. Many a lodge member evidences that the old serpent is but too successful in his endeavor, for again and again will they tell you, that the church is a back number, long since played out, and no good. And if you stoutly deny the assertion and prove your contention, then the man turns on his heel, saying: "I do not need the church. My lodge is my church. And it's a mighty good one, too."

The religion of the Lodge is the religion of Satan. In Paradise the arch fiend first preached his religion when he told Eve that black lie about God and the results of disobedience. The very essence of that religion was selfishness. The Lodge to-day has that same religion. The only object of worship the Lodge knows is self. Every member of the lodge is on principle a priest to

himself. All his sacrifices are for the advancement of self.

Counterfeit Prayers.

Its prayers are counterfeits. The true essence of prayer is communion with God in Jesus Christ, a communion exercised on the basis of our wants, which are of various sorts. The lodge prayers, as a rule, ignore Christ, know nothing of his atoning blood and intercession at the right hand of God. The Lodge effort is as worthless as a counterfeit coin, and extremely wicked in the sight of Jehovah. For he who presumes to draw nigh unto God other than in Christ, will meet with destruction. And nominally, although not in reality, the lodge member approaches God in his lodge prayer. Such utterances are a stench in the nostrils of our God, and are elements in the worship of the devil, and accepted by him as such.

Counterfeit Virtues.

The virtues of the secret organizations are not genuine. They speak of purity, benevolence, patience and the like. But the lodge virtue lacks the right motive, faith in Christ; their object is not God's honor, but everything rather than that; and they are not holden to the rule of God's expressed will. Moreover, the exercise of the virtues is in many cases limited to the fellow-member, his wife, daughter and sister.

Promises a Counterfeit Heaven.

The Lodge is one great fraud, a product of the devil's hellish ingenuity in counterfeiting the work of the Almighty as the Redeemer of the world. As God assures us of salvation upon the atoning, expiatory satisfaction of Christ Jesus, so the devil promises salvation and heaven to the worthy lodge member. And many will tell it with assurance, that they are sure of heaven. While the burial ritual of every lodge, be it small and insignificant, or large and imposing, reads the departed brother into heaven, variously known as Happy Hunting Ground, The Great Tent Above, etc.

The Michigan State Convention.

The fight against the lodge has been on some years. The work of Satan is being exposed. This fight must never diminish, but rather increase. No truce. The exposé must be ever more thorough and fearless. One very efficient means to the end that the lodge may be successfully combatted is the real live convention, right in the enemy's country. Such a convention may not draw a great many lodge members, but it will strengthen the fighters and will find the seceder and bring him out to testify against one of the greatest and most destructive evils of our times.

The officers of the Michigan State Association are endeavoring to hold a convention in the city of Grand Rapids, Mich., the second week in October. The program will be found elsewhere in this issue. Most heartily do we exhort our Michigan members and friends of anti-secrecy to make plans to attend in person, both days. Or if they cannot, to send a letter. And to contribute to the expenses. Come all and help put the standard just a little more forward. And let me not forget to urge all to pray for the National and State organization and for this convention.

Muskegon, Mich.

IOWA STATE CONVENTION.

Programme.

The Iowa Christian Association will hold its Annual Meeting in the auditorium of the Central Holiness University, Oskaloosa, October 4th to 6th, 1908. The programme will be as follows: Sunday evening, 7:30 o'clock, Address by Rev. Dr. C. A. Blanchard, President, Wheaton College. Monday morning, prayer and praise led by Rev. J. W. Ludy of Oskaloosa. Address of Welcome by B. W. Ayres, Acting President of the Central Holiness University. Response by President, Rev. J. S. McGaw. Appointment of committees. Monday afternoon, prayer-meeting for the National and State work, conducted by Rev. William P. Sopher, Address by Rev. J. A. Gerritsen of Leighton. Monday evening, 7:30 o'clock, Address by Rev. Dr. C. A. Blanchard. Tuesday forenoon, prayer and praise meeting, led by Rev. Lurana Terrell of Oskaloosa. Open Parliament led by Rev. E. Howard Brown of New Sharon. Address by Rev. John Nelson

of Des Moines. Question Box. Questions to be answered by Rev. J. S. McGaw. Tuesday afternoon, Address and report by Rev. H. P. Gray of Auburn. Address by William I. Phillips, Chicago. Open Parliament led by Rev. H. P. Gray. Tuesday evening, 7:30 o'clock, Address by Rev. J. S. McGaw of Morning Sun. Address by Rev. S. Van der Werp of Pella. Music furnished during Convention by the University. (This programme is subject to change.)

T. J. Adrian, Secretary.

MICHIGAN STATE CONVENTION.

Holland, Mich., Aug. 14, 1908.

To the Brethren in Christ Jesus everywhere, and especially to those who live in Michigan, greeting.

Dear Brethren—We are nearing the time for the Annual Convention of the Michigan Christian Association. This has, in some respects, been the best year in many years for our work. And the convention to be held in a few weeks is to be the best convention we can possibly make it.

We believe the "Lodge" to be a system of iniquity that every Christian man and woman should be arrayed against. There are enough churches in Michigan, which are opposed to this evil, so that should every one send a delegate we would have a convention that would number hundreds and make a deep impression on the city where we meet.

Now, my dear friends, will you not take it upon yourselves to see that your church elects and sends a delegate to this gathering, which is to be held at Grand Rapids, Mich., October 7 and 8, in the Lagrave Street Christian Reformed Church?

Let us rally against this foe that strikes at the vitals of our holy Christianity.

Yours for Jesus,

A. R. Merrill,

Secretary M. C. A.

AGENT PEGRAM'S REPORT.

Dear Cynosure—On Sunday morning, July 19, I preached at the Wesleyan church. At this service one soul was happily saved. On Monday night, I spoke at the same church on "Lodge Oaths and Principles."

The lodge folks were very mad, but were afraid to say or do much. Most lodge folks, both men and women, church members or non-church members, will get as mad as hornets, when anyone exposes the pure meaness and devilishness of lodgery. The spirit which they show is the spirit of the very old devil himself. If they want to convince the world that their institution is Christian, let them act Christlike.

Then I went to Bay City and distributed some tracts, sold books, and looked after the interests of the CYNOSURE.

Then I went to Eaton Rapids Holiness camp meeting, and distributed several hundred tracts, and talked personally and to several groups. The effect was shown in several ways. The lodge pins were nearly all gradually dropped off. Quite a number of testimonies on lodgery, and more questions on secrecy in the question drawer than ever before, so they said.

My next stopping place was Goodrich F. M. camp meeting. Here I preached once, and spoke once on Secrecy. At the former service one sought and found the Lord. Two more subscribers to the CYNOSURE list. I also sold several books, and distributed numerous tracts.

After this I preached twice at Belle Oak M. E. camp meeting and also spoke once on the Lodge. One was saved at the first service, and two at the last. More literature was left here to encourage and strengthen the faithful and loyal.

August 15 I preached on "Separation from the World," at Hastings W. M. camp meeting. It was well received and quite a number wanted to hear more on the lodge question.

I can very easily see that interest in anti-secrecy is growing here in Michigan, but opposition to the work is growing strong in some places.

Yours for righteousness,

G. A. Pegram.

The Christian's life should be an illustration and an application of his profession.

SECRETARY STODDARD'S LETTER.

Lehmasters, Pa., Aug. 18, 1908.

Dear CYNOSURE: The meetings at Ephrata, Pa., were better than I expected. I spoke three times to large audiences. It was reported that there was much discussion regarding what had been said. Evidently "the leaven" was at work. Ephrata has many lodges. Such a stirring up would attract much attention. That there may be much fruit to God's glory is my prayer. A good collection, together with many subscriptions to the CYNOSURE, was the support of our friends.

On a visit to Weaverland, Spring Grove, and Terre Hill, Pa., I made the acquaintance of friends, who desire lectures. A friend at Spring Grove promised to furnish the church, while another promised to furnish the congregation, at such time as I could furnish the lecture. There is more need for our work in this section than some realize. The lodge snare is set and will surely entrap innocent souls unless they are informed. Some will be foolish, but some can be saved, if the truth is presented.

If God gives strength it is my intention to answer calls for lectures in this section next winter. Let any wishing help arrange for the place and let me know the opportunity.

For about one week I "fished" in towns north of Philadelphia. The kindness of many friends made the work pleasant. On August 26th I addressed a large congregation in the Worcester church of our Schwenkfelder friends. I have spoken to these friends on many subjects, in other years. I felt that an anti-lodge message was due at this time. The powers that be, decided that I might give such a message, though some had doubts as to its wisdom. Several thanked me for the message, saying it was what they needed. If any earnest Christian was offended I did not learn of it.

A full week of my time was given to home duties and rest. It seems I am often compelled to neglect my family, while looking after the families of others. This is not as it ought to be. When the lodge people get right this will not be necessary.

For eight days I have been the guest of Radical United Brethren friends at Kauffman, Pa. This has given splendid opportunity to preach, lecture, get acquainted, distribute tracts, secure CYNOSURE subscriptions, and drink spring water. The camp meeting of this year is regarded as a great success. Many sought and found Christ in the pardon of sin; a larger number were aided by the instruction and spiritual atmosphere. While there were some incidents calculated to try, I shall carry a pleasant memory of my stay at this gathering. I very much regret that space does not allow mention of the many parts of this spiritual feast. Rev. J. A. Burkholder, Elder, Rev. O. G. Alwood, Bishop, and Rev. John M. Warden, Evangelist, were leaders; we of the ordinary served as called upon. Your agent presented, for over an hour, "The Church in Contrast to the Lodge."

J. K. Lenherr, of Mercersburg, Pa., is among those who have stood by me through many years. He told of my intended visit, and the pastor of the M. E. church at that place invited me to address his prayer-meeting.

A ten-mile ride by stage over the mountains brought me to the only county seat in Pennsylvania that has no railroad or trolley. Fulton county has its share of the mountains, but some nice people and good crops in the valley. A few CYNOSURES were planted in McConnellsburg and acquaintances of other years renewed. The lodge has too many representatives in McConnellsburg. I met at the hotel an attorney, who said: If employed by one, who told him he had committed murder, he would defend him. A Knights Templar emblem was prominently displayed. I did not wonder when told the church in which he is a prominent member has long been without a pastor. His inquiry, if I was still lecturing, showed my address of eleven years ago was remembered.

There was an opportunity awaiting at Green Castle, Pa., for Sabbath addresses. The Radical U. B.'s in this place are not so many, but their number is increasing. It was announced that several were to be baptized next Saturday. At the close

of my anti-lodge address a collection was taken. One man, in shaking hands, said he was a lodge man, but "you are right!" Look for that man to come out of the lodge!

Yesterday I looked up our work at State Line, Pa. Most of the folks wanted money more than they wanted the CYNOSURE, but the Radical pastor, with others, helped along. I am now at the home of Rev. Tenney, Radical U. B. pastor here. He tells me he had told the people that the big preacher from Washington is to speak to-night, but had not given my subject for fear some might be frightened. To-morrow I go (D. V.) to the Cleona, Pa., Camp Meeting. Rev. C. F. Kreider, our former State Secretary, is in charge there. He writes that my visit will be welcome. It may be that next week I shall slip over to Northfield, Mass., to visit loved ones, and say a word in defence of the right. God bless the N. C. A. and all its faithful workers.

W. B. Stoddard.

FROM AGENT DAVIDSON.

Dear Cynosure—I am still holding the fort in the name of our God, and lifting up His banner.

At Evanston, Ill.

By invitation of the Rev. B. P. E. Gayles I conducted a ten days' series of meetings here at the Second Baptist Church. Rev. Gayles is the eldest son of Dr. G. W. Gayles, of Greenville, Miss. He is a graduate of Roger Williams University, Nashville. Rev. Gayles has been a Mason and Odd Fellow, but is now free from the clutches of the beast. He has his people under very good discipline, although a large number of his members are connected with lodges. I had a very good meeting here, and the people seemed to have enjoyed my services, but they contributed very shabbily; they raised very little above my railroad fare. I secured a number of subscribers for the CYNOSURE. It will be an eye-opener to them.

At Chicago.

I enjoyed two very pleasant visits to the general office of the National Christian Association, where I received a cordial welcome from General Secretary Wm. I. Phillips, and the veteran Dr. Hitchcock. I was not able to secure an appointment to speak in Chicago.

At Bloomington.

Here I received the usual cordial welcome from Dr. J. T. Brown and his good people, and preached twice for them, and conducted one Bible reading. My services were well attended and much interest manifested. I secured a few subscribers. The CYNOSURE is doing a silent but effective work here and opening the eyes of many. I go from here to Metropolis, Mounds, Mound City, Ill., and Lexington, Ky., where I hope to attend the National Baptist Convention. Pray that God may give victory over sin through His word.

Yours in His name,

Francis J. Davidson.

MRS. LIZZIE WOODS' LETTER.

Pine Bluff, Ark., July 29, 1908.

Dear Brother Phillips:—I got the tracts you sent me. We had a great quarterly meeting here in Pine Bluff, the 24th, 25th and 26th of this month. The ministers all preached against the lodge sin. They preached the word and I gave out the tracts. These tracts are opening the people's eyes. They are beginning to see their mistake. While handing out the tracts I got into a conversation with a K. P. brother. He said, "Was you up the river a few Sundays ago?" I said, "Yes." He said, "Well, you are the woman that is fighting the lodges." I answered, "Brother, I am fighting all sin." He said, "Yes, but you had one of our rituals up there, showing it to all the people. One of our brothers was there, and he met the lodge and told us about it. He said something must be done about it." I said, "What is he going to do?" The man said, "Nothing. What can we do? The secret is out." He said, "I told them they had better let you alone, before some of them got into trouble." He said that when he said that some of them wanted to jump on him. He told them, "Yes, she has our books, and any other kind of lodge book you want." Then they said, "Well, we will get some good Christian among us to go to her and talk kind to her and try to get our book away from her. The book is ours by law. We can

demand our property anywhere we see it."* I said, "I wonder why that man did not seize the ritual." He took it in his hands and looked at it, and said to me, "Yes, this is our work." He looked at the diagram of the lodge-room, and said to me, "This is my station right here," and he laughed and said, "Where did you get this book?" I showed him the cover of the book, where it read, "For sale by the National Christian Association, 221 West Madison street, Chicago." He said, "Well, well," and walked off, and came right on to Pine Bluff and reported me to the lodge.

This man that I was talking to said, "I told them all in the lodge-room that anything that could not stand an investigation ought to be broken up." He said he told them, "I belong to this lodge, but the Bible says it is not right; and I am going with God's Word." Brother Phillips, I looked at the man while he was talking, and I thought of Saint Paul—how he stood up for Jesus with chains on his hands; and I said within myself, "He is a poor prisoner; he has got the devil's chains on him; and yet he is brave enough to stand up right in the temple of the goddess Diana." (See Acts 19: 24 and 35.) I said, "Old Pharaoh will have to let God's people go. Praise God for that!"

Well, the preachers of all the different denominations are leaving the secret societies. The lodgemen say—I mean a few that have not got common sense—that they are going to have lodge churches. I said, "Yes, when the North and the South divided on account of slavery, the side that was wrong went under. So will you when you go to yourselves so you can prostitute women and protect murderers for a little money. You will go down. God is not dead yet. The Lord is on our side. Your wall is daubed with untempered mortar." (See Ezekiel 13:10-16.)

A man said the other day, "If you want to ruin anything, let a woman get into it." (He is a Mason and is mad about his lodge. I used to trade with him in my husband's lifetime, but now he does not want to speak to me, though I speak to him and talk with him.) He says, "When a woman gets into anything she has not got sense enough to be afraid—for instance, Carry Nation and others. So the thing will have to go. Our secrets are all exposed."

A grand lodge met here last week. On Wednesday night they had preaching at Saint John's Methodist Church. On Friday night they danced at the Masonic hall till three o'clock in the morning. The Masonic temple here has three saloons on the first floor, contains a club-room and a church meeting-place, and in the fourth story a dancing hall! What do you think of that?

The Grand Master in the session here said in his annual report that it was his painful duty to tell the deputies of their local lodges not to take in any more fifty and fifty-five-year-old men and women in this lodge—no more old, blind, crippled, no account people for us to take care of. I said, "Well, Lord, these are the kind of people You said to take care of." Is this charity? Is this the love that, in the lodges, they have for the poor? And they call this thing charity! Away with such a humbug!

They had two kinds of badges—one for $1.50 and another for fifty cents. Every member had to buy one or pay a fine. They sold about $3,000 worth of badges. They had $4,000 clear of expenses. Think of men serving the dollar and losing their souls!

August 8, 1908.

I have just got in from Fairfield, Ark., a little station south of Pine Bluff. I met the Saint Marion Women's Association—a great crowd of Christian women who are studying their Bibles. I was introduced to the association and had a chance to make them acquainted with the N. C. A. I tried to make them see the sin of secret societies. I told them just to think of it—a person can get sick and no one will visit him unless he belongs to some order! I said, the Lord made us and told us to keep His commandments. He told us to visit the sick; and if we don't visit the sick because of what He

*Compare Act of Tennessee Legislature, printed in April, 1908, CYNOSURE, page 359. See also comment thereon in July, 1908, CYNOSURE, page 86.—Editor.

said about it, but put His commands aside and go to some Worthy Matron and let her make us over (i. e., initiate us in the lodge) after God made us and told us what to do, we will have to hear at the last day the word recorded in the 25th chapter of Matthew, verses 41-46. The sisters did not get mad—only a few. I told them, We have left the first love (Revelation 2:4-5).

One of the big preachers, who belongs to four secret societies, said he had been leading the people for thirty years and had never led anyone wrong. After we went outdoors, a sister came up to me, as I was giving out tracts, and said, "God bless you. Tell the truth. If these preachers won't tell it, we will have it anyway." They laughed at the preacher for saying he had led them right for thirty years, and yet he had been teaching men to swear. They said, "We know that Jesus is right; we know He is the great Shepherd of the sheep; and He said (Matthew 5:33-37), not to swear. Now whom must we believe—Jesus or this preacher?" I said, "Read Romans 3:4: 'Let God be true, but every man a liar.'" That settled the matter.

I stayed over night with the Worthy Matron of the Eastern Star lodge. Her husband was the Most Worshipful Master of the Masonic lodge. They treated me very nicely. The Worthy Matron, my hostess, said to me, "Must I quit now, or must I ask the Lord to help me to give it up?" I said, "I have given you God's Word: now you ask yourself the question, whether we ought to obey." (See Acts 5:29—"We ought to obey God rather than men.") She asked me to pray for her, and I asked God, at the breakfast table, to wipe whisky and secret societies out of this country and give righteous leaders, from the President down to the policeman.

Brother Phillips, the people know their ritual from one side to the other, and all their by-laws of men, but nine out of ten don't know one thing about the Bible. I thank God for the Bible, and for the great women, like Miss J. P. Moore, who has given her life to God to teach us the Bible, that we might know what the Master would have us do; and we are thankful for the great N. C. A., that has opened our eyes on the secret societies. Well, it is God working through His servants. All glory to God in the highest, Whose dominion is from everlasting to everlasting!

Yours for Christ,
(Mrs.) Lizzie Woods.

A WESLEYAN WORD

On the N. C. A. Convention in Ohio.

We need more of these conventions; they would serve as an inspiration and wonderfully help us in the fight against one of the greatest evils that afflict and curse mankind, and which are a great hindrance to the progress of the spiritual life in the church. It encourages one to know that there are others who are making it their business, by God's help and grace, to overcome this hydraheaded monster of iniquity. May the work go on, gaining impetus in its progress until it shall sweep over this evil, wiping it from the face of the earth.

—C. E. Whetnall in the *Wesleyan Methodist*, July 15, 1908.

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221 W. Madison St., Chicago.

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COMMONWEALTH OF MASSACHUSETTS.

In the Year One Thousand Nine Hundred and Eight.

An Act Relative to the Fraudulent Use of Names, Titles or Common Designations of Fraternities, Societies and Unions.

Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, as follows:

SECTION 1. Whoever, wilfully by color or aid of any false token or writing, or other false pretense or false statement, verbal or written, or without authority of the grand or supreme governing lodge, council, union or other governing body hereinafter mentioned, obtains the signature of any person to any written application, or obtains any money or property for any alleged or pretended degree, or for any alleged or pretended membership in any fraternity, association, society, order, organization or union having a grand or supreme governing lodge, council, union or other governing body in this state, or in any subordinate lodge or body thereof, shall be punished by imprisonment for not more than one year or by a fine of not more than five hundred dollars, or by both such fine and imprisonment.

SECTION 2. Whoever, in a newspaper or other publication, or in any written or printed letter, notice, matter or device, without authority of the grand or supreme governing lodge, council, union or other governing body hereinafter mentioned, fraudulently uses or aids in any way in the use of the name, title or common designation of any fraternity, association, society,

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NEW MASONIC LAW TESTED.

Charles W. Writer was arrested at Fitchburg, Mass., July 30, and a date was set for his trial under the Massachusetts law of March 25, 1908, entitled: "An act to prevent the fraudulent use of names, titles, or common designations of fraternities, societies, and unions."

The warrant charged him with fraudulent use of the name of a fraternal society, and the specific allegation of the Massachusetts Grand Lodge was, that Mr. Writer had solicited names for a society known as the Egyptian Free Masons, and had formed a lodge known as Garnet Lodge.

Of course, this is a case of the Commonwealth vs. C. W. Writer, as the charge is criminal; and the warrant served by a patrolman, named the Fitchburg chief of police as complainant.

Mr. Writer came to Fitchburg April Fools' Day, in search of them, and was arrested July 30. During the interim, he appears to have been doing Masonic business at the rate of ten dollars a customer. This was probably too heavy a mark-down for the Masonic market, to say nothing of being rival business. The Grand Lodge appears to have decided that the cut-rate was illegal, or the rate-cutter was an outlaw in the Masonic sense, for he was also a Blue Lodge brother. Police in other places had been notified, but this is believed to be the first case of police action under the new law.

Writer said that he would carry his case to the Supreme Court for a ruling. He claimed to have been a Mason under the State lodge 33 years, but told the police that his order was not affiliated with the State lodge. By this admission he appears to have confessed contravening the letter of the new law, yet he appeared to believe that the law itself might not stand as law. He intended to secure, if possible, John Gallagher, Esq., of Boston, to defend him, obtaining thus a regular Mason and the attorney of the Egyptian Rite.

We have an impression that some years ago there was a not altogether dissimilar jealousy between the Scottish and York rites themselves, but that matter had to be settled, so far as we know, by Masonry, and without recourse to civil law. Now, however, the Massachusetts legislature has erected a monopoly. It has arranged means of destroying a rival business, or at least of embarrassing it.

If the Egyptian rite were new, introduced since the enactment of the law, the case might seem to have better color; but, in point of fact, it is one of three long-established, parallel, and coexistent rites that the other two seek to get advantage of through the deterrent effect of a penalty such as would befit a rather serious crime. The matter would perhaps be worse, if it were not the case of two humbugs trying to explode another, or two nuisances abating a third.

Yet, after all, such a law ought to be tested by the light of the Massachusetts constitution and of court precedent. Was it not a chief justice of the same commonwealth, who said: "A law that is not just, is not a law."

THE MASSACHUSETTS LAW.

Half a Loaf.

Half a loaf is proverbially better than no bread, and every crumb of comfort should be accepted. Yet it could have been wished that recent action of the Massachusetts legislature had dealt more completely with secret orders. This it would have done, if it had acted upon the opinion of one of the most eminent statesmen who have brought glory to that state and the nation. Daniel Webster wrote concerning Freemasonry, what might be often read while Masonry remains unchanged and unreformed, saying, in part:

"It is an institution which in my judgment is essentially wrong in the principle of its formation; from its very nature it is liable to great abuses; among the obligations which are found to be imposed upon its members, there are such as are entirely incompatible with the duty of good citizens. . . . It is my opinion that the future administration of all such oaths, and the formation of all such obligations, should be prohibited by law."

Though this was written in 1835, inasmuch as Freemasonry retains its character and forms, it applied as well, when, late in 1907, a bill prompted by similar convictions was introduced at the Massachusetts state-house. At that same place, and in the same year with Mr. Webster's writing, the legislature made this a leading subject of discussion. Searching official investigations in New York and New England brought forth legal exposure of the principles and practices of the order. Nine-tenths of the membership of lodges in the Northern states ceased to be Masons. The grand lodge in Massachusetts surrendered its charter. Public indignation was at white heat, and the commonwealth shared its great statesman's opinion.

The more recent legislation has failed to act fully on the renewed question, yet it has passed a law designed to cut off part of the evil done by the secret system. It has included with Freemasonry, Roman Catholic societies guided by the Jesuit order, together with others of various purposes and innumerable names.

The law is entitled: "An act relative to the fraudulent use of names, titles, or common designations of fraternities, societies, and unions."

The two interpretative words from this heading are the key to the meaning of the law. They are: "Fraudulent," and "Names."

Priority of use by a grand lodge in the state, is held to give exclusive significance to a name. A name deceptively similar, is ruled to be identical.

Section 1 forbids obtaining a signature to an application for membership, or accepting money or property for alleged membership, in case it is done deceitfully or without grand lodge authority.

Section 2 forbids using written or printed matter, in any way involving fraudulent or unauthorized employment of a society name; explicitly, it prohibits its soliciting members by such means; and, finally, it forbids using them to offer initiation, or tell where or by what means it may be obtained. Throughout, this law is "an act relative to the fraudulent use of names." Of course, that clause of the Massachusetts state constitution which protects freedom of the press does not protect fraud, a fraudulent act not being an exercise of freedom within the legal meaning of that term. It is easy for lodges called Clandestine to evade such a law, which is incomplete, not only through not covering all kinds of cases, but, besides, by failing to cover contingencies which it does not notice. A statute covering the whole secret-society fraud would have been better, but if that part called clandestine can be limited, perhaps something desirable is done.

There are more flowers on the by-paths than on the open highways.

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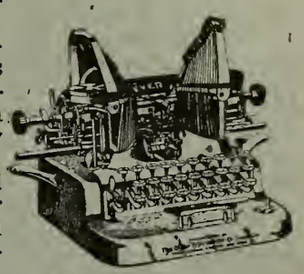

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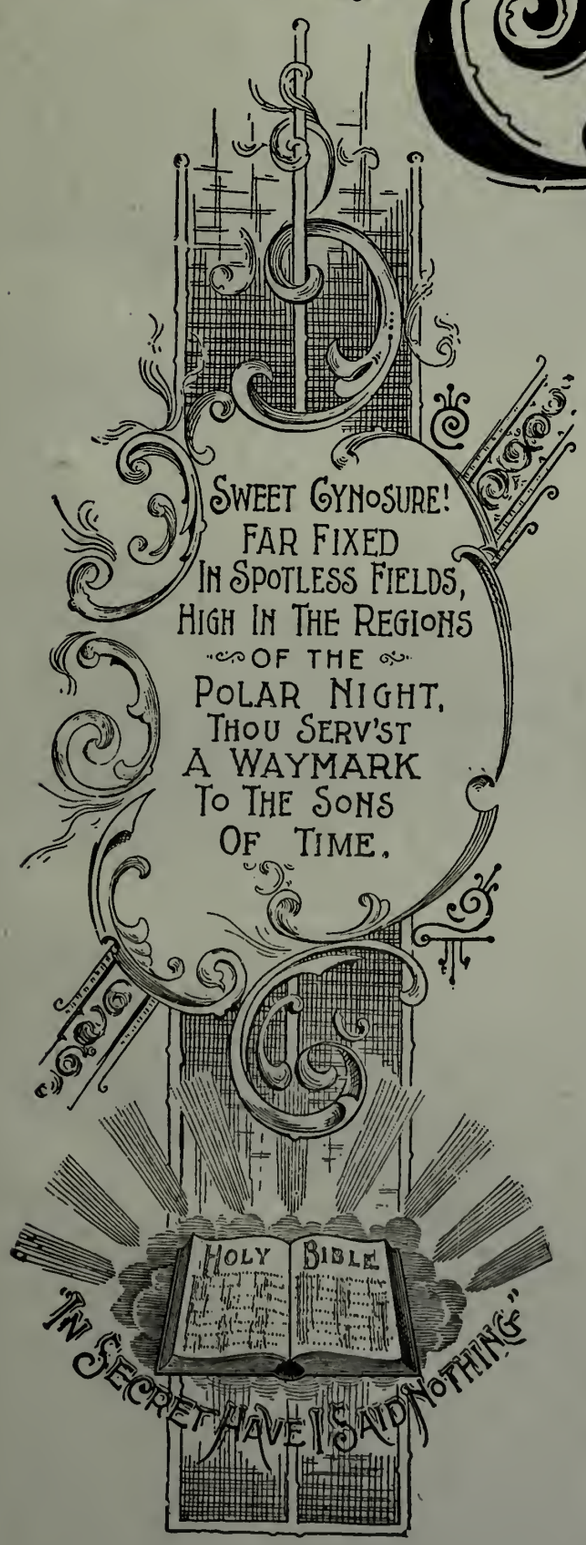

BACKBONE*

BY JOEL SWARTZ, D. D.

Ah, yes; Mr. Dunn, I am sure everyone
  Applauds your brave boy with a bend in his back;
But is it well known that a rigid backbone
  Is something a youngster may lack?
A tall, tapering tower; a sky-scraping wall;
  A hill-crowning oak or a pillar of stone,
If bent in their lines are in danger to fall,
  As boys are in danger without a backbone.

In times of temptation, the boy that will bend
  An ear to the Tempter and list to his tone,
Is not as secure in his progress and end
  As one who is braced with a rigid backbone.
'Twere better, far better, to stand all alone,
  Than join in the revel and go with the band;
To strain every nerve and to brace every bone
  And like a true soldier for openness stand.

Ah, yes; let him bend with politeness and grace
  Where honor with courage and manliness vies,
And let him bend low in the heaven-born race
  To reach the high calling and capture the prize;
But, O, when suggestions to "Frat"-ism assail
  And woo from the path where his innocence trod,
Then let his young manhood, his conscience prevail
  And hold him erect as a soldier of God!

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*Appreciating Rev. S. B. Dunn's "The Boy with a Bend in His Back." [Adapted for Christian Cynosure.—Ed.]

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CONTENTS.

Position of The Moody Bible Institute of Chicago 161
State Conventions *161
New England Christian Association Annual Meeting 161
Bates College's Non-secret Literary Societies 162
Not Frogs—Incorporation Refused New Association 162
"Murder Will Out"—Suit to Recover Spanking Machine 162
The Rustin Family—A Pathetic Story...162
President Blanchard's Letter 163
Christ, our Nation's King. By Rev. J. M. Foster, Boston 167
Obituary—David H. Harrington 169
Knights of the Golden Eagle 169
Formation of the Whig Party 170
Samuel D. Greene and the Morgan Murder 170
Hoo-Hoos in Concatenation 171
If Sensitive, Then Vulnerable 172
Through a Tunnel 173
Rome Sapping and Mining America 173
A Problem in Subtraction—What If Freemasonry Were Wanting?.....174
A Civic Revival 175
Antimasonry Founded on the Bible.....175
Adopted by a Congregational Association.176
Testimony of Elder David Bernard on Freemasonry *177
News of Our Work 178
From Louisiana Agent 178
Michigan Agent's Report 178
From W. B. Stoddard 179
The Call for the New York-New Jersey Convention 181
Resolutions on Moral Reform Passed by the United Brethren in Christ.....181
Agent Davidson's Report 181
From New England's Secretary 182
Mrs. Lizzie Woods' Letter 183
Contributions for the N. C. A. Received Since May 1, 1908 184
A Cluster of Carleton Epigrams 185
From Our Mail 185
From Evangelist Wolfe 186
Spanking Cure for "Frat" Evil 186
Strenuous Initiation 187
Frats Grilled by Educator 187
Why Not Colleges?.....188
West Point Hazers 189
Publicity or Secrecy 190
Lodge Murders 190
Lodge Uses Dynamite 190
Lodge Destroys Wheat 190
Victim of Black Hand 190
Lodge Slugging 191
Our Imperative Needs 191
Effect of Secret Society Training *191

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POSITION OF THE MOODY BIBLE INSTITUTE OF CHICAGO.

An honored evangelist is reported as publicly commending the lodge and disparaging ministers who have criticised him for so doing. He is a true Christian and would lose a member of his body before he would willingly dishonor Christ or put the slightest stumbling block in the way of His weakest follower. For this reason we courteously suggest that he devote a part of his next vacation to a careful study of the lodge system from the Bible point of view. Some good men are in the lodge, but it is capable of proof that the system is anti-Christian, and that in practice it is a parasite on the church. As an insurance society, a benevolent association or a social club it may have its place, but as a substitute for the religion of Jesus Christ, which it often becomes, it is a dangerous and subtle foe. There are localities in this country where it has acted on the spiritual life like the gipsy moth on the fruit trees.

—*The Institute Tie. July*, 1907.

The Iowa State Convention will be in session about the time this number reaches our subscribers. The place is Oskaloosa, and the time October 4th, 5th, and 6th. Much credit is due the State Treasurer, Mr. A. Branson, for the preparation which has been made.

The Michigan State Convention, following on the heels of the Iowa Conference, meets in Grand Rapids, in the Lagrave Street Christian Reformed church, on October 7th and 8th.

The call for the New York-New Jersey Convention is found in this number of the CYNOSURE. It pays to sacrifice to be present at these gatherings, but any who cannot be there ought to write as encouragingly as possible, that their views may be heard in the gathering by written word, if not by word of mouth.

President Bears, of the Indiana State Association, still hopes to have a Convention in November, but he is undecided as to a place for holding it. We give his address herewith, believing that there must be those who realize the blessing which such a Conference brings to a place and will urge its being held in their city. Write to President L. G. Bears, 412 West 13th street, Peru, Indiana.

NEW ENGLAND ASSOCIATION.

When God Calls, Loyal Hearts Respond, "Here Am I, Lord."

The Annual Business Meeting of the New England Christian Association, (D. V.) will be held Wednesday, October 7th, 1908, in the parlors of the Association Building, No. 560 Columbus avenue, Boston, at 2:30 p. m., as provided in the Association By-Laws. Reports of retiring officers will be given, showing receipts and disbursements during the year, the number of tracts printed and distributed, and a compendium of the work done. The selection of officers for the ensuing year, and plans for a vigorous campaign, are items of the programme which call for the earnest prayer, and where practicable the presence and counsels of every friend of the cause of which God has made us His stewards.

There will be an evening session in the First Reformed Presbyterian church with three addresses of twenty minutes each. The speakers are: Rev. A. K. Mac Len-

nan, Boston; Rev. N. W. Deveneau, Worcester, Mass.; and Rev. J. M. Johnston, Clarinda, Iowa.

Let prayer unceasing ascend for the marked and manifest presence and power of the Holy Ghost in this annual gathering.

James H. Earle, President.
Anna E. Stoddard, Rec. Secy.

BATES COLLEGE.

President G. C. Chase, of Bates College, Lewiston, Me., reports 438 students for the year 1907-1908. Our readers will be especially pleased with what the Catalogue, recently issued, says of the

Literary Societies.

"The Bates Literary Societies have always been among the most unique and characteristic features of the College. They harmonize thoroughly with its aims and have been found to be democratic, inexpensive, and quickening to the intellect. Unquestionably they have powerfully contributed to vigor and efficiency in debate. Experience shows that they need to be somewhat guarded on the social side, lest their true object be forgotten. To the fact that Bates has open literary societies, rather than the Greek letter fraternities, is, in large measure, to be attributed her freedom from caste, from snobbishness, and, I may add, from dissipating and extravagant customs."

NOT FROGS.

An association of actors sought incorporation, which was refused by a court officer in New York. The fowls of the air had already been represented by the Eagles, the beasts of the field by the Elks, and now these seemed to seek a plunge into the water as Frogs. It has been charged that this court officer is "evidently not familiar with the writings of Aristophanes." He may not be a great reader of literature twenty-three centuries old, yet he seems at least to rival ancient sages in wisdom, for he will not allow men to incorporate themselves as frogs.

Never tell evil of a man, if you do not know it for certainty, and if you know it for a certainty, then ask yourself, "Why should I tell it?"—*Lavater.*

"MURDER WILL OUT."

Suit to Recover One Spanking Machine.

[Special to the Indianapolis News.]

Marion, Ind., September 14.—John W. Talbott, supreme president, and George D. Beroth, supreme secretary, of the Home Nest of the Order of Owls, at South Bend, Ind., have been at variance with the members of the Marion Nest ever since the latter withdrew from the original order last June and united with the American Order of Owls.

The troubles culminated Saturday when the supreme officers filed suit against the fifty-one charter members of the Marion Nest of Owls, demanding $170 damages and the conversion of personal property, which the Home Nest asserts was only lent to the Marion Nest. Among the articles demanded are one spanking machine, two rope ladders, two black gowns, two masks, four pairs of boxing gloves, a can of mercurine, iron kettle and ladle and other equipment.

THE RUSTIN FAMILY.

We borrow the following pathetic paragraph from a paper published in the East, but it should touch sympathetic hearts anywhere.

"The Rustin family, of which Dr. Frederick Rustin met a violent death in Omaha recently by shooting, is one into which troubles do not come singly. Eight years ago the father, Captain Rustin, died from pneumonia in Alaska, whither he went in search of a fortune; a son, Wilkin Rustin, met death in college while being initiated into a college society; and another son, Henry Rustin, an electrical engineer, became a victim of consumption. 'There seems almost nothing left for me,' said the heartbroken mother. 'Three distinguished careers in one family, cut short by death in so short a time, are almost too much to bear. All my boys were good, and the last tragedy in the family is too horrible to talk about.' There are many who can sympathize with this afflicted woman in the feeling that 'all Thy waves and billows are gone over me.' "

If we would make our lives happy, let the love of God abide within us.

Contributions.

PRESIDENT BLANCHARD'S LETTER.

Dear Fathers and Brethren:

It is quite possible that some of you have thought me too harsh when I said that secret orders are a discipline for murder. If any of you have felt thus, I commend to your careful attention the following narrative, which differs from thousands of others only in that it has become more fully known.

A dairyman in Chicago, for reasons satisfactory to himself, left the Milk Drivers' union, with which he had been connected. About a month since, this man was shot early one morning, as he was preparing for his deliveries. Three men came to him in the semi-darkness and offered to help him "hitch up." He accepted the proffered assistance, and while they were all busily engaged one of the three struck him, knocking him to the ground, and as he was rising another of them shot him.

His wife tells the pitiful story of her husband's persecution and attempted murder, as follows:

"They have hounded us until we have had no rest for months," said Mrs. Speyer, "and now they have shot my husband because he did what he thought was right. He has not known a minute's peace since he left the union, and they have nagged and persecuted him until he dreaded that he would be shot or beaten every time he went out on the street. I made him carry a revolver finally, but he was without it when they attacked him in such a cowardly manner. I feel that Sumner and Turner, officials of the union, are behind the attack on my husband, for it was they who called upon him time and again and tried to bully him into joining the union. At last, when they saw that it was no use, they told him that they would 'get him.' They have."

Promised to Make it Warm for Him.

"Once these men, Sumner and Turner, called at the house and tried every argument to persuade Speyer to rejoin the union, but he remained obdurate. They then resorted to threats, but he paid no atention to them. The union agents finally left, declaring that they would make it so warm for him in Kensington and West Pullman that he would have to leave. He told them to go ahead and try it."

The husband, before he lapsed into unconsciousness, told the officers of the law of three men who had been posing as railroad detectives, and in this way had for several weeks been learning of his house, his barn, his comings and goings. "Find the men," he said, "who passed as railroad detectives, and you will find the men who did me. Sumner and others are back of this, and the three are only tools of theirs and members of the 'educational' gang."

These were about his last words before he went down into the dark valley where men battle for their lives. The officials of the union were arrested and, as usual, denied all knowledge of and participation in the assault on the unoffending man. These denials are, of course, to be expected. Men who are willing to murder do not stop at lying. It is one of the characteristics of all lodges that their members do not think it wrong to conceal what will be to the disadvantage of the order.

A Chorus of Lies.

I think you will all remember cases where secret societies, having committed the crime of murder, add to it this lesser offense. When William Morgan had been killed by the Masons they reported him to have been seen in almost every

part of the globe. Precisely the same thing occurred after the Clan-na-Gael had killed Dr. Cronin. The number of persons, in different places widely separated, who declared that they had seen the man who was lying stark and stiff in a Chicago catch-basin, showed how perfectly the order understood the art of lying and how willing the members were to practice it.

We have the same truth illustrated in the case of the Federation of Miners, in the West. Harry Orchard told a straightforward and consistent story. All the facts that could be ascertained confirmed it. But because the secret orders do not call in witnesses, when they are about to kill men, there was a failure to convict.

There have now been about forty murders of the same sort in that region. Who killed these men? Harry Orchard says that the Federation killed them. There is a general denial and a suggestion that probably the mine-owners killed them so as to bring the Federation into disrepute. The essential fact is, that nearly half a hunded men have been killed and that no one has been convicted of one of the crimes. How can such things be? The answer is easy and obvious; all you require is a secret order, and the thing can be accomplished.

Black=Hand Societies.

An article in *The Broadway Magazine* for September, has an article on the murder societies of New York which bear the above name. This article asserts that not less than thirty thousand persons in that city live on the product of Black-Hand work and that the annual tax levied and collected by the murderers of this lodge is not less than six million dollars, or ten dollars for each Italian in the city. This seems well-nigh incredible, but so many impossibles are now being proved true that we cannot doubt as easily as we once could.

The plain fact is that men do not, in the long run, sustain organizations for fun. When they organize, and support at large expense, an order, they expect to get something out of it. It is also obvious that they expect to get from each society which they support, something different from what they obtain from other organizations with which they are connected. If they do not, why do they tax themselves for the new order?

If the lodge is simply a social body, an insurance society, or a Christian church, why is it secret? Scores and hundreds and thousands of social, insurance, and Christian bodies are doing their blessed work in every part of the world. None of them find it needful to do the work they carry forward, in secret. On the contrary, they seek every means of making their enterprises known. The expense of publicity is one of the most important items in the management of all modern business and philanthropic institutions. The question which every man engaged in a legitimate calling is continually asking is: "How can I get to the people?"

Even secret orders themselves feel this same need and at times act on this same principle. What is the meaning of the dedication of halls, the public installation of officers, the efforts of lodgemen to get invited to lay the corner-stones of public buildings, the efforts which they make once a year to get into some church and have some minister dishonor the church which feeds him and glorify the secret society? The reason for all this is perfectly plain; these are efforts to secure public attention. But when the orders get down to their real work of degrading men, rivaling the church, electing their tools to office, or protecting

criminals, the world is shut out. Now there is no brass band. All is still as before a storm.

Blackmail, assassination, the asassination of reputation, conpiracy against the church, conspiracy against the state—any Black-Hand work which men have in contemplation, requires a secret organization to make it effective.

Not in a Lodge for a Year.

This is one of the remarks which we hear continually repeated, with variations. And it is notable that the members of lodges who do not go are the ones who give it character. The loafer and drinker never tell you how seldom they go to lodge. This is just what one would expect. The worthy men who do not go, who do not even know what the order is doing, give it standing in the community; and the worthless members carry it on and do the dark deeds to which a secret order is adapted.

During the last year or two there has been a revival of the sense of responsibility for the acts of organizations with which men are connected. Bank officers who remained at home while others stole the funds of their banks, have been sent to jail, not because they were thieves, but because they allowed other people to steal money which it was their duty to guard. It is a self-evident truth that, when a man lends the support of his name and character to an order, it is his duty to attend its meetings and know that its acts are justifiable. It is safe to say that if this one thing were done, a large share of the scoundrel proceedings of lodges would instantly cease. Men say, "How can it be true that an order does such infamous things when such good men are connected with it?" The answer is, that those good men know nothing of what is being done. They are at home with their families, they are at their places of business, they are in some place of healthful recreation, they are somewhere away from the lodge.

Another fact Noted.

In this connection it is well to remember what we have often said, that no one can tell what a man will do when he is tied to a secret order. I remember well the look of Mr. Samuel D. Greene, when he told me how, in the lodge, the night William Morgan was condemned to die, he waited for the votes of the two preachers who were there. It was terribly dramatic. The lodge Master passed the question around from man to man, "What shall be done with Brother Morgan, who is revealing the secret work of our order?" Lodgeman after lodgeman answered, "Kill him." Mr. Greene said, "I thought that when he reached the preachers they would say, 'No; that would be murder,' but both of them answered, just as the rest had, 'Kill him, Kill him.'"

Cain killed Abel, and from that day to this the false faith has always murdered those who have resisted its dark designs. Even a true faith, when it becomes corrupted, does the same. The strange and terrible things which have been done in the name of the Christian religion, can be accounted for only on this principle, that an order, of religious character, will make men into demons whenever it ceases to be occupied and controlled by the Holy Spirit.

This should make us all thoughtful, careful, prayerful for ourselves. We have no security of our standing so long as one instant, except as we are upheld by the Holy One. The story of Abraham, of Noah, of David, of Peter, of every saint, is this same story. We are complete in Jesus Christ, and through Him we can do all things which we ought to do; but without HIM, we can do nothing that is good.

High-School Fraternities in Chicago.

It is very encouraging to see the school authorities in this city standing so firmly by the rules which they have made for the abolition of secret societies in the public schools. At the opening this fall, the young people were required to sign pledges that they would obey the anti-fraternity regulation. Most of them, as was to be expected, at once complied with the rule of the Board. As also was to be expected, the secret-society boys gathered on the porches of their fraternity-houses, smoked their pipes, sang their songs, and in various ways showed what great persons they were. Whether they had women in these secret-society houses at night, or not, we do not know. We *do know,* on the authority of the President of the Board of Education, that they did have them there in the days when fraternities were permitted in the schools.

The Force of Righteous Law.

The power of a good law is like the force of gravitation; it works silently, constantly, and most mightily. The young men and women who are being furnished an education which a king's ransom could not have purchased a little while ago, at the expense of the tax-payers, and who repaid the generosity of the city with insubordination and insolence, when they found themselves really in the street, began to think. At last, under protest, they agreed to sign the pledge to be law-abiding, if they might be permitted to return. This was allowed, and all but one of them has gone back to school.

No one can tell just what the outcome will be. If these young people, who have been taking their first lessons in lodgery, become good and loyal members of the school community, it will be a great victory for them over themselves. If they can put aside their vanity, their self-conceit, their pride, and their other vices, they will grow into worthy men and women. If they do as lodges tend to make folk do and try secretly to carry on their fraternities, they will be like other hypocrites and liars. We ought to hope and work for the best.

No one can fail to see that these young people have an excuse. They have been surrounded by a lodge atmosphere all their lives. Their fathers, brothers, in some instances even their mothers, have been members of secret organizations and have encouraged the young people in their evil ways. There are still a few preachers who are willing to sell themselves to the lodges and who preach their lodge-advertising sermons in their pulpits from time to time. How can we expect boys and girls of sixteen to twenty to understand the character and tendency of the orders when those who are so much older, and should be so much wiser, set such an example as this?

Plants Which Must Be Rooted Up.

We are all inclined to walk by sight rather than by faith. When the Word of God declares that all plants which He has not planted are to be rooted up, it is natural to feel, if we do not say, "How can this be?" Yet no student of history can fail to be impressed with the fact that all the past testifies to the truth of this word.

It is natural for us to ask for as much of righteousness as we think we can obtain; whereas we should demand all that the honor of God requires. The position of a saint in this world is that of an ambassador. His only concern is to represent his government correctly. It is the business of his superiors to make their claims good. If the messenger scales down his orders to what he imagines he can secure, he is not representing his sovereign; he is misrepresenting him. God has never yet agreed to divide the em-

pire of the world with the devil, in order to secure peace. If Jesus declined this proposition in the desert, is it probable that He will accept after these nineteen centuries of victory?

The Terms Are "Unconditional Surrender."

These words, which made General Grant famous, are echoes of the law of Jehovah. He did not wish slavery modified or improved; He wished it abolished, and it was. It will be even so with the trade in intoxicating liquors. In like manner He will deal with all things which dishonor Him and destroy His people. As His representatives, it is our duty to demand the utter abolition of the secret society system. It used to be said of certain things, that they should be "mended or ended." The lodges cannot be mended. They are hopelessly evil. They are plants which God did not plant. To suggest that He is responsible for them is a blasphemy. This being the case, they are to be destroyed. We have no right to modify the demand; we have no right to doubt that the One who makes it will see that it is answered by a complete submission.

As to the time when, that is a totally different matter, nor does it concern us in the least. The times and seasons are in His power and He will arrange them as to Him seems good. In this, however, as in other things, we should remember the words of the Lord Jesus, how He said, "Behold, I come quickly;" and our hearts should be prompt to echo the cry of the Revelator, "Even so, come, Lord Jesus."

In hope of His appearing,

Fraternally yours,

CHARLES A. BLANCHARD.

"More people have marched up to the cannon's mouth with their mouths than in any other way."

CHRIST, OUR NATION'S KING.

REV. J. M. FOSTER, BOSTON.

On Friday evening, June 26th, as the sun was setting, the remains of Ex-President Cleveland were laid to rest in yonder cemetery at Princeton, N. J., where he sleeps until the last trump shall sound and the dead shall arise. His career extended from 1837 to 1908, filling up the three score and ten years which sum up the days and years we see.

As clerk in a store, as Mayor of Buffalo, as Governor of New York, as President of the United States for two terms, as attorney pleading before the Supreme Court of the United States, and as private citizen, he was a man among men. Though a lifelong Democrat, he was greater than his party, and strong enough to antagonize his party when the cause of truth demanded it.

There are three mighty men in our day, who command popular favor—Roosevelt, Bryan, and Cleveland; as there were three mightier men who drew the people —Lincoln, Grant, and Blaine; and three still mightier men before them—Washington, Jefferson, and Adams..

The world is looking for a strong, silent man to be ruler. God appointed at the beginning a perfect man should rule. To Adam in the Garden of Eden He said, "Have dominion!" The condition of his holding this authority was, perfect obedience. But Adam disobeyed, through the guile of Satan, and the scepter fell from his hand. The old serpent seized the scepter and held it. "The whole world lieth in the wicked one." He is the god of this world. But it was not God's design to allow a fallen angel to hold the government of earth. And in order to realize His original purpose He sent His own Son, the second Adam, who fulfilled all righteousness, who became obedient unto death, even the death of the cross. And for the obedience of death He was crowned with glory, and honor. The perfect Man, Christ Jesus, is upon the throne.

1. *His mission as King is to destroy the works of the devil.* In His parable Satan is the strong man who holds the house of this world. But Christ is the stronger Man, who bound Satan and spoiled his goods. "He spoiled principal-

ities and powers, and made a show of them openly, triumphing over them in His cross." "Through death He destroyed him that had the power of death, that is, the devil; and delivered them who through fear of death were all their lifetime subject to bondage."

When Christ cast out the legion of devils from the man who lived in the tombs, they were permitted to enter into the herd of swine, about two thousand, feeding on the mountain, and they ran violently down a steep place into the sea and were choked. Our Lord came from Calvary with Satan and all his hierarchy chained to His chariot-wheels. But He permitted them to enter into the Jewish nation, and they ran violently upon the Roman legions and were destroyed. Then the devils entered Rome pagan, and they ran upon the "Barbarian hordes" from the North and were broken in pieces. Then the devils entered into Rome papal, and that system of iniquity is falling before indignant nations, and they are eating her flesh and burning her, as it were, with fire. The devils are now in the secret lodges, the liquor saloons and the unscriptural and diabolical systems of false religion, and they must fall.

The man possessed said his name was *Legion*. And when we think of Christian Science, Spiritualism, Mormonism, Masonry, New Theology, Higher Criticism, and Roman and Greek Christianity, none of which have a gospel that will save, we cannot help saying in our time, "Their name is Legion, for they are many." But at the command of Jesus the legion came out and their victim was saved. And at His command the legion of devils will come out of our national body and Uncle Sam will sit at the feet of King Jesus, clothed and in his right mind.

2. *His mission is to overturn all that is unholy in organized society.* In Acts 17 we learn that when Paul and Silas preached the gospel in Thessalonica, a mob attacked the house of their host and haled him before the magistrate, crying, "These that have turned the world upside down are come hither also; whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another King, one Jesus." When Nebuchadnezzar carried the Jews captive to Babylon the scepter of Judah was held by the Chaldean emperor for a season. After the return it was held by the Medo-Persian Emperor. Then by the Greek Emperor. And while the Roman Emperor held it, the Messiah appeared. God said by the prophet: "I will *overturn,* OVERTURN, OVERTURN it (the scepter), until He come whose right it is (the Messiah), and I will give it Him." The three overturnings were three revolutions—first the Chaldean, then the Medo-Persian, and then the Grecian. And while the Roman Empire held sway the Shiloh came. In Revelation 8: 13 there were three *woes,* representing three distinct visitations of the divine judgments. Woe, woe, woe, to the inhabiters of the earth, because of God's wrath upon the Roman Latin Empire first, upon the Greek Roman Empire second, and upon the Papal Roman Empire, the "Holy Roman Empire," third.

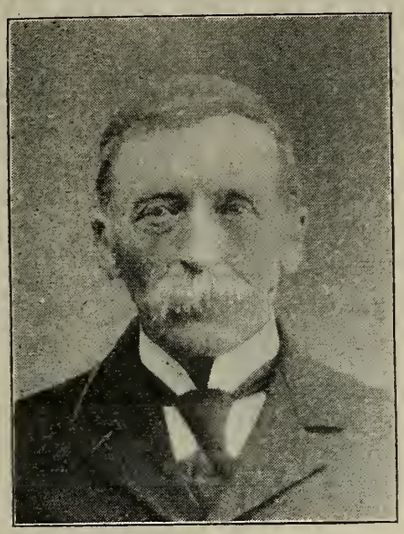
He overturned slavery in this land when the testimony of Phillips, Garrison, Lovejoy, and John Brown had been finished. He will overturn the secret lodge system when the testimony of Blanchard, Stoddard and Hinman has been finished. He will destroy the secularism of our land when the testimony of the Covenanters has been completed.

3. *His mission is to bring the nations into allegiance to His throne.* He must reign until all His enemies are made His footstool. His people defer the day of triumph, by joining forces with His foes. The Holy Spirit is not yet given because Jesus is not yet glorified. The Republican National Convention nominated for their standard-bearer a man who denies the deity of Christ and takes special pleasure in holding in his lap the mother of harlots, toying with her locks and enjoying her blandishments.

It seems to me that the ignoble defeat of Taft and the triumphant election of Bryan for President is a consummation devoutly to be wished. But our Saviour King will decide.

July 3, 1908.

The hand of the toiler is the world's friendly helper.



D. H. HARRINGTON.

David H. Harrington was born February 15, 1843, and died September 5, 1908. On October 15, 1879, he married Miss Catherene Millikin. To this union there were born a son and a daughter; the son dying in infancy. Of this family, the daughter, Miss Blanche Harrington, alone remains; the mother having passed to the better life nearly two years since.

Brother Harrington was a soldier. He enlisted May second, 1864, and served his country until the close of the Civil War. Best of all, he was a Christian soldier. He became a Christian at an early age. He connected himself with the Christian, or Disciple, church, and for many years, as an officer and superintendent in the Sabbath-school, served the church of his choice. He loved the Word of God; this love being much increased as the end drew near.

His views along reform lines were well known. At one time he was induced to join a "little lodge." He was not long in discovering it was not the place for a Christian. Learning of the National Christian Association and its work, he at once identified himself with it; and for over thirty years he read the CYNOSURE and supported its prinicples. Much of his life was spent on the old home farm, near Raymond, Ohio. Two years ago the farm was sold and he removed to Columbus, Ohio.

The daughter, who survives him, has the Christian's hope and will have the prayers and support of many sympathizing friends. The writer, with two brother ministers, was permitted to speak to those who gathered in token of their respect. W. B. Stoddard.

KNIGHTS OF THE GOLDEN EAGLE.

Among the various beneficiary, semi-military secret societies which have founded their rituals and ceremonies upon the history and pageantry of the Crusaders, is the Knights of the Golden Eagle, or Chivalric Knights of America.

The objects of the Order are benevolence, mutual relief against the trials and difficulties attending sickness, distress, and death, so far as they may be mitigated by sympathy and pecuniary assistance; to care for and protect the widows and orphans; to assist those out of employment; to encourage each other in business; "to ameliorate the condition of humanity in every possible manner;" to stimulate moral and mental culture by wholesome precepts, fraternal counsel, and social intercourse, to elevate the membership to a higher and nobler life, and the inculcation and dissemination of the principles of benevolence and charity.

The ritualistic work of the Knights of the Golden Eagle includes three degrees: the first, or Pilgrim's; second, or Knight's; third, or Crusader's Degree. "The three degrees are symbolic of a soldier battling for his faith. He is first a Pilgrim, then a Knight, and finally a Crusader." The Pilgrim's degree teaches fidelity and eternal faithfulness to God and our fellow-man. The Knight's degree confers the honors of Knighthood, arms and equips the Pilgrim, and teaches him veneration for religion, fidelity, valor, courtesy, charity, and hospitality. The Crusader's degree sends the newly made knight forth upon a crusade against the hosts of evil, armed and equipped to conquer opposing foes. The ceremonies and lectures are free from anything of a frivolous or objectionable character.

The Order has for its motto, "Fidelity, Valor, and Honor," a trinity of graces taught in its ritual. It was founded by John E. Burbage of Baltimore, Md., who, in 1872, conceived the idea of an organi-

zation, secret in character, which should "go hand in hand with religion," having for its theme the struggles of the Christian warrior after "the immortal crown," by means of symbol and allegory representing "the passing through the wilderness of sin and woe on the journey to the Heavenly Castle."

There is reason to believe their ritual is indebted to membership in the Order of those who had been brought to light and had been advanced in the parent of all modern secret societies. With such seed, the blossoms could not fail to be numerous and beautiful. Philadelphia Odd Fellows became interested, and took the new Order of Knighthood to the City of Brotherly Love in 1875, and by April, 1876, the Grand Castle of Pennsylvania was organized.

The requisite qualifications for membership in the Knights of the Golden Eagle are that the applicant be a white man, eighteen years of age, of good moral character, a believer in the existence of a Supreme Being and of the Christian faith, free from mental or bodily infirmity, competent to support himself and family, a law-abiding resident of the country in which he lives, and have sufficient education to sign his own application for membership.

The Temple degree, or Ladies of the Golden Eagle, is open to women of good moral character, not less than sixteen years of age, whether relatives of Knights of the Golden Eagle or not, as well as to members of the Order of the Knights of the Eagle. This auxiliary to the Eagle Knights has social and beneficiary objects, and fills much the same place with respect to the Knights of the Golden Eagle as the Daughters of Rebekah do to the Independent Order of Odd Fellows, and the Companions of the Forest to the Foresters of America. The "Lady Eagles" meet in Temples, and regulate their own weekly and funeral benefits and dues.—*Cyclopædia of Fraternities.*

"If full-course dinners grew upon the trees all ready for eating, some would not touch them till they had been spoiled by a cook."

FORMATION OF THE WHIG PARTY.

"In the election of 1836 a new party combination, against the Jackson Democracy, was formed. It united those known formerly as National Republicans with a body of 'Anti-Masons' which had sprung up in New York within recent years and spread thence to other States. The members of this new party adopted the old English name of Whigs. Their main candidate for President, against Van Buren, was General William Henry Harrison; but Daniel Webster was nominated and supported by the Massachusetts Whigs."

—*From "Seventy Centuries of the Life of Mankind," vol. 2, p. 411; by J. H. Larned, author of "History for Ready Reference," and other historical works.*

SAMUEL D. GREENE.

In President Blanchard's Letter, in this number, he refers to Samuel D. Greene, of whom we promised a more extended sketch this month. The sketch is written by the late President Jonathan Blanchard.—Editor.

It was about the year 1866, while in Boston, a letter from Dr. Edward Beecher was forwarded to me, earnestly advising me to make the acquaintance of Mr. Samuel D. Greene, who, he said, was a member of his (Park Street) church while he was pastor there; a good man, and one who knew more and felt more deeply on the subject of Freemasonry than any man he ever knew.

I found Mr. Greene in Chelsea, and sat till two o'clock that night thrilled with his narrative. Born in Leicester, Mass., in 1788, he taught school in Providence, Rhode Island, and in Thompson, Conn.; married in 1810; went west, and, in 1822, opened and kept the Park Hotel in Batavia, Genesee County, N. Y. This was, then, the extreme frontier, and his life went on as that of an inn-keeper in rude society. By request of a minister he opened his hotel for religious meetings, and, after an agonized and remarkable religious experience, he, with his wife, joined Rev. Calvin Colton's (Presbyterian) church. Mrs. Colton taught a school in his hotel.

At that time all the prominent church male members in Western New York belonged to the Masonic lodge, and believ-

ed it the twin and handmaid of Christianity. The oldest deacon in the church which Mr. Greene joined used to say, "I should as soon think of speaking against the God of heaven as against Freemasonry." * * *

* * * The Batavia lodge master was the leading Presbyterian elder; the Episcopal minister and every male member of his church were members; and when Mr. Greene had been stripped, blindfolded, and fooled through the Entered Apprentice degree, and permitted to put on his clothes, he sat down in the lodge by the side of this deacon, who so profoundly revered the lodge.

"Deacon," whispered Mr. Greene, "is that really Masonry, or have they been fooling me?" The deacon assured him all was right, and would be explained.

William Morgan

Was a citizen of Batavia at that time, a member of that lodge, and intimate friend of Mr. Greene. He had married Lucinda Pendleton, daughter of a Methodist minister in Virginia, his native State. His wife was younger than himself, scarce sixteen when married. Morgan was gentlemanly and agreeable. He drank liquor, as did all men, saints and sinners, at that day, "Freemasons" in chief. But he was not a drunkard. His brewery in York, Upper Canada, was burnt down, and he reduced to poverty from affluence. He then came back into the States, and resumed his trade of a bricklayer. Greene met him in Batavia in 1822, four years before his murder by Masons. Mrs. Morgan was the mother of two children, twenty-three years of age when Masons killed her husband, who was a prominent member of Batavia Lodge, No. 433, and lecturer of the lodge.

In May, 1826, Mr. Greene had fallen off and been absent for two months, when, in the latter part of July, he was summoned by special notice to his lodge. The business, introduced by Ebenezer Mix, Surrogate of the county, was the charge that Morgan was writing out Masonry, and David C. Miller was to print it. Mr. Greene took his seat in the lodge and sat astonished while he saw that the terrible oaths he had taken, in terms so extravagant that he had not supposed them anything but balderdash, were now to be enforced in the death of his neighbor and friend Morgan. A letter, real or forged, was read, signed by De Witt Clinton, Governor of the State, and "Grand High Priest of the Royal Arch Chapter," which ran thus: "The book must be suppressed at the cost of blood and treasure. If any are prosecuted in the courts, your sheriffs, lawyers and juries will doubtless be Masons; but, in the last resort, I am Governor and I will pardon you." A deacon in Greene's own church said, "The sacrilegious wretch! If he attempts to carry out so wicked a deed there are officers and members of churches who will execute the Masonic penalties upon him, let alone outsiders."

(To be continued.)

HOO-HOOS IN CONCATENATION.

At nine minutes after 9 o'clock this morning, the ninth day of the ninth month, the seventeenth national convention of the Concatenated Order of Hoo-Hoos will be opened with impressive ceremonies in the banquet hall of the Auditorium Hotel, which will be attended by 21,000 members of the order in person or by letter and telegram.

The feature of the gathering will be the embalming of Past Supreme Snarks, who then becomes a member of the ancient house, and as a mummy becomes a deity. This ceremony will occur at the Studebaker Theater Friday afternoon. Supreme Snark of the Universe, John S. Bonner, of Houston, Tex., being the object for embalming.—*Chicago Daily Tribune,* Sept. 9, 1908.

The vision of the new heaven and the new earth is terrestrial, not celestial. All remedial agencies have as their objective a human world transformed and regenerated.—*Bishop Gore.*

Give me heart touch with all that live,
And strength to speak my word;
But if that is denied me, give
The strength to live unheard.

—*Edwin Markham.*

Editorial.

IF SENSITIVE, THEN VULNERABLE.

The rudest and hardest characters have vulnerable spots, like game that is hard to kill. Utter recklessness about many other things is consistent with resentful sensitiveness respecting some single virtue or vice. While in some aspects the adherents of lodges may appear stupid, and in some shameless and unprincipled, they are liable to show sensitiveness when the sword finds the vulnerable spot. In fact, the more vicious lodgery becomes, the more sensitive it sometimes appears when attacked. Especially, when Freemasonry and Oddfellowship are in question, the latter is less sensitive. Correspondingly, it is rather less vicious.

The scales of the lodge saurian are hard enough to shed the rattling arrows of vague dislike. A bad impression of the system or of an order, is what any one is welcome to have. Mentioning it may happen to evoke some threadbare plea, like being founded on the Bible. Your prejudice will be treated as something due to ignorance, and with a smile or sneer or supercilious repudiation, the lodge was will go complacently on his way.

There is, however, one sensitive spot in the lodge, and it can be found by noticing where is its chief fortification, or to what shield it most anxiously clings. This consciously vulnerable point is the diligently guarded point. Its protection is held essential to real intrenchment and perpetuity of possession. Such consciousness of vital necessity and vulnerability, is an index to the point of successful attack.

Secrecy is the vital organ of the system; this is that which is guarded; every initiate is impressed with its importance; oaths bind him to guard secrecy. The intrenchments of secrecy are darkness and silence. As soon as secrecy sees light or hears truth, it is alarmed and angry, it is shamed, it faints, it begins to die. Until this happens, secrecy fears nothing else. It can whisper erroneous teaching, it can teach vicious principles and perpetrate evil acts. Secrecy is the fortress into which lodgery runs, and on its walls it posts its guards.

We can learn from the enemy. Where he is chiefly sensitive and apprehensive, he must be consciously vulnerable. After this enemy has told us wherein his great strength lieth, we need no longer bind him with futile cords and green withes, nor need we guard the city gates. We may now shear off his locks at once. Why neglect what he himself confesses to be fatally effective, and prefer our futile experiments?

Mere reprobation of secrecy is not what answers this demand. That is like bombarding its stone walls with paper pellets. Destroy secrecy by making the secrets, in detail, an exposed shame. Expose secrets as facts, and you need hardly deal with secrecy as a principle. Break open the doors, blow up the walls, and let all look in. Leave lies and sanctimonious hypocrisies no material to work with and no ground to stand on.

"Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen."

Let it then be seen; let its favorite protection be rent away. The initiate dare not tell the truth, and does not always seem to know it thoroughly; the uninitiated, if also untaught and thoughtless, cannot tell what they do not know; it is for those who are free and enlightened, freely to turn on the light which is the one thing secrecy dreads. Where its fear cringes, thither let our hope speed.

Mr. Ezra A. Cook, connected with the Association in various capacities since its organization in 1868, has a place of interest to CYNOSURE visitors in the city, known as his Branch Office. It is located at 388 Dearborn street, within easy reach by street cars from all parts of the city and only a few doors north of the union depot on *Polk* street. There Mr. Cook labors assiduously for the welfare of the Chinese. On the second floor of the building he has a commodious and pleasant hall, and here meet the Oriental League and Chinese church and Sunday-school.

THROUGH A TUNNEL.

In one of his signed articles in *Our Dumb Animals* for September, Mr. George T. Angell considers the quality of the two leading candidates for the Presidency. He remarks:

"We are not aware that either Taft or Bryan ever said or did anything for humanity similar to what has been recorded in regard to Abraham Lincoln, Grant, and Sherman. Neither of these candidates is the man we should choose, to hold, for the next four years, the great office of President of the United States."

This is the more interesting, perhaps, as the utterance of a man who, while he was yet rather young, acquired a competence by the practice of law. He had said earlier in the article:

"Remembering that whoever is to be elected President of the United States is to command all our armies and navies for four years, with the power of involving us and the civilized world in great wars, or maintaining peace and harmony, we feel a profound interest in everything which tends to show the good sense, deliberate judgment, and peace-loving characteristics of Taft and Bryan."

He finds lack of wisdom betrayed in what Taft said of both Grant and Lincoln at Grant's tomb; and the same ominous sign in his going to Oyster Bay to consult about his campaign speech with Roosevelt, whom Governor and Senator Boutwell had called the "most dangerous man in America." He presumes Taft to adopt Roosevelt's notion of having "all the schoolboys in the United States taught to fire army rifles, so that they can be better qualified to kill."

Bearing now in mind these criticisms of one candidate, and remembering, also, that Mr. Angell has at previous times spoken of belonging to a secret order of which Mr. Roosevelt is a member, and of having himself founded a chapter of a Greek-letter society in Dartmouth college, which shared in his education with Brown, it becomes the more interesting to note the single remaining criticism that he makes when he turns to Bryan and says:

"* * * On the other hand, we saw in the morning *Herald* of July 28, on its first page, that Bryan had recently been joining a secret society at Omaha, which required him to be blindfolded and sent through a tunnel and then to lead a goat around while the band played 'Tammany.'"

ROME SAPPING AND MINING AMERICA

"Let us hope the day will come when the vigorous East, with its teeming Catholic population, will sustain the West; and converge their lines until their hands meet in a clasp that will signalize the control of this country for the faith of Columbus, and for the faith of the Mission Fathers."

This is the utterance of the head of the Roman Catholic order of Knights of Columbus, on the Pacific coast. He is a lawyer in Los Angeles, was formerly a pupil, and later a correspondent, of Cardinal Merry del Val, secretary of the Pope, and is the friend and associate of Roman Catholic priests and bishops. His wish coincides with their own.

That it is shared on the eastern coast may seem to appear from the report of a gathering in Springfield, Mass., which was held last May, in a hotel managed by John Shea, whose name alone would suggest his origin and religion. We cull a few items from this report.

"From early evening to early morning two hundred members of Home City Council, Knights of Columbus, together with many prominent officials of the order in this State and others, sat at table last night in the dining-room of the Haynes hotel, ate of good things from the culinary department of Manager John Shea, and listened to stirring speeches in eulogy of the order and the men who have made it what it is in America.

" 'The Twentieth Century Knight' was well handled by Dr. A. J. Flanagan of this city, who was the first district deputy in this State. He outlined the history of knighthood and spoke of the falling off of its glories when it broke away from Catholic precepts. He also spoke of the wonderful growth of the order since it began its new life with something to offer to prospective members. Dr.

Flanagan compared the growth and prestige of the order with that of Masonry.

"Rev. J. N. Supple, state chaplain, next spoke on 'The Catholic Knight.'"

A PROBLEM IN SUBTRACTION.

One way to estimate the value of anything, is to consider the effect of its possible loss. If the mother should die, what would the home be afterward, or what would be lost with her? If one grade of schools should be discontinued, what would be the effect on the system of schools, regarded as a whole? Would it be missed? Would its removal do harm? It is easy to multiply such questions.

For many questions, it is easier to find answers than to find plausible reasons for asking them: if they do not answer themselves, they are yet so fully answered already, that there can be no reason for asking them. But the case is different when there is controversy over a claim. When one party contends that something is invaluable, and that its service claims reward; and an opposing party denies its worth: then arises occasion to ask what would be lacking if it were gone.

Inquiries of this kind can be made on behalf of the church; for instance: "What change in its condition would follow, if a certain member should leave the town? What kind of vacancy would it be, if certain officers should resign? What would be the effect on its congregation, and on its financial help, if the leading manufacture of the village should be discontinued? It is possible to ask various questions of this kind, and many of them can be reasonably well answered.

Included within the scope of such inquiry, are found agencies and institutions, concerning which it is easy to answer, that, if they were to disappear, part of the loss would fall on the church, which would find its field circumscribed or its work hindered. The religious publishing house is one. Good government is another. Schools, surely, could not willingly be spared.

We understand Freemasonry to enter a claim. We have an impression that it has even ventured to call itself a "handmaid of the church." A handmaid is a servant, in whose absence service would be missed. Where Freemasonry has been wanting, what service has the church missed that it now enjoys?

To make it a hypothetical instead of historical question: "What help has the church now, that it would suffer for lack of, after Freemasonry had gone? Would it lack any element of knowledge of the Savior? Would it lack the aid of an evangelizing agency?"

If the reply be attempted, that it would lack the co-operation of an agency inculcating morality and promoting morals; the question follows, whether the church and the lodge define such words as morality and morals in the same way; also, whether it is not the very issue between the church and lodge, on this point, that what the lodge teaches and promotes, is precisely what the church definitely names unmoral, or, in some features, immoral.

It is fair, that this candidate for honors that are granted to schools and religious books, should pass the examination in which they have been marked high. What definite and specific things does this handmaid do?

Does she promote church attendance? Does she lead as many to church as she keeps away? If the balance is on the wrong side, she can be spared; the subtraction of such help could be borne.

Does she teach the gospel of Christ? Does she do as much for anything that is, in any way, suggestive of the gospel that the church teaches, as she does for universal theism, deism, paganism, or anything called a religion? Does she honor anything as being Christ's? Does she, in the interest of false religion, dishonor more than honor Him? Or, again, does she silence, instead of uttering, distinctive Christian teaching? If so, the church can spare her. There could be greater losses than the subtraction of her teaching.

Does she promote Christian morals? Do her rules measure up to the standards of Christian ethics? Is the immoral, stronger than the moral element in her teaching? If so, subtract the net balance, then ask what would the church

lose of moral support and aid, in the departure of such a handmaid.

If it would be a shame and reproach to a denomination, when it was shown to be teaching its adherents to keep the secrets of criminals, how can Freemasonry aid the church through such teachings?

If the church demands a type of chastity that rises to the standard of personal purity, and does not halt at a limited bargain, pertaining only to a class that does not even include all initiates into Masonic degrees; how can the handmaid be such invaluable moral help as cannot be spared? Many, no doubt, wish to hear teaching, on this point, that can be called liberal. Suppose this handmaid insinuates a suggestion that since Masonry is superior morally, it must be enough to keep the only obligation of this kind she asks the initiate to assume; does such insinuation so help the church in its moral work, and so reinforce its influence as to social purity, and its higher, broader, fuller law of chastity, that there would follow great loss if it should be subtracted? Or is this a service of the handmaid that could be spared?

Churches have lived where there was no Freemasonry; they have tried to continue to live after Freemasonry invaded their neighborhood; but they could have continued if the handmaid had helped her pagan friends elsewhere and not meddled with sacred things. Where Masonry, like tares, now infests the ground, churches could abide the subtraction.

A CIVIC REVIVAL.

"A 'Civic Revival' campaign has been inaugurated by the International Reform Bureau, under the leadership of Rev. Dr. Wilbur F. Crafts, the Superintendent, Washington, D. C.

"The general plan is to arrange a programme extending over three days, and possibly a week, with addresses by Reform Bureau lecturers, in co-operation with local speakers, followed by conferences with laymen.

"Local leaders for moral reforms are greatly needed. The Reform Bureau proposes to furnish information and plans, so the pastors can take the matter up and train leaders.

"As far as possible, Bible classes and men's clubs will be utilized as a nucleus, with possibly the organization of a civic club or committee. The first step will be to establish a systematic study of reforms. A library will be supplied, with a plan of study consisting of a special topic for each month.

"Among the specific reform measures being pressed by the Bureau, for 1908-9, are: In Congress—bills prohibiting the interstate traffic in intoxicants, cigarettes, and gambling news; in the States—a new Sunday law for Iowa, an anti-race-track-gambling bill for California, an anti-cigarette bill for Ohio, and possibly a county local option bill in New York."

This movement is to be cordially welcomed, not only because it will promote specific reforms but also because it will elevate the general standard, and thus help even those reforms it may not at once undertake directly. Even though theaters, dance halls, lodges, and brothels are not mentioned in what appears to be a partial list for the current year, any evil is liable to feel the current of a general reform drift and to swing less quietly and securely at its own moorings.

ANTI-MASONRY FOUNDED ON THE BIBLE.

The claim, that Masonry is founded on the Bible, having broken down, it is now in order to ask on what anti-masonry is founded? With neither the spiritual truth of the Book nor its moral instruction, is the profane and vicious order consistent in foundation or structure. Moreover, accredited Masonic authority has declared, decisively, that Masonry has nothing whatever to do with the Bible, that Masonry is not founded on the Bible, and that if Masonry was founded on the Bible, it would not be Masonry, it would be something else. This official Masonic pronouncement outranks the loose talk of private Masons, while it also accords with facts of the case.

Anti-masonry, on the contrary, is founded on the Bible, from which it derives fundamental principles. Antagonizing the order, which is both non-biblical and anti-biblical, it assumes the opposite, or biblical, position. Being found-

ed on biblical principles, it has Bible weapons at hand.

In particular, anti-masonry resists that personal rejection of Jesus' name and teaching, which is distinctively characteristic of Masonry. It thus intrenches itself in those scriptures which testify of Him, teach us to ask in His name, and assure us that only by Him does any man come to the Father. Anti-masonry antagonizes Masonic antagonism to Jesus; antagonism to Jesus is best antagonized from a biblical foundation.

Anti-masonry at the same time stands against Masonic pretences of salvation apart from the Savior. It opposes the anti-biblical Masonic notion of using precepts of a profane and immoral system for the purpose of fitting one's own soul for heaven. It disapproves replacing the Holy Bible with an unholy Masonic manual. It sets spirituality opposite formality, and matches sincerity against hypocrisy. It speaks Christian truth to silence Masonic cant, pointing meanwhile to the only path that leads to life, and clinging to the only hope that anchors the soul. While Masonry dreams the empty dreams of "a pagan suckled in a creed outworn," Anti-masonry turns to the living oracles of God that truly announce salvation, founding its doctrine of eternal life not on the winter solstice but on the Bible.

As a moral advocate opposing lodge non-morality, Anti-masonry stands on the Bible. Instead of promising not to defraud a limited coterie, it offers both to abstain from all fraud, and, also, to practice positive generosity limited by no bounds or divisions. It teaches chastity as a personal virtue, not, like Masonry, as a narrowly limited bargain. It applies the principle as fully as a Mason could, to the case of a third degree Mason's wife, then, unlike Masonry, equally to all men's wives. It differs from Masonry in protecting wives of those who have taken the first or second degree, and wives of those who have taken no degree. The reason of its differing in this particular from Masonry, is that Anti-masonry is founded on the Bible.

When it condemns partaking of other men's sins, and becoming unequally yoked in concealment of crime, Anti-masonry assumes a biblical foundation. It is biblical in walking in light, and having no fellowship with works that sedulously seek darkness, and in reproving them. It thus manifests itself as founded on the Bible. It strikes hands with no criminal. It does not swear blindly to possible confederacy. It does not bind itself to aid the unjust against the just. It takes no pledge to promote the injury of the innocent, by concealing or otherwise abetting actual or intended crime or wrong. It approves no criminal compact, or contingent provision for one. The reason is, that Anti-masonry is founded on the Bible.

Being founded on the Bible, Anti-masonry is opposite Masonry in honoring the King of the Kingdom of Heaven, in proclaiming real salvation instead of disappointing fiction, in preferring biblical morality to ungodly immorality, and in standing fast in all spiritual and moral freedom wherewith Christ hath made us free, while refusing to become entangled with any yoke of bondage. Being founded on the Bible, it opposes sudden, rash, and reckless oaths that pledge the ensnared soul to unknown dilemmas or sins; it supports truth against cant, godliness against hypocrisy; it is openly founded on the Bible, not secretly on a false pretense of mysteriously hidden biblical foundation. Identified with Christianity, it is identically founded on the Bible.

ADOPTED BY A CONGREGATIONAL ASSOCIATION.

President Blanchard's book on Modern Secret Societies contains a copy of "Part of a paper adopted by the Illinois Congregational Association of Churches." The quality of this extract justifies natural presumptions of the ability of such a body to judge a paper submitted for its adoption. Its contents show the result of studious examination and thoughtful analysis. Taken as a whole, the paragraph is an epitome of reasons, and as such it merited reprinting in such a book. It may well be kept at hand by those who wish occasionally to refresh, confirm, or balance

their own knowledge, and to render similar or related service to other minds. The paragraph reads as follows:

"There are certain other widespread organizations—such as Freemasonry—which, we suppose, are in their nature hostile to good citizenship and true religion, because they exact initiatory oaths of blind compliance and concealment, incompatible with the claims of equal justice toward man and a good conscience toward God; because they may easily, and sometimes have actually, become combinations against the due process of law and government; because, while claiming a religious character, they, in their rituals, deliberately withhold all recognition of Christ as their only Savior, and of Christianity as the only true religion; because, while they are, in fact, nothing but restricted partnerships, or companies, for mutual insurance and protection, they ostentatiously parade this characterless engagement as a substitute for brotherly love and true benevolence; because they bring good men into confidential relations to bad men; and because, while, in theory, they supplant the church of Christ, they do also, in fact, largely tend to withdraw the sympathy and active zeal of professing Christians from their respective churches. Against all connection with such associations we earnestly advise the members of our churches and exhort them: 'Be ye not unequally yoked together with unbelievers.'"

Returning, now, to analyze this comprehensive statement, we find the following topics noted:

a. Sworn incompatibility with good citizenship.

b. Conspiracy against law and government.

c. Exclusion of Christianity, and of the Savior.

d. Substitution of restricted, business-like partnership, for love and benevolence.

e. Confidential binding of good to bad men.

f. Theoretical rivalry, and practical injury of the church, involving injury of its members.

g. Warning, or admonition.

Again returning, to examine this analysis, we find every point well attested. With good citizenship, Masonic obligations are not only formally and obviously incompatible, but they have been so pronounced by eminent lawyers and statesmen ranking among the best judges of what comports with government and law. It should hardly be necessary to do more than cite one or two typical representatives, like ex-President John Quincy Adams, and the great jurist, Daniel Webster; though we might add others, including General Washington, who, having once, in his younger years, been initiated, afterward pronounced Masonry capable of being used for the worst of purposes. It is enough, however, merely to know some of its obligations, which are unfit for utterance by a true citizen.

Similar examination proves the point respecting the relations of Masonry and Christianity. The alleged practical results of its interference with law or government, and antagonism to the church and Christianity, are attested by competent authority, as well as by history and the course of events and condition of things. Hence, the warning, scripturally expressed, is well founded. Such an utterance, regarded as a whole, does honor to the Association by which it was made, and merits candid consideration.

"During several years the compiler was a member of the Masonic fraternity. While he regarded the ceremonies of the order with disgust, and its oaths with abhorrence, he supposed there existed principles in the institution which were pure and holy. In the peculiar providence of God, he was led to investigate the subject; he found it *wholly* corrupt, its morality a shadow; its benevolence, selfishness; its religion, infidelity; and that as a system it was an engine of Satan, calculated to enslave the children of men, and pour contempt on the Most High."—*Elder David Bernard, in introduction to his book, "Light on Free Masonry."*

We cannot bring morning in another's life if there is no sunrise in our own.

News of Our Work.

FROM LOUISIANA AGENT.

Hammond, La., Sept. 5, 1908.

I had planned a trip through my distict, in the interest of the Woman's Association, and had hoped to get quite a few subscriptions for the CYNOSURE, but I was hindered. I love the work as well, if not better than when I first began. I understand it better.

The Good Samaritans held their grand lodge session at this place last month. Several of them were old friends from New Orleans, and they stopped at our home. It was four o'clock Sunday morning, to my surprise, before they all got in from their lodge meeting, and the minister was so tired that he was unable to drive to Ponchatoula to hold his Sabbath services.

I distributed what tracts I had, and as the minister could not get away, I read him several extracts from the dear old CYNOSURE. They seemed to get offended, but I think the seed that was sown will some day spring up.

I will leave for the National Baptist convention at Lexington, Kentucky, on Monday, the 14th instant. Send me a goodly number of assorted tracts, and a few copies of the CYNOSURE. I hope to be able to do some real good work for the Association while at the convention.

(Mrs.) Alice E. Randle.

MICHIGAN AGENT'S REPORT.

Grand Rapids, Mich., Sept. 18, 1908.

Dear CYNOSURE:—I remained at Hastings camp meeting for several days after my last letter. Quite a number became so interested in the former discussion of the lodge question that I was requested to give another address on it. I did so on August 20th, discussing "The Relation of Oaths to Morality and Christianity." It was well received; some even declaring that it cleared up some of the difficulties in the Christian life apart from the question of lodgery. Here, as at other places, I got quite a number of new subscriptions for the CYNOSURE, sold some books, and distributed tracts. But the most encouraging things were the evident increase of interest in antisecrecy, and the number of promises of opportuntities to lecture on the subject. Many of the most zealous and intelligent antisecret workers Michigan has ever had, were Wesleyan Methodist ministers.

At the close of the camp meeting I went to Grand Rapids, to arrange for the coming convention to be held there October 7th and 8th.

On the next Sunday I spoke for the United Brethren at Salem church in the morning, and at Star church in the evening. Considerable interest was manifested at both places, with invitations to return.

On September 2d, I spoke on "Oaths and Vows" in the Zutphen Christian Reformed church. The house was nearly filled with young people, who manifested much interest.

On the next Sabbath I spoke again for the United Brethren at Salem. Here was manifested quite a little anxiety, on the part of some, to get antisecret literature, so I distributed quite a number of tracts.

I returned again to Grand Rapids, to look after the interests of the Association, and found the brethren greatly encouraged at the prospects of success of the coming convention.

On the 10th I went to Holland, to meet Brothers Brink and Merrill and make the final arrangements of the programme for the convention. A splendid programme was arranged, and the State officers are expecting great success.

My next place of business was Kalamazoo. Some of the CYNOSURE'S friends were away, but every old subscriber renewed, and some new subscribers were added to the list.

Sunday, September 13th, found me at Cedar Creek United Brethren church. Here I gave two addresses. The latter meeting was three or four times as largely attended as the first. It was greatly appreciated, and the State Lecturer was asked to come again. Some old subscriptions were renewed, and a new one gotten. Many tracts were distributed here.

On the 14th I returned again to Grand Rapids to attend the Convocation of

Prayer. I have found that nearly all, if not indeed all, of those attending this Convocation, were strictly opposed to secret societies. Brother S. B. Shaw, the leader, asked the people to pray for the antisecrecy work and the coming State convention. Some did pray for it very earnestly.

September 16th I preached to the Convocation on prayer. The next day I, with others, spoke to men in a factory near-by, at the noon hour. The Lord blessed both services.

On the 16th I gave an address in the East Street Christian Reformed church, to a congregation mostly of young people.

Still the work moves on. It would move still faster with more faith, prayers, effort and money back of it. Let all Christians pray for it.

Yours for truth and justice,
G. A. Pegram.

Pikeville, Ky., Sept. 4, 1908.

Dear Brother Phillips:

I am still in the fight for the right. I find that I can preach against tobacco, whisky, adultery, murder, and every other sin except the lodge, and nothing else stirs the devil like opposing the secret lodge sin. Surely this must be the antichrist that is to come.

We are still looking for a great victory here in Jesus' name. One lodge has already gone down, and I have heard that the charter of the Independent Order of Red Men has been called in. The lodge kingdom has been shaken. One man said he wanted to go to the Legislature to secure a law to prohibit the use of any kind of lodge literature by any one except a lodge-member. The lodge people are sending in their lecturers here, holding special meetings and making a great fight. But God is uncovering their sin, and several are getting disgusted with the lodge way. One of these lecturers for the lodge—Joe Monday—held several meetings here some weeks ago. He drew a large crowd of lodgemen, and in his talk he denounced people who were condemning the Lodge. The collection that was taken up for him amounted to about a hundred dollars. He left on the train, but when he got to Ashland he was seen already drunk.

I have been very busy for the last three weeks in our Circuit Court, but have had a chance to meet a great many people and have distributed your tracts and books. Praise God for an institution like the National Christian Association, which I believe is doing the greatest work on the earth to-day in tearing down the strongholds of Satan. I want to do all I can for my Master. I have perfect love that casts out all fear. Pray for me, that I may let God have His way with me.

A. D. Cline.

Bakersfield, Cal., Sept. 8, 1908.

We want you to know that we are still your co-workers in the cause of the Master, and are uncovering evil in the vineyard in which His providence has placed us. We are doing our best to help Christians to see the awful error of secret societies. In giving out the tract, "The Worship of Secret Societies Offered to Satan," some questioned my right of doing it. Others seemed to want the light it brought, but the tract created quite a commotion. It is sad beyond description to see the way Masonry is getting the church in its coils. Here in our small city, two Methodist preachers that I have remonstrated with, time and again, have joined the Masons. The dear Lord give them repentance to the acknowledging of the truth, that they may recover themselves out of the snare of the devil, by whom they seem to be taken captive at his will.

Wm. H. Henderson and Wife,
Evangelists.

FROM W. B. STODDARD.

Leonardsburg, Ohio, Sept. 17, 1908.

Dear CYNOSURE: I am here in the land where there is milk and honey, where the children of Israel Potter dwell. Some of the people say, "O my, how dry!"—figuratively speaking, 'most as dry as a lodge prayer. Prayers without Christ amount to nothing, while dry weather does help to ripen the corn. I am at the home of Rev. H. R. Smith, father of our former Ohio State Agent. I hear good reports of "Richey" (as he is called).

He has married the best girl he could find, and is settling down as a professor in the Wesleyan Seminary at Houghton, N. Y.

I found the Camp-meeting at Cleona, Pa., what was expected—an occasion of spiritual uplift. There was nothing unusual. The zeal and fervor of spirit was marked, concluding with much song and shouting. On such occasions there is, of course, much rejoicing. Your Agent was given his liberty and found opportunity to remind the people of his mission. My entertainment was kindly provided by those in charge.

Running to New York City, and Passaic, N. J., I made arrangement, in part, for the State gathering which is to be held, the Lord willing, the 19th and 20th of October. (See the President's call in October CYNOSURE.) The invitation of Domine A. J. Van den Heuvel, on the part of his people, was most cordial. I will undoubtedly be able to report a most successful meeting, in my next month's letter. Let all the friends living nearby be on hand to aid in making this gathering count for the right. It is probable that my father, Rev. James P. Stoddard, with his years of rich experience, will be with us. Those who know him best will want to hear the message he will have for us.

A brief visit to Boston and Northfield, Mass., gave opportunity to secure a few CYNOSURE subscriptions and learn something of the progress of the eastern work. God is blessing the seed being sown and there are many evidences of fruit to His glory. I spent Sabbath, August 23d, in New York City. In the morning I worshiped with Covenanter friends in Dr. Sommerville's church and heard a very helpful message. I had visited two other churches and found them closed while pastors were on vacation. In the afternoon I found two meetings in connection with the Missionary Alliance, where I could give testimony. Attention was called to the difference between the alliance of David and Jonathan and that of the Oddfellows, in which lodge it is professedly represented.

Death comes at any time, and often changes our plans. It was the death of our brother and helper, D. H. Harrington, of Columbus, that brought me to Ohio at this time. The funeral gave evidence of the high esteem in which he was held by those who knew him best. (See obituary notice.) It was the writer's privilege to speak of his life as a Christian and a reformer.

At Dayton, Ohio, I happened to call on Prof. L. R. Riedel, of the German Lutheran school, as he had the children all together, drilling them for an entertainment. In response to his invitation I spoke of my home, Washington City, and of my work. The children gave the best of attention and evidently thought it very foolish and sinful for people to play they were "Elks," "Monkeys," etc., when they should be Christian men and women. I regard it a great privilege to make impressions on the children's minds. They are likely to be lasting.

At Georgetown, Ohio, Rev. H. F. Beck made me very welcome, and with his good wife did much for my comfort.

Last Sabbath I spoke twice to good audiences in the Phillipsburg (Ohio) church of the Mennonite Brethren in Christ. Pastor Zell, of the Ohio Lutheran Synod, with some of his people, were present at the evening service, and he assured me his church would be open for a lecture when I could visit them. There was a rather amusing incident at the close of the meeting. A Mason came forward and asked to see the Masonic book from which I read (Mackey's "Ritualist"). After looking at it a little he remarked, "That is not correct; that is not the way I was initiated." "Oh," I replied, "this does not profess to give the ritual but just shows what the lodge teaches." I said, "You remember, when they blindfolded you, put the cable-tow about your neck, and took off part of your clothes, they asked you this question"—(which I read from the "Ritualist"). He evidently remembered, for he grew very red in the face and made for the door, while those who were listening had a good laugh.

I found at Springfield, West Milton, and Trenton, Ohio, churches that expect to arrange for me to lecture early in November. I plan to help the Indiana

friends in November, should they desire. I work east from here, hoping to get in work needed in western Pennsylvania, Baltimore, Md., and Washington, D. C., before the month closes. Lectures are to be given, D. V., in Brooklyn, N. Y., October 6th, and at West Sayville, N. Y., October 7th. It looks as if I should have all I can attend to, as usual.

W. B. Stoddard.

THE CALL

For the New York-New Jersey Convention.

The New York-New Jersey Christian Association will hold its Annual Convention in the North Christian Reformed Church, Passaic, New Jersey, the Rev. A. J. Van den Heuvel, pastor, on Monday and Tuesday, October 19th and 20th, 1908.

There will be five sessions: Monday afternoon and evening; and on Tuesday, morning, afternoon, and evening.

Secretary, Rev. W. B. Stoddard, will be on the field from October first, preparing the way for the convention. All who wish programs for announcement and distribution, will be gladly supplied on dropping card to Mr. Stoddard at Passaic, N. J., care of Rev. A. J. Van den Heuvel.

We believe the lodge system to be unscriptural and wrong. It is a wrecker of homes and of morality. It robs the house of God of men and causes them to use money, which should have gone to religious work, for lodges, rum and revelry. The whole lodge-system is dishonoring to God and ruinous to souls.

The call to meet in convention to consider this great and spreading evil, and the scriptural argument and testimony to overcome it, should wax so loud that the North Christian Reformed Church, Passaic, N. J., will be packed at every session.

F. M. Foster, *President.*

RESOLUTIONS ON MORAL REFORM

Passed by the United Brethren in Christ (old constitution) in conference, near Friend, Nebraska, August 15, 1908:

Resolved, That we stand loyal to our reform principles, and we rejoice to know that those God-given principles are growing in favor with good men everywhere. It is not necessary to be a prophet to see the evils of secret societies. Those organizations are religious, but not Christian, deceiving many with a counterfeit salvation. To oppose them, in the spirit of Christ, is duty.

CYRUS SMITH, Secretary.

AGENT DAVIDSON'S REPORT.

Mounds, Illinois, Sept. 10, 1908.

Dear Cynosure: I am here attending the Mount Olive Baptist. Association. We are having a large delegation and a good meeting.

Revs. S. S. Oliver, F. Robinson, and Dr. J. H. Fulton each preached able sermons in which secret societies received a blow. I distributed a large assortment of tracts and spoke once against secrecy. I secured a great number of CYNOSURE subscribers.

The following Resolution was read and adopted: "Resolved, That we regard the Christian Church as the only divinely instituted society among men which has a divine authority for using the Bible with religious rites and ceremonies, and all other societies using the Bible and religious ceremonies are unauthorized by the Word of God; we regard them as anti-Christ, frauds, and corrupters; therefore we call upon our ministers and Christians everywhere to renounce secret societies and turn to the church of the New Testament and obey the Word of God by 'coming out from among them and being separate.' (II. Corinthians 6: 14-18.) Secret societies are sapping the spiritual life out of the Church and setting up strange altars. We urge our churches to establish poor saints' treasuries in every church, and take care of our widows, orphans, minister to the sick, bury the dead, furnish nurses when necessary, as did the early churches in Jerusalem, Ephesus, Philippi, and other apostolic churches."

Mound City, Sept. 12.—By invitation of Rev. C. H. Houghes I came here. I preached to an appreciative congregation, received several new subscriptions for the CYNOSURE, and distributed some antisecrecy literature. The CYNOSURE is doing a silent but very effective work here. God's truth is a power and must prevail wherever it is sown. A few lodgemen

at the Mount Olive Association opposed my resolutions on technical grounds, but they did not come out boldly in defense of secret lodges, except one, Rev. C. W. Redd, pastor of the C. M. E. church, who said many good things but wound up by advocating a secret order exclusively for all respectable negroes and the enactment of a law by the State Legislature, approved by the United States Congress, to relegate all negroes to second-class cars on the railroads, who do not wear a badge of that fraternity. Such an idea, at a glance by the thoughtful Christian, at once becomes too ridiculous to even consider. God has ordained that a pure home is the sure foundation upon which pure society can safely build. A pure home is the dwelling place for the presence of God, where His Word is supreme. No other foundation can stand. The thing to do is to take God at His word and let nothing impure enter the home.

Metropolis, Ill., Sept. 14.—From Mound City I came here, as per previous arrangements. I addressed the Sunday-school at 10:30 a. m. At night I preached to a large and appreciative audience at the First African Baptist church. My hope was to go from here to the great National Baptist Convention at Lexington, Ky., but I am sure now it will be impossible for me to go. The CYNOSURE is doing a silent but very effective work here. Some of the lodge element are rampant and breathing out threatenings, but I think they will simmer down as they read the CYNOSURE and think over their errors. On Monday I paid a visit to the public school, which is a commodious, well-furnished, one-story, brick building, with all necessary modern conveniences. Prof. A. H. Jones, A. B., a graduate of Wilberforce University of Ohio, is principal. He cordially received me and had me visit each room, and kindly invited me to address the students. Prof. Jones is a very accomplished young Christian gentleman. He has been principal here three years. While secrecy is strong here, yet a great many, even of the lodge-people, seem to be willing to hear the truth, while others are opposed to hearing anything against secrecy. F. J. Davidson.

FROM NEW ENGLAND'S SECRETARY.

Secretary James P. Stoddard reports the circulation of about 2,000 tracts at the Students' Conference in Northfield. Let us hope that this will be a fruitful seed sowing. He was a delegate to the convention at Columbus which nominated Prohibition candidates for the presidential campaign, and wrote in *Home Light* a few things that the CYNOSURE is glad to borrow:

Having been officially commissioned among the delegates from Massachusetts, wrote Mr. Stoddard, I felt it my first business to be in my seat at every session and attend strictly to the business of the convention. There was ample time and opportunity for personal interviews and distribution of tracts during the recesses, which I improved without let or hindrance.

It is presumable that there were some among the delegates who were affiliated with secret orders, but they were not conspicuously advertised by their symbols and badges. I saw only a single Masonic emblem and three Oddfellows' pins on exhibition, which was in striking contrast with what I have found at some large political gatherings in former times. To me it is very significant as indicating the "handwriting on the wall" of the approaching doom of this 20th century Babylon.

It is probably due to the fact that these men had gathered for an honorable, patriotic and holy purpose, and therefore had no occasion to apologize for or to conceal their acts. They were not men who loved darkness rather than light because their deeds were evil, which doubtless accounts for the absence of those symbols of darkness so conspicuous upon those who hate the light.

No one objected to my work or attempted a defense of the secret orders, while several admitted that they were an element of discord and danger in the country and that they ought to be suppressed by law. My room-mate from West Virginia was a Freemason and fought under the Confederate flag until Gen. Lee surrendered, yet he displayed no badges and had no word of commendation or apology for the lodge or the Rebellion.

While on the train passing out tracts, I was especially attracted by the intelligent appearance of an elderly couple. Handing a tract to the gentleman I paused for a single remark, to which he responded so heartily that I lingered for a very pleasant chat. His demeanor was that of a refined Christian gentleman, and I learned on further acquaintance that his home was in Pennsylvania and his vocation that of a minister in the Methodist Episcopal connection and a professor in one of their literary institutions. He was very frank and genial in his manner and I was a trifle surprised when he volunteered the statement, "I joined the Masons when I was a young man but was disgusted by their silly performances and lost all the interest I ever had in the order very soon. Since that time I have seen so much of their meddling in civil and ecclesiastical affairs that I abominate the institution. I have known ministers who by their Masonic friends have secured appointments and positions for which they were totally unfit and of which they were utterly unworthy. I am glad to know that something is being done to counteract this great evil, and I bid you Godspeed in your work." The professor's wife, who had listened with marked interest, added her hearty amen.

MRS. LIZZIE WOODS' LETTER.

Dermott, Ark., Sept. 15, 1908.

Dear Brother Phillips:

I am still at this place. Last Sunday I visited the First Baptist church. Rev. I. G. Bailey is the pastor of this church and the Moderator of the Southeast District. He is a preacher of righteousness. He can preach a whole gospel. He used to be an Oddfellow but has long since given up the lodge. He said the lodges are something to hide behind. One can do any kind of devilment and be protected by them. He said when he was initiated in the lodge he thought it was a Christian organization, but he soon found that they rejected the name of Jesus. One of his deacons told him the lodge was better than the church. Rev. Bailey said that was too much for him; he must take a stand for the church. He stayed in the lodge only a little while longer. Just before he quit, one of the brothers of the lodge died—an old, hardened sinner. He said the lodge brothers had the lodge ceremony over the dead gambler first, and they said he was gone to the grand lodge above. After they got through they turned the dead man over to Rev. Bailey to preach his funeral. He said he was so disgusted with the thing that he said, "Cover him up; I don't want to say anything." So they covered him up. Rev. Bailey quit the lodge that day.

To go on to tell you about my visit to Elder Bailey's church: I met the people in the Sunday-school and taught the advanced class. I had a chance to speak of the sin of the people of Israel in choosing a man to rule over them rather than God. Samuel told the people what kind of a king Saul would be (I. Samuel 8: 10-18). Then we saw in that lesson how men rule without God to direct their steps. I showed them how men are caught in the same trap to-day by following wicked rulers who will not listen to God's true ministers. I asked the class, "Can any one of you tell me of any idolatrous worship that is among our people to-day, where men are letting others lead them away from God?" The class said, "Yes; the secret societies are the same as idol gods." I said, "Well said; and the rulers of these lodges are doing the same thing that wicked Saul did. People to-day have given up their sons and daughters and wives and little children to these secret societies; and the secret societies are giving dances and all kinds of wine parties, teaching their children to stay out late at night, ruining their boys with strong drink, ruining their beautiful daughters in the round dance, lying on men's bosoms and dancing till three o'clock in the morning. Yet we are like the people that wanted a king" (I. Samuel 8: 19).

After Sunday-school we stayed at the church till the baptizing was over. We sat and talked over the same subject—the lodges—till the afternoon service. Three or four brothers came to me and asked me a good many questions about lodges. I showed them the sin of the lodge oaths. While we were talking, one man, who had been an Oddfellow, said, "Brothers, that sister has told the truth. I used to

be an Oddfellow. One day I heard a man say that he wanted to kill another man that he was angry with, and that he was going to kill him if it was the last act of his life. Some one said, 'If you kill him, you will be hung.' He said, 'No, I won't; I am going to join the order, to get protection.' So he did join the Oddfellows, and in six months he killed that man and the lodge got him out of the way of the law." So this brother said he quit them at once. I thought to myself, "Lord, you will yet bring your people out of this murderous idolatry."

The preachers who have come to the knowledge of the sin of the secret societies, and then stay in them, will soon have to quit preaching, for the people are reading the Bible and are finding that they are false leaders and only care for the few dollars they get for preaching annual sermons and to be paid for their influence to get their church-members to join in with the world, while the souls of men are dying. And woe to the leading women who are carrying the people away from God (Ezekiel 13: 18-23).

Pray for me. I will be up at Pastoria, Arkansas, next week, at the Central District Association, if the Lord wills, to scatter tracts. God bless you. Yours for Christ's service,

(Mrs.) Lizzie Woods.

From a private letter from Florida we copy the following: "I know this book (Standard Freemasonry Illustrated, Blue Lodge work) to be a real revelation of Masonry. I am an expelled Mason myself, and now can serve God without a rival. Praise Him for ever and ever!"

"One reason that a prophet is without honor in his own country, is, that after he starts off, they all want to be prophets."

"Tact and deceit are always touching fingers delicately, but should be careful not to clasp hands."

"People are not always entitled to so very much credit for their self-control; there being in some cases very little to control."

CONTRIBUTIONS.

J. E. P., Washington, $5.00.
A. D. C., Kentucky, $9.30.
Mrs. M. P. S., Ohio, $5.00.
Rev. J. W. B., Ohio, $1.00.
Mrs. W. S. O, Illinois, $5.00.
Wm. L. B., Indiana, $5.00.
Rev. W. G. W., Ohio, $2.00.
Rev. W. F. H. H., Ohio, 36c.
Rev. W. S. P., Michigan, 50c.
G. W. S., California, $2.00.
F. A. W., Illinois, $10.00.
D. B., Arkansas, $2.50.
Mrs. J. E. D. E., New York, $25.00.
Rev. M. H. L., Illinois, $2.00.
L. P., Pennsylvania, $3.00.
J. A. M., Illinois, $5.00.
Mr. and Mrs. J. H. D., Ohio, $1.00.
A. H., Illinois, $4.00.
E. B., California, $6.00.
Mrs. E. W., Illinois, $5.00.
Mrs. E. W. Illinois, $5.00.
Rev. Wm. H., Nebraska, $2.00.
F. & G. N., Ohio, $10.00.
R. M. S., Arkansas, $1.00.
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C. E. M., New Hampshire, $2.00.
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T. P. K., Illinois, $5.00.
Mrs. J. A. R., Michigan, $1.00.
Rev. L. G. A., Minnesota, $1.00.
Christian Reformed Church, South Olive, Michigan, $5.00.
First Christian Reformed Church, Englewood, Illinois, $20.95.
First Christian Reformed Church, Chicago, $27.96.
Christian Reformed Church, Galesburg, Iowa, $3.50.
Philo C. Hildreth, Trustee, $23.69.
Estate, Mrs. Lydia C. Andrews, $126.82.

Collection at Annual Meeting, $48.54.

Since May 1st, contributions have been received from seventeen States: Washington, Kentucky, Ohio, Indiana, Michigan, Illinois, Minnesota, California, Kansas, Nebraska, Iowa, South Dakota, Arkansas, New York, Pennsylvania, Connecticut and New Hampshire. Is your State represented? If not, will you see that it is in the next list? You can understand, from the amount received, that it is impossible to give much financial aid to our State Agents or grant much free literature. Please read prayerfully the item, in this number, headed "Our Imperative Needs."

The CYNOSURE bears evidence, especially in the "News of Our Work," that a more vigorous campaign is being waged than one would expect from the interest shown by the amount of contributions. Let us do better, and see to it that some light, small or great, shines in every State of the Union. Let it stir us, that $10.00 for the work in the United States, since January 1st, has come from Brazil, South America.

A CLUSTER OF CARLETON EPIGRAMS.

In the new book, entitled "A Thousand Thoughts," we have some of the latest coinages from Will Carleton's luminous and ever-active brain. They are all thoroughly Carletonian in character, and full of that vivid imagination and terse common sense that have made his poems famous all over the civilized world.

These "A Thousand Thoughts" are not in rhyme, as is much of our author's work; they may really be called "Poetical Prose." They contain short and pithy sayings on all sorts of subjects that would naturally interest the human mind. There is a carefully prepared index, which enables the reader to find quickly what is said upon any particular subject. This enables one to use the book in the way of stimulus of thought, for use in conversation, letter-writing, or literary work; and the book is entertaining to read as a whole.

It is sent anywhere by mail for fifty cents, by the Every Where Publishing Company, Brooklyn, N. Y.

From Our Mail.

A pastor of the M. E. Church in Minnesota writes, under date of August 5th: "A friend has recently sent me a copy of the CHRISTIAN CYNOSURE, which I have been delighted to read. I was inveigled into the Woodmen lodge about three years ago, but after a very few months was so distressed by what I saw, and the company into which it took me, that perforce, 'to save my soul alive,' I had to withdraw from fellowship which can only be compared to that of the evil works of darkness."

Mr. George W. Shealey, Whittier, California, writes on July 14th: "Although our Cause moves slowly, still, thank God, it *moves!* Never did Christian soldiers fight so hard a battle. The very people who ought to stand most valiantly for a clean church and righteous government, are our bitter enemies. I think I see clear evidences of a great awakening. Wish I could take the field, but I am laid up with rheumatism, and can only watch and pray. The Lord bless you and all the faithful brethren—workers and readers."

"LET HIM HEAR."

Dear Friends—If you believe secret societies to be anti-Christ, ask God, our Heavenly Father, to give you the courage of your convictions, for Jesus' sake.

It is very mysterious why a man or a woman who is saved and willing to be used in helping to bring in the Kingdom of God, should fear them which kill the body.

It is still more wonderful how completely God removes that fear when once we come out boldly upon His side; how He gives grace to the humble so that they may bear witness to His truth, and He even puts words in their mouths—"the sword of the Spirit."

I cannot express my appreciation of the CHRISTIAN CYNOSURE and the National Christian Association.

Marie Murray,
Albion, Neb.

FROM EVANGELIST WOLFE.

Portland, Ore., July 14, 1908.

My Dear Brother Phillips:

Your note came to me here, where I have been for over a week, having been sent out here to get some health back. For months I have been a sufferer from rheumatic troubles, and from the effects of the old sunstroke received some four years ago in the Indian Territory. I have passed through much since I last wrote you; yet still the Lord has been so merciful and kind to such an one as myself. Blessed be His name forever.

I am stopping with my married daughter now, and shall remain on the coast until He calls me home, I suppose, for if my family can remove by the coming fall, they will meet me here.

The old enemy of secretism yet follows me—a sort of Nemesis of devilish hate. But thank God "the rider and his host will soon be swallowed up in the sea," and we shall triumph gloriously. It is only for a little while and we shall see him no more. I shall always witness against this evil of the pit—secretism. How can any man conscientiously keep his mouth closed when this thing is eating the very heart out of the church of Christ? I cannot be a "dumb dog."

Write me occasionally. The old veterans should not be forgotten. Some months ago I heard from dear Conant, but he was very feeble, he informed me. Let us be faithful unto death, and then the crown of life. Hallelujah.

Yours in the Old Faith,

J. E. Wolfe.

1804 Foster street, Portland, Oregon.

SEVENTY-EIGHT YEARS OLD.

Only those who are publishing in an unpopular reform know the pleasure that is given by kind recognition from those who are life subscribers. Any way, it is a real pleasure to the publisher of the CYNOSURE to receive the renewal of such a subscriber as Rev. A. Mayn, of Salsberry, Greene County, Indiana, who is now in his seventy-ninth year, and writes under date of September 10th: "I could not do without the CYNOSURE." The dollar is very acceptable, as well as needed.

From Our Exchanges.

SPANKING CURE FOR "FRAT" EVIL.

Chicago School Board's Head and Supt. Cooley Comment on "Boys' Insolence" at Conference.

Otto C. Schneider, president of the board of education, believes that if corporal punishment were restored in the Chicago high schools the much discussed "frat evil" would disappear in just about the proverbial number of shakes of a lamb's tail.

"Since our conference with those boys and girls yesterday afternoon I have become pretty clear as to what they need," he said, "the boys, I mean. If they could be taken out behind the school building and given a good old-fashioned spanking it would do more real good than all the rules the board can pass.

No Law Against It.

"O, yes; we could do it. The Illinois state law does not forbid corporal punishment. It would simply be a matter of annulling our own rule against it. I don't say that I am going to advocate any such measure, but I am convinced that it would be a good thing.

"The conduct of the boys who attended that conference showed exactly why we are stamping out the fraternities. They were impudent and ill mannered. When we went into the committee room it was a general rush for seats and it was almost impossible for Supt. Cooley and me to find chairs. When we gave them an opportunity to state their case they were impudent and cocky. I never saw such an exhibition of demoralization in youngsters in my life."

Supt. Cooley did not advocate the corporal punishment remedy, but he was even more emphatic than the president in commenting on the boys' conduct.

"There was enough evidence right on the floor of that committee room to convict every high school fraternity in Chicago," he said. "They were not only impudent—they were insolent."

Sign Pledges Under Protest.

So far as the "frat fight" is concerned, the day brought a grateful lull in the hostilities. At the Hyde Park High school the pledges of the recalcitrants were accepted, signed "under protest," and all returned to their classes with the exception of Edward McDonald, the Phi Sigma member, who was selected as plaintiff in the test case in the Circuit court.

As each pledge was presented, Principal Loomis told the signer that the promise would be interpreted to mean that all connection with secret organizations had been abandoned except such connection as was necessary for prosecuting their cases in the courts. No visible evidence of identification with the societies, such as the wearing of "frat" pins, will be tolerated.

The same rules will be insisted on at the other high schools. So far as the various principals knew, all the secret society members signed the pledges and returned to their classes during the day. —*Chicago Daily Tribune,* Sept. 16, 1908.

STRENUOUS INITIATION.

Missouri Editor Demands Big Damages For Broken Ribs.

Golden City, Mo., Aug. 24.—Alleging that four of his ribs were broken and that he was otherwise injured when he resisted efforts to "brand" him, John A. Greisel, editor of the Golden City Register, has brought suit against eight members of the Camp of Modern Woodmen of America here, asking $10,000 damages. The attack occurred, Mr. Greisel says in his petition, on April 10th, while he was taking the second degree in the Woodmen initiation ceremonies.

FRATS GRILLED BY EDUCATOR.

Members Said to Lose Modesty and Become Insincere Triflers—Gambling, Drinking and Smoking Learned in Chapter Houses.

Chapter houses of high school fraternities in Chicago were pointed out yesterday as dens of viciousness in which gambling, drinking, smoking and profanity flourish, and orgies last until the small hours. High school and college instructors made the charges at a conference of parents and principals on the fraternity problem at the Chicago Normal School.

The "frat" house was described as an "instrument of the devil" and a "plague spot," and the fraternity itself branded with a score or more of degenerating influences, mentally, morally and physically.

Charles W. French, vice president of the Chicago Normal College, was strongest in his denunciation of the high school fraternity. He drew his conclusions from many years of experience as principal of the Hyde Park High School. Mr. French was unable to be present, but his paper was read by J. F. Hosic, head of the English department of the Normal school.

Says Frats Destroy Character.

"Surely, if there is anything that our schools should cherish and upbuild, it is manly and womanly character, pure, self-sacrificing, and aspiring to the highest things," said Mr. French. "Yet who that has seen the chapter house, open day and night, with its tobacco and profanity, and too often orgies lasting into the small hours, can fail to see a vicious influence which tends to ruin those who participate, and just as certainly to spread its contagion through the body of the school, which cannot avoid moral deterioration as long as it cherished such plague spots in its midst?

"Not all chapter houses are as bad as this, but some are worse, and so little of good and so much of evil flows from them that none can stand under the condemnation.

"Evil as is their influence upon the school as an institution, their influence upon their individual members is more marked and more

quickly eventuated into a moral and intellectual decline. I have seen pure-minded, earnest and promising boys transformed into shallow, disreputable loafers, with their only bright promise gone and the morning of their lives hopelessly eclipsed.

Girls Lose High Aspirations.

"I have seen gentle, modest girls, with serious purposes and high aspirations, change, not only once or twice, but many times, into shallow and insincere triflers. Is it any wonder that I want to see this evil abated in the interests of humanity?

"It is not against the boys and girls who form these organizations that I raise my voice, for they and their interests are dear to me, but it is against this instrument of the devil which is corrupting them and ruining their lives that I would exert my strongest influence.

"I might speak of the resulting diminishing influence of the teacher, the increasing familiarity of both boys and girls with things which they should not know, and which in all decency should be kept from them, the pertness and ill-breeding in public places, which would have brought the blush to the cheeks of the school children of a former generation, an increasing vulgarity of thought and conversation, the growth of the tobacco habit, and—but the sad list seems endless, and I refrain."

Gambling in Chapter Houses .

Spencer W. Smith, of the Wendell Phillips High School, the first of the speakers, declared that smoking, gambling and drinking —the latter not so prevalent—were common practices in the "frat" house.

"I know for a fact this is so," he said. "I know of one young man who resigned from his fraternity, and he told me that six or seven men of his 'crowd' had learned to drink in the 'house' and were still at it. Euchre and casino become too tiresome, and poker follows naturally.

"You may say your son does not play poker, but I say you don't know much what he is doing in the 'frat' house. They do play poker."

Mr. Smith declared also that out of six high school fraternity boys from a certain school who entered the University of Chicago only one "made" a fraternity in the university. This one boy, he said, was dropped from his fraternity at the end of the year. Four of the five others were dropped from school for cribbing.

—*Chicago Daily Tribune, Nov.* 23, 1907.

Read the address, on page 142, of Rev. Samuel H. Swartz and declare, if you can, wherein the lodges for adults are superior to school "Frats" for "cherishing and upbuilding manly and womanly character—pure, self-sacrificing and aspiring to the highest things."

WHY NOT COLLEGES?

An editorial note in *Young People,* July 25, said: "In this issue appears the third article on 'School Fraternities'—the pros and cons of which have roused such intense interest in many quarters. Though there are, of course, two sides to every question, it would appear that the balance of evil is largely on the side of the fraternities. The argument and facts advanced by 'Geilest' seem to admit of little exception."

The second article opened with the questions: Why are the school authorities opposed to the sororities and fraternities among the boys and girls of the high schools? In what way do they differ from the fraternities in colleges and universities?

It treated the first question, alleging, for one thing, the creation of an unwholesome social atmosphere. Disturbances are caused in the school-room and the social order of the whole institution is demoralized. "Smokers," held in the fraternity rooms, promote smoking among young high-school boys. Cliques segregate themselves, and have a conceit of their superiority over fellow pupils. A special investigation in Chicago, revealed such a horrible moral condition as could not be published. Some of the better children of the city, as socially ranked, were in these frightful conditions. Sororities and fraternities do not come from slums, for money is required to belong to them and support their cost.

The tendency of the fraternities is to set a pace in expense of education that is exclusive of the poorer pupils. The writer says:

"It is a growing difficulty among people of moderate incomes as to the high-school education for their children. Unfortunately our school authorities have permitted a condition of things to grow until a poor boy or girl finds it impossible to go through the high school. The fraternities are not alone the cause of the trouble, although they have largely ministered to it. The necessity for fine clothes, the expenses of many social

functions, the various social demands—all of which should be outside of our public-school system—have kept children from the high schools in many parts of our land."

The third article continues to press the same objection by saying:

"Not long ago President Eliot, of Harvard, severely condemned the present public-school system, which sent so many children from the eighth grades into the world without the equipment that a high school should furnish every boy and girl in the land. He assigned, as a cause, the lack of enthusiasm for real education in the lower grades. But while that may be true in a measure, there is another reason, already noted. The fraternities lie at the bottom of the whole trouble. They compel expenses which many parents cannot bear; they create distinctions of a social sort that make school life humiliating for boys and girls whose parents may not have much money. The writer is acquainted with a fine girl whose father took her from the high school for the only reason that he could not afford the social demands which the sororities and fraternities naturally made upon his daughter. Rather than have her endure the social slights and other indignities, she left the school and never returned—her education was hindered through a condition of things that never should have been permitted to gain the slightest foothold."

The writer refers to President Woodrow Wilson's strong condemnation of the fraternity life of colleges and universities. He quotes this prominent educator as pronouncing this "the greatest peril to institutions of learning in the country."

The writer welcomes protective legislation, and more than hints at the folly of parents who take sides against educators of their children, saying:

"It is a good sign of better things that the various States are legislating against this iniquity which has grown up among our boys and girls. Above all things, parents should know better than to take sides with their misguided children in opposing the deliberate judgment of educators all over the land. They know things of which we only imagine. If such a report as that of the Chicago investigating committee cannot be published, the conclusion can be no other than that the fraternities and sororities are wholly un-American in their spirit, immoral in their tendency, destructive of real educational ideals—the undermining of the finest system of boy and girl training the world has ever known."

WEST POINT HAZERS.

New York, July 23—Eight West Point cadets, two of them first classmen, have been found guilty of hazing by a board of officers appointed by Col. Hugh L. Scott, superintendent of the United States Military Academy, and their dismissal from the academy has been recommended to the Secretary of War.

Cover Their Tracks Well.

It can be said, however, that never in the history of West Point was evidence of hazing so carefully and so skillfully concealed from the authorities as it was in this particular case. Even the cadet officers were kept out of the secret, while as for the plebes, as the fourth classmen are called, they all took their medicine like men, and it took a month's questioning to get any evidence of value out of them.

Use Ants to Plague Plebes.

Finally one day one of the witnesses said something about an ant and the board started to investigate the ant situation at West Point. They learned that several large colonies of the little insects were camped at the point and that the new cadets knew more about ants than probably any other body of young men in the world.

Finally the ant problem was solved and here is the solution.

When a plebe violated the warning drum regulation and failed to "fall in" promptly he had to be punished. Plebe would be reported to one of the hazers as having violated the "fall in" regulation and, pleading guilty, the upper class men would say something like this to him:

"Go out into G company street and pick up a hundred nice fat ants, put them in your cap, and in half an hour come back, count them, and if any are absent report accordingly. If all are present or accounted for put them in your locker until further orders."

If an ant was absent the plebe would probably be ordered out to capture another fifty as an additional punishment.

Made to Eat With Feet Up.

Still another form of hazing was ordered at meal time. This required the plebe when he sat down at the table to place the tips of his toes against the bot-

tom of the table and eat in that almost impossible position until at a signal from one of his tormentors he was permitted to resume a natural attitude.

One of the first classmen, it developed during the trial, had been more cruel than any of the others. This cadet, it appears, compelled the plebes to care for his room, and when they did the menial service in such a way as to meet with his disapproval he struck them in the stomach. There is absolutely no chance of this cadet ever being reinstated, it was said by an officer at the Army and Navy Club to-night.

PUBLICITY OR SECRECY.

President Eliot of Harvard said in an address at Cincinnati:

"The great evil in American governmental affairs, from Washington down to the small cities and towns, is secrecy. The trouble lies in the fact that, while there may be a semblance of publicity, the real determining action is made out of sight of the public."

An editorial article in a daily paper, having quoted this, continued by saying in one of its paragraphs:

"We are continually having impressive illustrations of this put before us, and are being made to realize that secrecy is the true basis for the worst evils that obtain in politics and business. It was secrecy that made possible the extraordinary practices in the conduct of the Metropolitan traction system, now being revealed by an investigation that is gradually disclosing the means by which a tremendously rich property was plundered. It was secrecy that made possible the gross abuses and extravagances laid bare in recent insurance investigations. The white light of publicity is a great cure for wrongs."

LODGE MURDERS.

Birmingham, Ala., Aug. 9, 1908.—Three men were instantly killed and seven injured, two of whom will probably die, when striking miners fired into a passenger train on the Birmingham Mineral railroad at Blockton this morning about 2 o'clock .

THE DEAD.

Conductor Joe T. Collins.

O. S. Dent, deputy sheriff.

Willard Howell, non-union miner.

Among the injured are: Maj. F. H. Dodge, superintendent of safety, Tennessee Coal Company, wounded in hand and leg.

E. E. Cox, superintendent of mines, Tennessee Coal Company, wounded slightly in knee.

The train was a special bearing non-union men to the Blockton mines under guard of soldiers and deputies. On the outskirts of the town the engineer suddenly saw a log across the track and at once a fusillade was fired into the train. The engineer did not stop but let the pilot throw the log from the track and put on full speed. The place where the attack was made was in a cut.

The assailants, from the rocks above, poured down a fire directly into the windows. Practically every window in the train was broken and shots struck all parts of the engine and cab.

LODGE USES DYNAMITE.

The new Lehigh Valley railroad bridge at Perry street, Buffalo, New York, was dynamited on the night of July 1st. This is the twenty-first bridge constructed by the McClintic-Marshall Construction Company of Pittsburg that has been blown up during the past few months. The crime of this company, from the lodge standpoint, is their employment of non-union men.

LODGE DESTROYS WHEAT.

Ripley, O., June 15, 1908.—The night-riders of Brown county intend to transfer their fight from the tobacco beds to the wheat fields, according to reports current on the streets here. It is said on excellent authority that the Equity tobacco men will not, if they can help it, allow any independent tobacco grower to thresh his wheat, which is now nearing maturity, nor will any farmer be allowed to employ in his wheat field any man who is not in sympathy with the Equity cause. If this threat is carried out it is not improbable that soldiers will be kept here all summer.—*Lancaster Daily Eagle.*

VICTIM OF BLACK HAND.

New York, Aug. 13.—Ambushed in a lonely spot known as "Murderers' field" on the Lincoln road in the Flatbush section of Brooklyn, late last night, Pietro Barilla, a well-to-do hotel keeper of

Wood Haven, was attacked and killed by a number of men.

From several letters found in the dead man's pockets it seems certain that Barilla was a victim of a "black hand" plot.

LODGE SLUGGING.

William R. Robinson, a Canadian citizen, who declares that his life is in danger because he has refused to join Franklin Union No. 4, will have his grievance taken up by the state department at Washington if the plans of the British consular office in Chicago are carried out.

Robinson, who is employed as a pressman by Poole Bros., declares that his life has been threatened repeatedly because he refused to join the union and pay initiatory dues of $57.

According to Robinson, he was attacked one night by two pugilists who, he declares, were employed by the union and he escaped a severe beating only by taking refuge in a restaurant. He came to Chicago to escape the espionage of the union, but now says that his two assailants are also in the city and that they have threatened to "get" him unless he joins the labor organization.

Life of Speyer in the Balance.

The life of Wiert B. Speyer, 432 110th street, the dairyman who was slugged and shot Sunday morning in the rear of his home by three men believed by the police to be members of the Milk Drivers' union, hangs in the balance and physicians are unable to express definite hope for his recovery. The course of the bullet has been traced and found to have touched both lungs. Speyer has been unable to give further details of the shooting.

Lieut. Mooney of the Kensington station, said to-day he was positive that the attack on Speyer was made by union men and he is urging every man in the precinct to redouble his efforts to trace the members of the "educational committee."—*Chicago Daily News,* Aug. 18, 1908.

"Do not hire any one, unless you are willing to work hard to get your money back."

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THE NATIONAL CHRISTIAN ASSOCIATION work demands an merits your financial support, at least to the extent named below.

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$300 for expenses of STATE AND NATIONAL CONVENTIONS.

$3,500 is needed for 1908-1909. There were eight on salaries for a longer or shorter period last year

$23,000 is what we ask for GENERAL ENDOWMENT FUND. There should be a larger General Endowment Fund, to insure continuous work in times of panic and "hard times," and especially for enlargement of the Work of the Association. Philo Carpenter and others thought it ought to be at least $30,000. The present amount is $7,000.

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Well did ex-President James McCosh, LL. D., of Princeton University, say:

"I have noticed that those who have been trained in secret societies, collegiate or political, and in trades unions, like priests, Jesuits, thugs and Molly Maguires, have their sense of right and wrong so perverted that in the interests of the body with which they have identified themselves they will commit the most atrocious crimes, not only without compunction, but with an approving heart and with the plaudits of their associates."—*"Psychology; the Motive Powers,"* page 214.

Beware of desperate steps; the darkest day, lived till to-morrow, will have passed away.—*Cowper.*

The things that we strive for should be worthy of our striving.

No man will ever reach heaven with his face toward the pit.

The first man had his Eden prepared for him; the rest of us must prepare it for ourselves as best we can.

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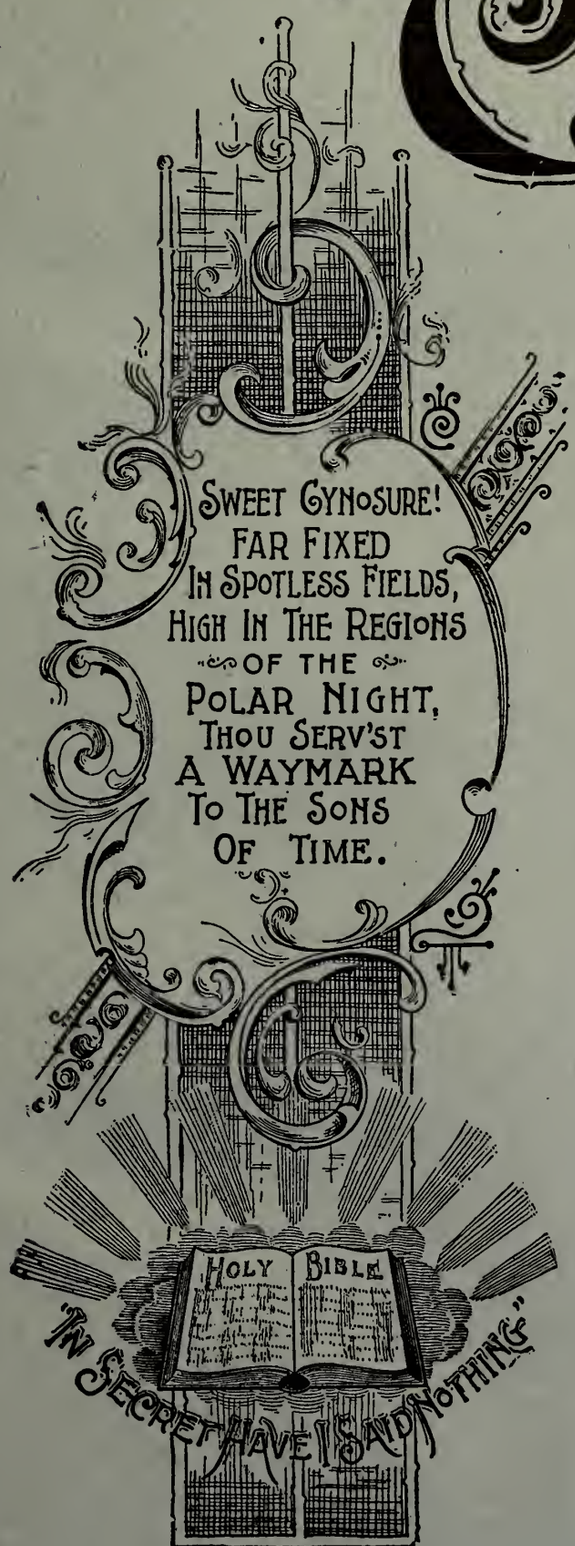

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By Miss Lydia S. Gould.

In Beersheba's lonely desert,
'Neath the broom-tree's cooling shade;
Sat Jehovah's mighty prophet,
Who the test with Baal made.

* * *

This true man of faith and power,
Highly honored by his God,
One with us in human passions,—
Knowing paths our feet have trod,—

Asked to die, like all the fathers;—
By a direful threat made weak—
Then an angel came and touched him,
Taught him fuller life to seek.

* * *

"Not accomplished yet thy mission,
Be thou to My purpose true;
Go and strengthen other workers,
Still thy faithful way pursue."

Written for our admonition;
We the truth to heart will take,
When our faith seems slow and halting,
And sad fears our courage shake.

Unto us in hours of darkness
When our hearts send up the cry,
"Lord, I perish in this conflict,
Send Thy help, or else I die,"

Comes again God's holy angel
Touching us with healing hand,
Lifts us from our low desponding,
Bidding us upright to stand.

* * *

Closer to us than our breathing,
Keeping watch upon His own,
Is our mighty God and Father,
Sitting King upon His throne.

Comforts us with His blest Spirit,
Walking with us through the strife;
And for every hour of weakness
Offers His abounding life.

—*The New York Observer.*

CHRISTIAN CYNOSURE

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Managing Editor
221 West Madison Street, Chicago

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CONTENTS.

Indiana State Convention 193
President John W. Cook Calls "Frats" a Menace 193
"Epsilon"—A Baptist Missionary Society 193
Socialist Threatens Masons 193
The Morgan Monument (Photograph) ...194
Niagara, the Grave of Morgan. By John Greenleaf Whittier 194
Samuel D. Greene (Conclusion of Sketch) 195
How Presiding Elders Cater to the Lodge. By Rev. G. A. Pegram 197
Masons' 175th Anniversary. By Rev. J. M. Foster 200
President Blanchard's Letter 203
The Lodgeman's Song. By George A. Creekmore 207
Our Imperative Needs 208
News of Our Work 208
Indiana State Convention—President's Call 208
Two Great Conventions 208
Iowa State Convention Minutes 209
Address to the People of Iowa 210
Iowa Treasurer's Report 211
Iowa Convention 212
Report of Michigan Convention 212
The Michigan Anti-secret-society Convention 213
New York-New Jersey Convention—Condensed Minutes 215
A Good Record—W. B. Stoddard's Report for October 217
Michigan State Agent's Report 218
Mrs. Lizzie Woods' Letter 219
Report of Special Agent 220
Retrospect and Prospect. By Rev. James P. Stoddard 221

SERMONS AND ADDRESSES

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLI. CHICAGO, NOVEMBER, 1908. NUMBER 7

INDIANA STATE CONVENTION.

Please read and heed the call of President L. G. Bears, in this number, for the Annual Meeting and Convention to meet November 17th and 18th, in Fort Wayne. The Bible Training School has opened its doors again. This School is well worth a visit. Every delegate then will get a double blessing, and have an opportunity also to bless others.

PRESIDENT JOHN W. COOK

Calls Frats a Menace.

That high school fraternities and sororities are an intolerable nuisance and that they should be sternly repressed and stamped out as tending to foster class distinctions and to make snobs and prigs of the pupils was the declaration of President John W. Cook of the Northern Illinois State Normal School of Dekalb on October 20th before the Illinois Congress of Mothers at Evanston. The women in attendance at once broke into long and hearty applause, his denunciation of "the undemocratic and un-American institution that is building up an aristocracy in our schools" provoking a greater outburst of approval than anything else said during the day.

EPSILON.

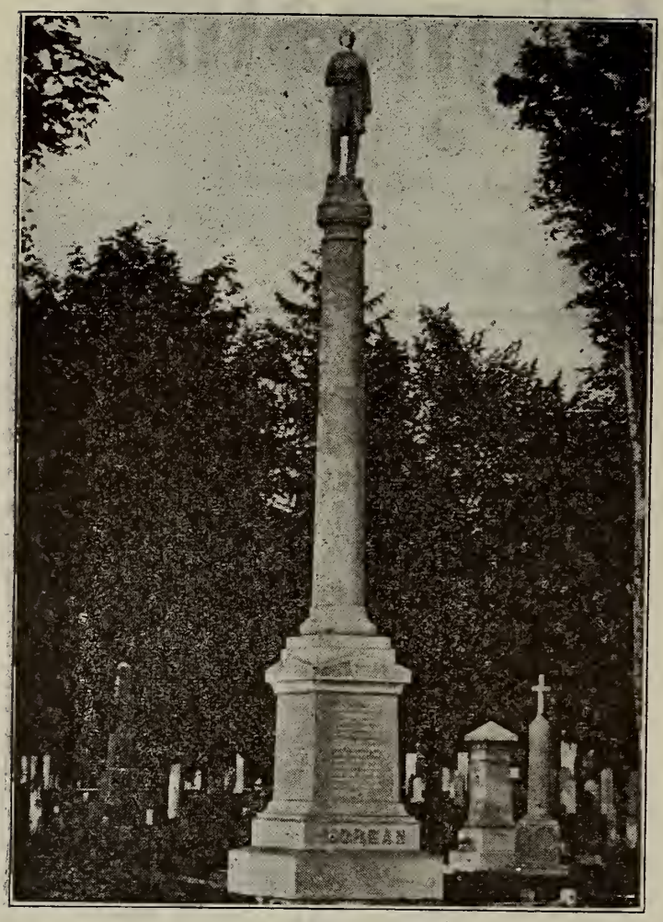
The newest sorority of which we have heard is called by the initial letter of the word (*ekklesia*) by which the church is named in the Greek New Testament. The Epsilon is a woman's missionary society in a Baptist church.

Not long ago there was an initiation in which part of the ceremony was personating missionaries who were in heathen lands. There is no reason to question that something was worked into the meeting that might help the members or bring aid to missions; nor need a good intention be questioned; yet we cannot forget that the same experiment was tried in the interest of total abstinence. Secret societies are below the dignity of missions; their method is that of the pagan orders. Darkness is not the natural victor over darkness; and the purpose of a missionary society like this, seems opposed by its pagan method.

SOCIALIST THREATENS MASONS.

For several days early in September there was trouble among men out of work in Glasgow, Scotland, and the threatening attitude of socialist leaders called out a large extra police force. On the night of September 6th one of these announced the decision to make a series of midnight marches into the wealthy parts of the city. He also told what penalty would follow if the Municipal Council neglected to do something for the agitators out of work, within a month. What he would do in that case was to reveal all the secrets of the Masonic order, and cause all the men, women, and children in Glasgow to know all the tokens, grips, and passwords of Masonry. How easily the Romish church could do that, if it really wished to root up what a Catholic said would destroy Protestantism.

How easily, also, would it be for any person to do, privately, what this man said he would do openly. Any village could be quickly saturated with knowledge, by mailing tracts or pamphlets to families in that one place once or twice. A few earnest men with but slender funds could, in some such way, soon fortify the young people of the country towns of a county against temptations that will assail them after they leave home to live in larger places full of lodges as well as rum holes.



THE MORGAN MONUMENT.

The monument to Capt. William Morgan stands in the cemetery at Batavia, New York, a few feet from the track of the New York Central Railroad, and can be seen from the passing trains. It was erected by the National Christian Association, from the contributions of hundreds of people throughout the country, and was unveiled at its fourteenth Annual Convention, in the presence of an immense concourse of people who gathered to pay a tribute of respect to the heroism of the man whose courage and devotion to his country it is designed to perpetuate. It was eighty-two years ago last September that Captain Morgan was abducted and murdered for exposing the secrets of Freemasonry.

"Beautiful earth, beautiful climate, beautiful season—with beautiful people everywhere the whole world would be beautiful. Let us remove the blemishes and make it all beautiful!"

"The most sincere and heartfelt weeping is done without the use of tears."

This poem of Whittier's, and the paragraph following it, are taken from the book "Whittier-Land," compiled by Samuel T. Pickard, author of the biography of the poet, in two volumes.

NIAGARA, THE GRAVE OF MORGAN.

BY JOHN GREENLEAF WHITTIER.

Wild torrent of the lakes! fling out
  Thy mighty wave to breeze and sun,
And let the rainbow curve above
  The foldings of thy cloud of dun.
Uplift thy earthquake voice, and pour
Its thunder to the reeling shore,
Till caverned cliff and hanging wood
Roll back the echo of thy flood.
For there is one who slumbers now
Beneath thy bow-encircled brow,
Whose spirit hath a voice and sign
More strong, more terrible than thine.

A million hearts have heard that cry
Ring upward to the very sky;
It thunders still—it cannot sleep,
But louder than the troubled deep,
When the fierce spirit of the air
Hath made his arm of vengeance bare,
And wave to wave is calling loud
Beneath the veiling thunder-cloud;
That potent voice is sounding still—
The voice of unrequited ill.

Dark cataract of the lakes! thy name
Unholy deeds have linked to fame.
High soars to heaven thy giant head,
  Even as a monument to him
Whose cold, unheeded form is laid
  Down, down, amid thy caverns dim.
His requiem the fearful tone
Of waters falling from their throne
In the mid-air, his burial shroud
The wreathings of thy torrent-cloud,
His blazonry the rainbow thrown
Superbly round thy brow of stone.

Aye, raise thy voice—the sterner one
Which tells of crime in darkness done,
Groans upward from thy prison gloom
Like voices from the thunder's home.
And men have heard it, and the might
  Of freemen rising from their thrall
Shall drag their fetters into light,
  And spurn and trample on them all.
And vengeance long—too long delayed—
  Shall rouse to wrath the souls of men,
And freedom raise her holy head
  Above thy fallen tyrant then.

—*From "Whittier-Land," compiled by Samuel T. Pickard.*

The foregoing "poem, which I have never seen in print, I find in a manuscript collection of Whittier's early poems, in the possession of his cousin, Ann Wendell, of Philadelphia. It is a political curiosity, being a reminiscence of the excitement caused by the mystery of the disappearance of William Morgan, in the vicinity of Niagara Falls, in 1826. It was written in 1830, three years before Whittier became especially active in the anti-slavery cause. He was then working in the interest of Henry Clay as against Jackson, and the Whigs had adopted some of the watchwords of the Anti-Masonic party."—*Samuel T. Pickard.*

SAMUEL D. GREENE.

(Concluded from the October Cynosure, page 170.)

Mr. Greene looked through the lodge-room to see if he could see any token of relenting in the face of any member; but could see none. His neighbor, friend, and fellow-citizen, was to be killed for publishing Masonic initiations as he had taken them; and the Episcopal minister and every male member of his church, the leading members of the Presbyterian session of his own church, the officers of the county, and men deemed the best men in the community, were co-operating in or silently consenting to the deed.

The Terror of the Lodge.

Mr. Greene was a large, robust man of strong nerve; but, as he gave me these facts, his whole frame quivered with emotion. He said, "I dared not speak to my nearest friend. I went to the attic of my hotel, knelt, and there prayed to God till my sweat wet the floor where I knelt!"

Aaron White, Esq., of Rhode Island, speaking of men's terror of the lodge, at that time, said to the writer, "You boys know nothing about it. The power of Masonry at that time was like the power of popery before Luther burnt the Pope's bull, and was not burned himself. Before the rise of the Antimasonic party, and the revelations of the lodge secrets by hundreds and thousands of seceding Masons, every one stood in terror of it."

Miller, the Printer, Kidnapped.

At length Morgan was kidnapped; and Mr. Greene learned that Miller was to be taken off. He ventured to tell this to his wife, but she regarded him as out of his head to think that Masons would do such things. "Are they not our best men?" He and Mrs. Greene stood at a window looking out on Miller's printing office.

"Madame," said he, "stand here twenty minutes and you will see, for I hear the roar of their coming." And come they did, at noonday, rushed up the outside stairs which they were looking at, seized Miller and carried him off. Mr. Greene sent a man to Mrs. Miller, to say, "Morgan is gone and will never return. Your husband is taken, and if you wish ever to see him alive, go into the main street through the town and cry, 'Murder!' at the top of your voice." Mrs. Miller did as directed; crowds gathered and followed Miller and his captors to Ganson's tavern, where Morgan had been tried by a Masonic justice before they put him in Canandaigua jail. Miller was having a similar sham trial; but the Masons were frightened by the crowd and let him return.

The People are Aroused.

As on the morning of the Lexington battle, so now the people arose without leaders and the cry arose, "Where are our sheriffs, laws, grand juries? Have we no protection for property, person, families, or lives?" The lodges in Batavia and the next towns met, and agreed to lie and say, "Morgan was taken for larceny; the Masons had nothing to do with it." And good men, who afterward confessed this sin, with weeping, said, "We did not consider that we were lying, but keeping our Masonic oath to conceal." Children now live of men who confessed, in open church, their lying for the lodge, and were restored on repentance and confession. The city of Galesburg, Illinois, was founded by godly men and women some of whose parents uttered and afterward confessed those lies for the lodge.

The grand jury of Genesee met—twenty-four men—and called Mr. Greene before them. "Mr. Greene," said

their foreman, "we have called you to ask if you can give us any information concerning the disappearance of our fellow-citizen, William Morgan." They hoped Greene would lie and say he knew nothing of Morgan's taking off, and thus destroy his power to harm the lodge; for they already believed Greene had tried to save Morgan, and had saved Miller, for he let his livery horses go to bring Miller back.

The Martyr Spirit in Samuel D. Greene.

This was a most terrible trial for Mr. Greene. But he had trusted in God, and resolved to die rather than cover crime. All the grand jury were Masons but two. Mr. Greene straightened himself up, and, pointing first to the foreman and then to the Masons in succession, replied: "You know who took Morgan off!—and you!—and you!—Where shall I begin?"

With clenched fists and flaming eyes they plunged at him, uttering oaths of vengeance; and Mr. Greene declared to me that he believed they would have murdered him, in their rage and madness; but the two non-Masons who were jurymen sprang to his side and said, "Mr. Greene, we have taken none of their cursed oaths, and you sha'n't be hurt for telling the truth."

The people on the outside were listening. They began clamoring for admission. The door of the jury-room was burst open, and the Masons swallowed their rage and slunk away before the wondering and indignant multitude. So the grand jury of Genesee county obtained no sworn falsehood that day to cover the murder of Morgan.

Mr. Greene was then president of the trustees of Batavia. From that time he was pursued by Masons, as bloodhounds used to pursue their human prey in the South. They killed his brute animals. They invented lies to destroy his hotel business, and Masonic papers printed them. They arrested him on mock charges, and in short did what as Masons they had sworn to do; and they would have murdered him a thousand times but for the rise of the people against the lodges and the merciful providence of God, such as He displayed in the life of Baruch in the days of Jeremiah the prophet, when the Masonic religions had broken down the Hebrew commonwealth and destroyed all human security for liberty or life.

Mr. Greene, aided by Rev. Dr. Increase N. Tarbox, one of the holiest and loveliest of men, compiled and condensed from his own writings the little book called "The Broken Seal." [See footnote.] * * * *

Mr. Greene died in a good old age, honored and beloved by the faithful, and respected by all who knew him, even though they dared not stand with him against the lodge. Those who attended the Syracuse Convention in 1873, saw the venerable man standing on the platform with Gerrit Smith and David Bernard, and they seemed like three angels from the clouds, which soon after hid them, to assure us that there are no secret societies in heaven nor will be on earth when the Lord's Prayer is answered and God's will is "done on earth as it is in heaven."

Mr. Greene's old age was brightened by a most amiable and beloved wife, and his grave has been visited and honored like the tomb of a prophet.

Jonathan Blanchard.

"The Broken Seal, or Personal Reminiscences of the Abduction and Murder of Capt. William Morgan." One of the most interesting books ever published. It is now out of print.—Editor.

Do our readers reflect that all the time there are many who are thinking about joining some secret order, and that these people need, at the time when they are still free yet almost snared, truth that will keep them free? Are there not many who wish they had known the CYNOSURE, or some good book or tract which they have since found, before they wore the galling chain of a secret order, or became fettered with wrong obligations? May they not do well to reflect that another is almost lured to the brink of that down which they have fallen? One way to save another is to mail a tract; another, to send twenty-five cents to this office for a limited, three months' subscription, adding his address. If you have fallen into a pitfall, set up a sign for another coming in the same path.

Contributions.

HOW PRESIDING ELDERS CATER TO THE LODGE.

BY REV. G. A. PEGRAM.

(Continued from March, 1908, Cynosure, page 328.)

4. In the autumn of 1902, a presiding elder in the Detroit Conference wrote me, asking me if I would take a charge in Michigan. I wrote him in reply that I preferred to work in the north, and that my friends and relatives wanted me to come back north, but that I might not suit him for four reasons, viz.: I was a strong prohibitionist, was opposed to secret societies, was averse to destructive Biblical criticism, and believed in running the church by its own Discipline. He replied immediately, saying that he was highly pleased with the description which I had given of myself, and that he agreed with me on all those points, and requested me to come immediately.

I came, but he had argument with me before I went to the charge. He insisted on my saying nothing against secret societies to my parishioners publicly. Why did he not write that way before I came? Why did he say he was highly pleased with the description which I had given of myself, when I said, among other things, I was opposed to secret societies? Why did he not tell me his views before I came? It looked as if he tried to hoodwink me to get me to come. That is not all. He wrote me that he did not belong to any secret society. In civil law it is a state's-prison offense to obtain goods under false pretenses. Some time after I came, a man told me that this presiding elder told him shortly before I came, that he did belong but did not attend; that he carried an insurance in a secret society, and joined it for that purpose. Moreover, several ministers told me that he belonged to one, and possibly more lodges. Another person told me that she heard the presiding elder advise a young preacher to join and get his life insured. Some others said they heard him commend the lodge and its work. All this goes to show that all of his conduct was such as to make an impression on the public mind that he not only favored lodges but belonged to them. All of these testimonies were direct, and were not mere rumors. This putting of the case is just as mild as the evidence will permit.

GEORGE A. PEGRAM.

When I first came, I was exceedingly popular. They all thought I deserved an appointment much larger than this. But when I refused urgent invitations to join the Oddfellows and Maccabees I soon became as unpopular as I had formerly been popular. This presiding elder catered to the lodge element, and opposed me. The more the lodge element opposed me, the more the real, genuine Christians favored me, defended me, and supported me. But the presiding elder usually ignored everything the faithful did or said in my behalf, and always credited everything the lodge folks said.

In less than two years I paid off the church debt, trebled the benevolent collections and the church papers taken, put in three or four hundred religious books, organized two new classes at other places destitute of services, and organized three or four temperance societies which revolutionized political conditions in two or three counties. In short, the

charge prospered so much that this presiding elder divided it the very year I left it. This division itself is *prima facie* evidence that he recognized its prosperity in my hands.

In spite of all this I was sent to a small country circuit, made from scraps of two others. One point on my previous charge had sent in, unknown to me, a unanimous recommendation to him in my favor. They had spoken to me of getting up a petition for my return. I opposed it as contrary to the spirit of Methodist polity. Hence they got up this recommendation.

I protested to the presiding elder against such arrant injustice. He said it was of no use, for the people would not tolerate my opposition to secret societies. But if I would let lodges alone, he could send me to several good charges, much better than my former one. In fact, he spoke as if I could get an excellent appointment if it were not for my position on the lodge question. He spoke so favorably that I asked him what grade of appointment I could get if I did not oppose secret societies. He replied immediately, "You could get the best there is." So, although he thought I deserved the *best* there was, yet on account of my opposition to lodges he gave me one of the *worst* there was, where I got $120 for nine months' work.

I want to say that I have never been called back to any charge so many times as I have to that from which he cast me down. They would never accept my resignation of the presidency of the temperance society, although I was twenty-five miles away. I have been called to preach and lecture in nearly every church in that community since I left it. The official minutes show that the charge, after it was divided, decreased in both members and contributions to benevolences.

I heard several times that this presiding elder opposed me in the bishop's cabinet because of my stand on the lodge question. I want to say, for the benefit of the unsophisticated, that when a presiding elder becomes opposed to a minister, he tries to prejudice all the other elders against him. He will then say no other presiding elder wants him. A preacher's position in conference depends almost wholly upon his presiding elder. This is shown by the fact that usually a minister who is a particular friend of a presiding elder is advanced right along, till the presiding elder goes back to the pastorate, when the preacher often goes down instead of up, or sometimes merely stops.

5. The next presiding elder for whom I preached knew of my position on the secrecy question before he appointed me on his district. He had heard my former presiding elder speak of it a number of times. He professed to be opposed to secret societies, and said he had never belonged to any. He not only acknowledged that they were injurious to the church; he insisted and argued to me, personally and privately, that they were detrimental to church, state, society, and business. He thought they were especially injurious to the spiritual interests of the church. He even mentioned various ways in which they were injurious.

But in spite of all his declarations against organized secrecy, on his very first visit to my church he was advising me against saying anything about the lodges. "Just preach the gospel." That is not all. I never remember of his visiting my charge without advising me against any public opposition to secret societies. He seemed always afraid I would do it, and do it too much; although I never preached on it but once or twice during the eighteen months he was my presiding elder. I never did unless it seemed absolutely necessary.

I asked him how any man could keep silent upon the subject and be clear before God of the blood all men, if lodges were as injurious as he thought they were. He said a man could not. Yet in spite of it all, he went right on advising me that it was not wise to do it, even if it was injuring both souls and the church. How can any man refuse to warn souls against anything which would hinder or hurt them? Yet the presiding elder not only refused to do it, but insisted that I should not, even after saying a minister could not be clear and not do it.

His attitude toward the lodge, and

lodgemen, was another thing that indicated that he catered to the lodge. Once, when he was giving his customary periodical advice, he stated as a reason, that the "Masons were just about as good as any of them," meaning other church-members. On another occasion he mentioned something which reflected upon the Maccabees. He worried about it that night and the next day till he left, for fear it might injure him. When I went to my last charge, he took special pains to turn my attention very favorably to three or four persons, every one of whom was a leading lodgeman.

Furthermore, I noticed that when he came on his quarterly visits he always wanted to see men who were prominent lodgemen. It did not matter whether they were pious or not. On my last charge I boarded in a family who were opposed to secret societies. When he came to this charge, every time but once, he went to the home of some lodgeman to be entertained. He came to town several times and never even visited the pastor, nor visited his boarding house. This is considered among Methodist people a very serious breach of courtesy, and of justice, too. On the other hand, he never seemed to care for the poor, no matter how pious or faithful they were. I am told that he always showed the same spirit, even in the pastorate. His former parishioners have told me that he always favored the money-eyed men and lodgemen.

When a few leading lodgemen on my last charge became hostile to me, he sided with them, in spite of the fact that two petitions were sent him in my favor. There was not a single opponent who was not a lodgeman—not one, and even some in the lodge sided with me, desiring fair play.

Two families of Masons ruled one church, and four families of Oddfellows another. I sought a change by recommending justice and suggesting a course fair to all. They voted down every suggestion, and voted in more of their own clique, in true lodge style. I announced that I would preach on lodgery at those two churches. While preaching at the first place, the presiding elder and another minister came in. This was on Sunday afternoon. After I had finished preaching, he arose and denounced me for preaching on that subject. He said he did not feel at home there, was not accustomed to hearing the Methodist church, her bishops and elders, slandered. He said that he was going to preach at the other place himself, and that he was going to remove me from the charge. When he arose to preach at the other church, to a congregation assembled to hear me preach, several left, and went to another church. Quite a number left both churches when he removed me, and even some sinners have never attended there since. Moreover, I have never heard of a single convert since, although many were under conviction, and people were turning to the Lord.

At both of these places the presiding elder was entertained by Masons. They also belonged to several other orders. He also changed the place of the next quarterly conference, which was contrary to the discipline, and appointed it at the house of a strong and prominent lodgeman. The people he favored on this charge were all lodgemen. The people he most opposed were all anti-lodge men and women.

Although this man has always denied ever having had any connection with a secret society, some of both laymen and ministers—Methodists and others, lodgemen and anti-lodgemen—have all declared that he did belong to more than one. I have heard of both Maccabees and Masons who claimed that he belonged to their lodges. If he does not, he has followed a course which strongly supports the claim. If he does not, he can act and preach in such a way that nobody, neither friend nor foe, can doubt it. O elder, please forgive us if we are mistaken, and do please act and preach in such a straightforward way as to relieve our minds of this painful suspense. We will be only too glad to welcome you to our ranks, and grant you the right hand of fellowship, if you will only declare to lodgemen—not to us—that you are, were, always will be, on our side. Will you do it?

6. Since I left the pastorate, the people of another parish have desired me to become their pastor. The pastor who was leaving knew about it and wrote me. He said he spoke to the presiding elder about it, and advised me to write him about it, as he said he had no man as yet for the place. I did so. I told him my position on the secrecy question. I never received any answer. At the next annual conference the delegate from that church said they still wanted me. Yet presiding elders will say that no church wants an anti-secret minister.

To you folks who do not understand the tricks of presiding elders, I want to tell you their scheme. They always pretend not to know of anything favorable to anti-secret ministers. They ignore everything that is favorable, and credit everything that is unfavorable. No matter whether it is a personal letter, or advice, or request, or a petition, or committee, in your favor, they completely ignore it, act and talk as if they never knew or heard anything about it. The previous presiding elder received personal letters, personal requests and two petitions in my favor, yet he set them all aside for the clamor of a few worldly lodgemen.

III. The presiding elders cater to the lodge for two reasons:

1. They seem to fear that any opposition to lodges will ruin the church. This position is itself a recognition of the power of the lodge over the church. The church receives its stamp from the kind of people taken into it. You can have whichever class you work for, the good or bad, the devoted or devilish, the worldly or Christian workers, lodge folks or anti-lodge folks. Driving out or keeping out the real, devoted Christians will sap the spiritual life of any church. If any are kept out, let it be the worldly ones. This will eliminate worldliness and cultivate spirituality.

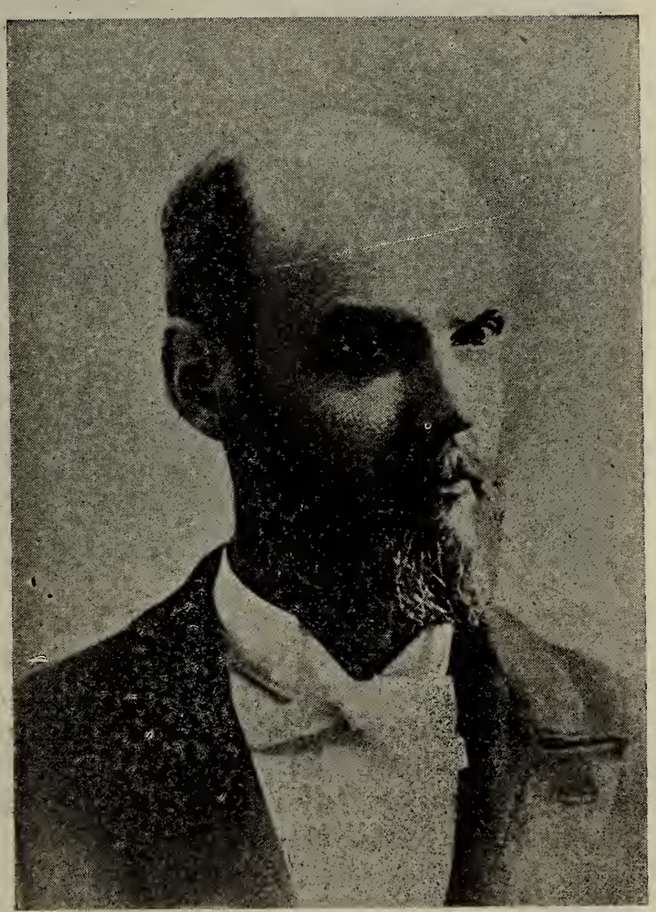
2. Nearly every presiding elder seems to be afraid that any real, open opposition to the lodge will endanger his position, influence, and salary. Their position is rather difficult. They have to deal with both preachers and laymen. But there are two classes in every church. If we cannot please both, why not favor the good, and not the bad? Moreover, this does not mean hostility to the bad, personally. "We know that we have pased from death unto life, because we love the brethren." (I. John 3:14.) "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." (James 4:4.) Standing by the right, we increase both numbers and influence of the good. Yet the majority of presiding elders will side with the lodge, because it seems strongest in number and influence. But right is right, no matter whether popular and strong or not.

MASONS' 175th ANNIVERSARY.

REV. J. M. FOSTER, BOSTON.

The establishment of St. John's Lodge of Free and Accepted Masons, 175 years ago, was celebrated in our city this week. The Grand Masters of thirteen jurisdictions, which are conterminous with the boundaries of the thirteen original States, and the Grand Master of the Masons of Nova Scotia, together with the officers of the grand lodges of Massachusetts, met in Masonic Temple at 2 p. m. last Sabbath and marched in their regalia to Tremont Temple, followed by a long procession of white-aproned men, and occupied seats on the platform, three thousand people being packed in the great hall and as many outside unable to gain an entrance. Five famous male quartettes rendered music. The Worshipful Master, Leonard G. Roberts, gave the introductory address. Rev. George W. Colson offered prayer, and Bishop John W. Hamilton, of the M. E. Church, delivered the sermon. Basing his remarks on a verse from the 46th Psalm, and also one from the 36th chapter of Isaiah, he identified the Masonic fraternity with Solomon King of Israel and Hiram King of Tyre, building the temple in Jerusalem. "The temple is gone and the tribes of Israel are scattered abroad among all nations, but their God is the God and Father of our Lord Jesus Christ. All Free and Accepted Masons are their fellow craftsmen and their God is the God

of Masonry. If men have one Father, then all of us are brethren. The only hope of uniting all the nationalities of New England, for instance, is to be found in the Christian faith. There can be but one universal empire. Without God all government is anarchy, and the only cure for anarchy is the monarchy of Jesus Christ." Upon this we wish to reflect. In it there is a strange and embarrassing confusion.



J. M. FOSTER.

1. *He identifies the church of the living God with the synagogue of Satan.* The temple of Solomon, built upon Mount Moriah, by divine appointment, was a type of the church of Christ. "Ye are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in Whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in Whom ye also are builded together for an habitation of God through the Spirit." The church began its career in the Garden of Eden and will continue until the last trump shall sound. It has had its Patriarchal, its Jewish dispensations, and now has its Christian dispensation, and will yet have its millenial dispensation on earth, and its resurrection dispensation in eternal glory in the heavenly country. God made a covenant with Abraham. The promise was, the man should become a family, the family should become a nation, out of the nation should come a Deliverer, the Deliverer would establish a kingdom, and the kingdom would become universal. We have the man, the family, the nation, the Deliverer and the kingdom. These are the "gulf-stream" of history. And it is carrying us out into the great ocean of universal triumph.

But the Masonic, secret, oath-bound lodge-system is Satan's counterfeit of the church of Christ, and its claims are the product of "the father of lies." Instead of being identified with Solomon's workmen building the temple, the Grand Lodge of Free and Accepted Masons did not exist until 1717. Instead of being built upon the Fatherhood of God and the brotherhood of man, it excludes the maimed, the halt and the blind, those physically and mentally and financially unfit, together with all women and children. Instead of making Jesus Christ, the living Redeemer, the foundation to Whom men, women and children of all nations, without exception and of all classes, without distinction, shall come, as lively stones to be built up a spiritual house for God, the Masons select a few able-bodied and sound-minded males to be built with the untempered morter of good works into a house for Satan. Instead of accepting the Bible as God's holy word, in which the Personal Word is revealed as God manifest in the flesh and giving His life as a ransom for sinners, they cut out the name of Jesus Christ from every verse in which that name, above every name, occurs, and they leave the true Christian in the bewilderment and distressing anguish of Mary Magdalene at the empty tomb of our Lord, when she said: "They have taken away my Lord and I know not where they have laid Him."

2. *He claims for Masonry universal empire, which belongs to Christ.* He became obedient unto death, even the death

of the cross, wherefore God also hath highly exalted Him, and given Him a name that is above every name, that at the name of Jesus every knee should bow and every tongue should confess that Jesus Christ is Lord. He must reign until His foes are made His footstool. And when He shall have subdued all authority and power, the angels will proclaim: "The kingdoms of this world have become the empire of our Lord and of His Christ."

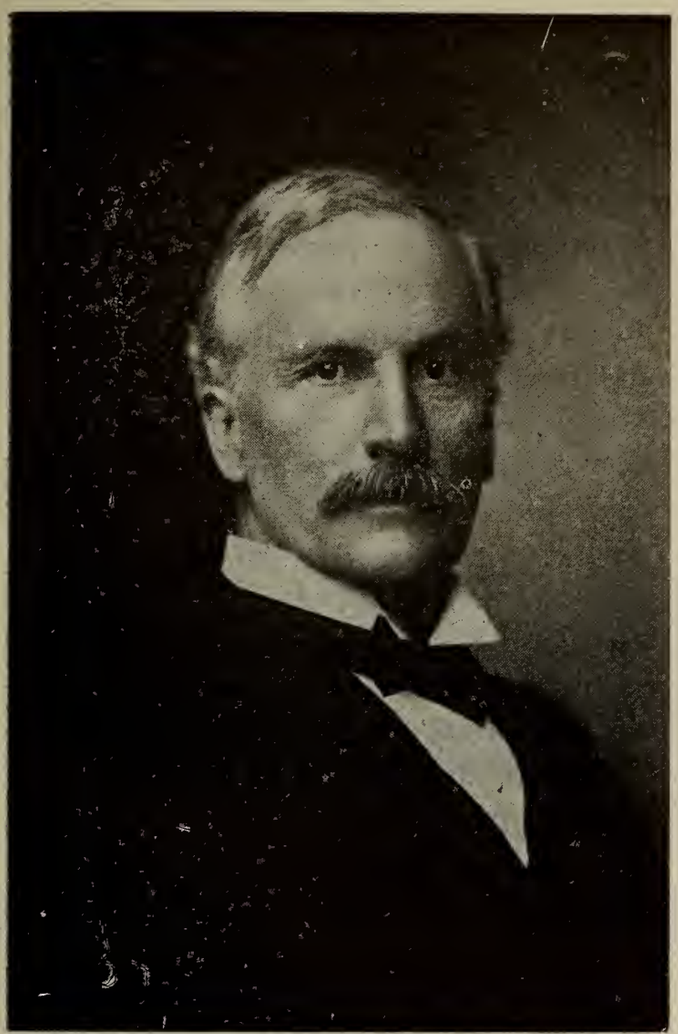
But Satan is the god of this world. The whole world lieth in the wicked one. In the temptation of our Lord in the wilderness, Satan took Him into a great high mountain and showed all the kingdoms of the world. He pointed to Greece, to Spain, to Germany, to Egypt, to Babylon, to China, to India, and Africa. He represented the unity of all these in the Roman Empire. All these Satan claimed as his. He had given them their authority; and they did his will. "Now," said Satan, "all these I will give you on one simple condition, that you fall down and worship me. You need not go to Jerusalem and die to purchase your kingdom. I will give all to you for one act of homage to me." But our Lord repudiated the temptation—"Get thee behind Me, Satan."

Bishop Hamilton is repeating Satan's false offer. He proposes to give the world to Christ on condition that His people engage in the false worship of the lodge, where "they sacrifice to devils and not to God." The Masonic lodge has stolen Christ's livery in which to serve the devil. Rome Pagan was Satan's counterfeit of the Kingdom of God and it was destroyed by the divine judgments. Rome Papal is Satan's counterfeit of Christ's Kingdom and that is to be overthrown by God's judgments. And the secret, oath-bound lodge-system is Satan's counterfeit of Christ's church. And that is prepared for God's wrath. God was hindered from destroying Sodom until Lot and his family were taken out. And God withholds His indignation from the secret empire of Satan until His people obey the command: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

3. *He courts inglorious defeat for the church.* The abominable feature of our American policy in the Philippines is, that our army is used to force the Filipinos to accept the Roman friars against their will. A Protestant nation compelling a subject people to accept Romanism is a horrible monstrosity. And for a Methodist bishop to recommend a department of Satan's kingdom to the followers of Christ is a shocking perversion of his commission. As certainly as God reigns, our Philippine policy will be rebuked. And as certainly as Christ is on the throne, so surely will He chastise His professed church for taking into her bosom Satan and his kingdom of darkness. "Shouldest thou help the ungodly? Should thy hand be with his?" One Achan in the camp caused the army of Israel to be defeated before Ai. And when the camp is full of Achans, what can we expect but humiliating and inglorious and disastrous defeat? When the water comes into the ship it goes down. When the world comes into the church it sinks under the wrath of God. Only the hand that was pierced can save. And He will save only by purifying from sin. Every disciple of Christ should separate from the Lodge. The church should demand separation from the Lodge as a condition of fellowship. This is the position of rectitude. This is the attitude of power.

$450 NEEDED.

Mr. Edmond Ronayne, who requires no introduction to our readers, has recently moved to Boulder, Colorado—address, R. F. D. 2, care of C. H. Crandall. Will not some of his friends who read this, loan him four hundred and fifty dollars, secured by a mortgage on his place in Arkansas which he has just left? He advises us that he is very much in need of the above-mentioned amount, in order to successfully support himself in his new home. He writes: "Wonder if any of the wealthy CYNOSURE readers could not loan us $400 or $450, taking a mortgage on our place, to be paid back when the place is sold?"



CHARLES A. BLANCHARD.

PRESIDENT BLANCHARD'S LETTER.

Fathers and Brethren: I feel impressed to make the subject of my letter this month,—

Anarchistic Oaths.

I have at various times referred to the topic, but at this time, as God shall help, I desire to treat it more in detail than heretofore. The city of Chicago has been for several years agitated on the subject of the Sunday closing of saloons. There has been an effort to compel the Mayor of the city to act in accordance with his oath of office and shut them up. He has steadily refused to do so, and has justified himself for his refusal by declaring that he stated, when a candidate for the office, that he would not enforce that law if elected. As the people elected him on this declaration, he holds that he is innocent in his false swearing.

As to the facts in the case there is no dispute. It is admitted by both parties that the Mayor did, before his election, advertise his purpose to disregard his oath in case he was elected. It is admitted that on this declaration he was the successful candidate. It is further admitted that, being inducted into office, he has fulfilled his pre-election promise and allowed the saloons to do business seven days a week, in violation of the law which the Mayor was compelled to swear that he would enforce in order to secure his office. The question whether he can be compelled to keep his oath, is now before the Supreme Court of the State. What the decision of that court will be, we cannot tell; but it is an encouraging fact, that that tribunal has generally been on the side of the law. We have a right to hope and believe that it will be in this instance, until we know that it proves recreant to its high trust.

How Dare Men Thus Break Oaths?

The mere multiplication of solemn affirmations tends to make them contemptible. If a man should solemnly declare, before God, that he would bring in a pail of water, buy a pound of sugar, tie a horse to the fence, or take off his shoes before he went to bed, the result would be that his entire character would be destroyed: not because there was anything wrong in the promises but because they were of such a character that no appeal to God was needful. The man who should be continually appealing to the Most High for the fulfilling of such pledges, would show that he had no real respect for God; and every such oath would be profane.

But such swearing is not only profane: like all other profanity, it tends to break down all respect for all oaths. Persons who swear in this way not only

swear profanely; they swear falsely. The oath becomes contemptible to them. But still more, and worse, when one oath has been thus degraded, all other oaths are practically destroyed.

All Lodge Swearing Anarchistic.

The application of the principles stated is obvious. Our civil officers are very largely lodgemen. In their lodges they have been trained to swear all sorts of foolish and silly oaths. They swear that they will not tell anyone how they are dressed—or undressed—when they are initiated. They swear that they will help their friends when in need. They appeal to God for their fidelity to a pledge not to steal from a brother lodgeman or a lodge. They call Him to witness that they will not commit adultery with the female relatives of their lodge brethren. They swear that they will not give their lodge signs except under certain circumstances, and that they will obey them when others give them.

The result on character hardly needs to be stated. Of course men thus trained look upon an oath as a trifling thing, to be observed or disregarded as they may choose. Right here is the secret of the present carnival of perjury. Officers of high and low degree, officers executive and officers judicial, plaintiffs, defendants, and witnesses, all are likely to be men who have sworn so many lodge oaths that the civil oath which they swear in a court has no more sacredness to them than a pan of potato-peelings which are thrown out into a back yard. And when a man has fallen so low that he has no fear of God, he never has any real regard for man. If he does not kill or steal, it is because he fears personal inconvenience, not because he has any objection to the thing itself.

"Can't Fool All the People All the Time."

This saying of the great Lincoln is, like most of his sayings, true and important. Even to a careless and sleepy nation there comes a time of waking up. We are by the grace of God in such an era now. The distinguishing characteristics of this particular age are the manifestation of God's power, and a disposition to inquire on the part of the man in the street. Grafting senators and judges are being called to account in a manner which must surprise them. Officers who have accumulated large fortunes by legal but immoral methods are being asked to render an account of their stewardship, at a time when they supposed that they were quite past such a danger. The lesson is, that God does not forget, and that our only safety is to be and do right; and if we have already been and done wrong, to get right.

I have repeatedly in these letters spoken of the national uprising against secret societies in our high schools. I mention it at this time as an instance of the truth under consideration. For years men slept while the lodge demons were sowing tares in the colleges of our country. It seemed as if God Himself did not care. Young men were maimed and killed, were corrupted and destroyed, with none to say nay. The few who protested were looked upon as well-meaning fools. The pulpit was silent except in a few honorable instances, and the press was on the side of the evil; while courts and legislatures did not know that there was a secret society in the world—I mean they did not seem to know. Of course during all these years lodges were electing their tools to do their work: and felons were not only unpunished; they were made lawmakers and judges of courts.

What a Wonderful Change!

The educational circular sent out by a State Superintendent of Public Instruction brings me the following note: "The Ohio Legislature has passed the bill abolishing high-school fraternities. It is now

the duty of the school-board to deny the privileges of the high school to any pupil who continues his membership in a high-school fraternity; and any teacher or superintendent who fails to perform his duty in the matter, as outlined in the law, is subject to a heavy fine." And most sane people say, amen.

The editor of *The Educational Review* of Brooklyn, N. Y., in an address delivered last week before the Woman's Literary Club of Hyde Park, used the following language:

"The fraternities are a breeding-ground for all forms of cheap snobbishness and make-believe aristocrats. These organizations are absolutely worthless. They worship wealth, and it is only the rich student who gets any enjoyment or benefit (if there is any) out of them.

"The elimination of these pests from the public high schools and the universities would be a most excellent thing. It would elevate the social tone and spirit of school life, and make for what is progressive and salutary."

Mr. Andrews advocated the "spanking remedy," suggested by President Schneider, in handling stubborn high-school "children" who refuse to quit the fraternities.

"A firm bedslat or a hickory cane would soon annihilate all these silly fraternity notions that the young high-school gentry have gone daft over," he said.

All this is true, and has been true; but what a marvel it is to have it proclaimed on the housetops in this fashion! More and far worse is also true, and men are speaking out these needed truths; and everywhere there is an awaking and a disposition to make the public schools safe places for boys and girls.

Is a Lodge Oath Valid?

This question was admirably answered by Mr. Pegram, our State Agent for Michigan, at the recent Convention in Grand Rapids. The address on the same subject made years ago by Dr. A. M. Milligan of Pittsburg, was also a final answer to the questions involved. If I were sure that you had at hand either of these complete discussions, I would not take your time for the brief argument which is here given.

A valid oath is an oath to do a righteous act. No oath to do evil is or can be binding. If a man were to swear a thousand times that he would commit a crime or do a base act, he could not thereby bind himself to an unrighteous deed. Evil is evil. Sin is sin. Crime is crime. No man can by an oath bind his conscience to an evil thing. Each time he swears such an oath he sins. All the time he is profaning the name of God. It is an insult to the Almighty to ask Him to be a party to an obligation to do wrong.

A valid oath is imposed by lawful authority. The oath is a sacrament. It cannot be administered, innocently, by every Tom, Dick and Harry who would like to have somebody swear. The proper persons to administer oaths are the duly constituted authorities of church and state. A lodge has no more right to administer an oath than it has to counterfeit the currency. It is a far worse offense, in the sight of God, to counterfeit an oath than to counterfeit a coin. It is worse to injure a man's soul than to pick his pocket.

A valid oath is one which is taken by a person who is able to enter into contract. An idiot, a lunatic, or a drunken man cannot swear a lawful oath. Neither can a man do so who is in any way disabled from a full and intelligent consideration of the promises which he is asked to make with a solemn appeal to God for the due performance of the same. To put a man into a ridiculous situation, to frighten or embarrass him so that he is not in full possession of his judgment, is to render him incapable of swearing a valid oath. It is like making a man drunk in order to get his name on a legal document.

A valid oath is one which is not obtained by duress. At times men in lodges have desired to withdraw, and have been compelled by threats to go forward and swear. Of course all such oaths are void. The very essence of the oath is that it is a free appeal to God for the truth of what is said, for the fulfilling of the promise which is made. In the Royal Arch chapter, when Rev. Nathaniel Colver, D. D., refused to swear to aid a Royal Arch Companion whether he was right or wrong, the High Priest stepped down toward him and said, "Mr. Colver, you will swear that oath or you will never leave this chapter alive." The bogus high priest was mistaken in his man, and did not either scare or kill him. But what would a weak or timid man have done under those circumstances? Beyond a doubt he would have sworn the oath; and then the lodgemen who compelled him to swear it would have wanted to kill him if he broke it. All such oaths are from the beginning void.

A valid oath is one which is not obtained by fraud. All contracts secured by wilful deception are void. A man cannot secure a promise from his fellow on one condition, and hold him to it on another. All secret orders assure those they are getting to take their oaths that these oaths are not in any way to conflict with any of the duties which they owe to their families, their country, or their God. Of course the question is certain to arise as to who is to judge whether the lodge oath does conflict with these duties or not.

At one time a man was taking the Masonic oath in a lodge, but hesitated. He said, "Who is to judge whether this oath conflicts with my other duties or not?" The Master said, "You are to judge." A member of the lodge took issue with the Master, declaring that it would never do to allow each Mason to be his own judge on that subject. The Grand Lodge settled the matter, and decided that no Mason could lawfully question the rightfulness of the oath.

This an Inevitable Position.

Of course the lodges must take this position. And equally of course this makes the lodgeman a slave. He enters his order blindfold. He swears his oath as it is pieced out to him a few words at a time. If he is a common man he knows very little about his oath after he has taken it. He is assured that it will not confiict with any of his duties as a man; and when he thinks that it does, he is told that he has nothing to think about it —that the order has settled it for him. No intelligent freeman should submit to such a bondage for a single hour.

But what should a conscientious man, who has his foot in such a trap, do? He ought, first of all, to get his mind absolutely clear on the subject. He ought to see that all secret society oaths are in their very nature profane and wicked. He should see that, according to the laws of both God and man, such oaths are null and void. He ought to see that, instead of his being in debt to the order to keep its partial and bloody obligations, the order is in debt to him for its shameless outrages and frauds. He ought to see that the only duty he has respecting such oaths is to repent of them, renounce them, expose them to the world.

This was the opinion and teaching of President Finney and of many other able and godly men. It is the clear teaching of the Bible. The first five verses of the fifth chapter of Leviticus conclusively prove it. The very nature of the case shows that it must be so. How can a man swear to things, the nature of which he does not know, and be guiltless if he fails to renounce and expose such

orders to the world? Has he a right to stand by and see his fellowmen caught in his trap and do nothing to save them?

President Finney

said: "Masonic oaths are profane and wicked. It is a sin to take such oaths. This sin cannot be forgiven until it is repented. It is not repented until the oaths are renounced."

In Christian love, fraternally yours,

Charles A. Blanchard.

THE LODGEMAN'S SONG.

GEORGE A. CREEKMORE.

I.

My lodge, in whose worship my heart takes delight;
On which in affliction I call;
My comfort in sorrow, my song in the night,
My master, my god and my all.

II.

I have sworn by an oath, most solemn and strong,
Thy secrets I'll hide them from all;
For thou art my hope, and the theme of my song,
Dear lodge, my god and my all.

III.

Come, brothers and sisters, and bow at its shrine;
For the lodge is the god of us all:
'Tis our hope of salvation, our creed, and our Christ;
Our lodge is our god and our all.

IV.

In sickness and sorrow, in hate and in love,
Together we stand or we fall;
The lodge road we'll travel to the grand lodge above,
To lodge heaven, the home of us all.

Blackwell, Okla.

GOSPEL-TEXT CALENDAR.

A Beautiful Wall-Calendar for 1909.

H. S. Hallman, Berlin, Ontario, has issued a calendar, one page for each month, printed in different colors, containing not only the calendar for the month but admirably selected Scripture texts. He wishes agents to canvass for this calendar in every city throughout the United States, and promises that agents will do well in engaging with him. The calendar sells for 25 cents. Write to him for sample copy. We have exchanged with Mr. Hallman for his *Gospel Banner* for many years, and can commend him to our readers.

BOOK NOTICES.

Rev. G. Lose is the author of two books which make interesting reading for young people. "Zannie," the history of a young boy, can be had for 25 cents. The other book, "Bread Upon the Waters," is priced at 30 cents. These are intended as gift-books for the holiday season. Address LUTHERAN BOOK CONCERN, 57 East Main street, Columbus, Ohio.

Among the publishers of good literature that maintains a high standard of Christian living, shines the name of E. E. Shelhamer, of Atlanta, Georgia. One of his books, which we reviewed some years ago, has been issued in a second edition. Its title is, "Rules and Helps to Holy Living." It is a compilation from such writers as John Wesley, Kempis, Fenelon, Jeremy Taylor, Madam Guyon, and others. Mr. Shelhamer has also favored us with copies of two other books—"Experiences in Travel and Soul Saving" and "Pointed Bible Readings on Various Subjects." Of these he is the author as well as publisher. Write for catalog to E. E. SHELHAMER, Publisher, Atlanta, Georgia.

We have received a copy of "The Satan of Scripture versus the Devil of Christendom," by W. A. Mason, D. D. The table of contents includes the following chapter headings: "General View of Satan as Presented in Scripture," "The Present Scene of Satan's Activity," "Satan's Object," "Satan's Tactics," "Satan's Great Stratagem." For sale at 15 cents, by the publisher, A. SIMS, Toronto, Ontario, Canada.

In the September CYNOSURE, page 146, second column, line 29 should read: "Did **you ever** attend a social session of the Elks?" Through some mistake, the stenographic report read "Eagles," where the reference was to the Elks.

News of Our Work.

Our Imperative Needs.

THE NATIONAL CHRISTIAN ASSOCIATION work demands and merits your financial support, at least to the extent named below.

$700 for FREE LITERATURE FUND, in order to do as well as was done last year.

$300 for expenses of STATE AND NATIONAL CONVENTIONS.

$3,500 is needed for 1908-1909. There were eight on salaries for a longer or shorter period last year

$23,000 is what we ask for GENERAL ENDOWMENT FUND. There should be a larger General Endowment Fund, to insure continuous work in times of panic and "hard times," and especially for enlargement of the Work of the Association. Philo Carpenter and others thought it ought to be at least $30,0 0. The present amount is $7,000.

FORM OF BEQUEST.

I give, devise and bequeath unto the National Christian Association, a corporation created and existing under and by virtue of the laws of the State of Illinois, and having its principal office at 221 West Madison street, Chicago, ... Dollars, (or if lands, describe the same) to be applied to the uses and purposes of said Association, and under its direction.

INDIANA STATE CONVENTION.

The Annual State Convention of the National Christian Association in Indiana will convene at 2 p. m. November 17th, and will close with the evening service of the 18th, meeting in the chapel of the Bible Training School, South Wayne Avenue, Ft. Wayne, Ind.

We are trying to make this one of the best conventions ever held in the State. We have the promise of Rev. W. B. Stoddard, of Washington, D. C., to be with us, and all who have heard him are anxious to do so again.

Rev. Fitzwater, principal of the Bible department of Manchester College, this State, also has agreed to be present. We hope, also, to have Rev. Dr. W. H. Clay, of Huntington, Ind., the editor of the *Christian Conservator,* and others, who will do their best to make this Convention both interesting and profitable.

Can we not depend on your support? I am sure that some of God's money should be directed to this line of Christian work. There are a number of necessary expenses, and there are no funds in the State treasury. If all will help some, the expenses will be easily met. Make your remittances payable either to Rev. D. Y. Schultz, Ft. Wayne, Ind., or to myself, at 412 West Thirteenth St., Peru, Ind., and you will be duly credited for the same. Do not withhold because the amount is small; it will help that much.

We hope to have programs for distribution shortly and desire to send to you. Will the friends write me, that I may know who you are, and where.

Then do not fail to be present, not only to swell the crowd, but to receive benefit; and be prepared to carry the truth to others, who are needy as you once were.

L. G. Bears,
President Indiana State Association.
Peru, Ind., Oct. 15, 1908.

TWO GREAT CONVENTIONS.

It is common to measure things in this world by numbers, noise, and the like. The Conventions which I have in mind were not great in these particulars. They were great in the subjects with which they dealt, and in the devotion, faith, and courage of the people who composed them. Numerically they were not large. The maximum attendance at any one session of the Iowa Convention, I do not think would exceed four hundred. The largest audience at the Michigan Convention was not more than one hundred and twenty-five. The day sessions were much smaller than these two figures. But in both of these Conventions men and women were conferring about the best means of pulling down the Kingdom of Satan in this world, and planting the Church of Jesus Christ in the ground which the great destroyer and deceiver has usurped.

Satan claimed, even to our Lord Jesus Christ Himself, that the authority of this world had been delivered to him; but our Lord never admitted this claim, and in a thousand ways showed that it was false. Jesus had power over the winds, power over the waves, power over sickness, power over death.

The Iowa Convention was held in the

buildings of the Holiness Association of that State; one day's sessions in the Central Holiness University, the others in the City Chapel of the same organization.

The ministers, the teachers, and students, whom I met, were delightful Christian people, enlisted for the war. It was good to hear them sing and pray and witness. It is a sign of the times that people are seeking to walk closely with God.

In Michigan the meetings were held in one of the Christian Reformed churches of Grand Rapids. Some years since we held meetings in the same church. The pastor and people are a delightful Christian community.

I did not have opportunity to meet all of the brethren in either Convention; for, occurring as they did, in the same week, I had to leave one in order to reach the other, and to cut out a portion from each; but the spirit was good.

Brother Pegram is doing well for the Michigan Association. I wish the friends there would co-operate with him very earnestly to make the present year's work greater and better than all that has heretofore been. The great need in Iowa is for the labor of a similar man; and the need of Iowa is the need of many other States. Let us pray, therefore, the Lord of the harvest that He thrust forth workers into His harvest.

Charles A. Blanchard.

THE IOWA STATE CONVENTION.

The Iowa State Convention of the National Christian Association met at Oskaloosa, Iowa, October 3-6, 1908.

Dr. Charles A. Blanchard, President of the National Christian Association, spoke on Saturday evening, October 3d, in the auditorium of the Central Holiness University, his subject being "Life's Best Things." On Sunday morning, October 4th, he spoke at the Congregational church on "How Jesus Prayed;" and Sunday afternoon, at the Y. M. C. A., on "Power to Be the Sons of God." Sunday evening he spoke at Central Holiness University, on "Search the Scriptures." We believe that by the help of God great results will come from this Sabbath at Oskaloosa.

The Monday morning session of the Convention was devoted to prayer, praise, and testimony. The afternoon session began at 1:30 o'clock, at the university auditorium. After singing "Holy Spirit, Faithful Guide," Professor B. W. Ayres, Acting President of the university, gave his Address of Welcome. Both personally and as a representative of the university he gave the Convention the most hearty welcome. In his response, Rev. J. S. McGaw, President of the Iowa Christian Association, expressed the appreciation of the Convention for such a welcome. After a short season of prayer, led by William P. Sopher, Dr. Blanchard spoke with great power, his subject being "Plants Which God Did Not Plant." Our brother has great faith in the victory against secrecy. Abraham Lincoln declared it would take two hundred years to abolish slavery, but only five years later he wrote the Emancipation Proclamation.

Tuesday morning the Convention met at 9 o'clock in the Pentecostal Mission church. The session was opened by prayer.

Letters to the Convention were read from Rev. J. G. Rugland, Saude, Iowa; Rev. H. P. Gray, Russell, Minn.; E. J. Claussen, Sutherland, Iowa; Cyrus Smith, Leon, Iowa; Alvin Hoskins, Greenville, Iowa; Mrs. Jennettie Siemiller, Blockton, Iowa; A. J. Millard, Little Rock, Ark.

The committee on Plan of Work reported, and it was carried that the Executive Board should arrange for antisecret lecturing in the State, and that Rev. J. S. McGaw and others whom the committee may see fit be engaged in this work.

The report of the nominating committee was read and adopted, as follows:

President—Prof. B. W. Ayres, acting President of the Central Holiness University, Oskaloosa, Iowa.

Vice-Presidents—Rev. J. W. Leedy, Oskaloosa; Rev. J. S. McGaw, Morning Sun, R. F. D.; Rev. C. D. Trumbull, D. D., Morning Sun; Wm. Crosson, J. A. Fenwick, Oskaloosa; W. P. Sopher, Oskaloosa, R. F. D.; Prof. George Shaw, B. D., Oskaloosa.

Secretary—Rev. John Nelson, 909 Lyon street, Des Moines, Iowa.

Treasurer—A. Branson, 616 North C street, Oskaloosa, Iowa.

The following resolutions were adopted:

Whereas, The secret-society system continues to menace the church and hinder the progress of the Kingdom of Christ; therefore

Resolved, That we, as an anti-secrecy organization, enter upon the work of the coming year with renewed energy and enthusiasm.

2. That we urge upon ministers the duty of declaring the whole counsel of God on this subject to their people.

3. That we invite to membership and co-operation all people, both men and women, who believe that the secret society is an evil.

4. Resolved, That we extend to the trustees of Central Holiness University, and to the Trustees of Pentecostal Mission, a hearty vote of thanks for the use of their buildings for this Convention.

5. Resolved, That we extend to the Faculty of Music of Central Holiness University, and the students who assisted them, hearty thanks for the excellent music furnished.

Rev. John Nelson gave an address, his subject being, "The Pastor and the Lodge." In the afternoon Dr. C. D. Trumbull gave a splendid address.

John Nelson, Secretary.

ADDRESS TO PEOPLE OF IOWA.

From Committee of Iowa State Christian Association, in Annual Meeting Assembled.

Fathers, Brothers and Friends: The Iowa State Christian Association, assembled in annual convention in the city of Oskaloosa, once more sends you fraternal greeting.

During the year much has passed since our meeting at Des Moines. The work of our association has continued, though in a less powerful and effective manner than we could wish. The importance of the cause demands the employment of secretaries who shall give their entire energies to the dissemination of the truth regarding secret associations.

No Argument for Lodges.

That no valid argument for secret associations is possible has been evident from the days of Daniel Webster, Wm. H. Seward, Millard Fillmore, John Quincy Adams, John Marshall, Richard Rush and their co-laborers. Until this hour no reply has been made to the indictments of the lodge. It has been affirmed, nay, it has been proved, that secret associations are essentially evil. It has been shown that the crimes which they have committed against men, the church and the state have not resulted from the presence of certain evil men connected with them, but arise from the very constitution of the orders.

Secret Societies Essentially Evil.

When we see the "Mollie Maguires" killing scores of people in Pennsylvania, the Federation of Miners killing scores of people in Colorado, college fraternities and even high school fraternities killing boys and young men in their senseless initiations, we are told that these disasters result from the presence of reckless or abandoned men in the orders. But events are showing that these results, with the awful demoralization which precedes, attends and follows, are the outcome of the secret society system. The very fact that men are united in a secret organization tends to make them criminals. Honest men do not need secret combinations. Reckless and wicked men can always use them for accomplishing their purposes. The system should not be mended by improvement in membership. It should be ended by abolition.

Signs of Hope.

There are a number of encouragements to a continued protest against this whole secret society system. The revelations of unlawful transactions in the business and political world confirm the saying of our Savior that there is nothing secret which shall not be known and come abroad. Conscientious men who have been trapped into membership in orders of one kind and another are continually abandoning them. Many who have been led out of them, and who have considered their oaths to secrecy binding, have been

set free and are speaking the truth without hesitation. The revised ritual of the Odd Fellows' lodges is in print and on the market. The Masonic rituals have not been materially changed, and everyone who wills may know the inner workings of this great enemy of the human race. The movement in boards of education, state legislature, and court, circuit and supreme, against the high school fraternities, continues and always works out one way. There is practically no dissent from the proposition that secret societies in public schools are hot-beds of immorality and rebellion. So far as we are informed there has not yet been one court which has disputed the right of boards of education to exterminate these pests.

The Position of the Church.

We would gladly make a more favorable report of the position of the churches on this subject than we are able to present. Churches which are afraid of or in friendship with the world do not oppose fraternities any more than they do Sabbath-breaking, worldly amusements, business dishonesties or political corruption. But it is our judgment that on the part of all live Christian organizations there is a great disposition to bear testimony respecting this subject. Godly men by scores and hundreds are abandoning the lodge in every part of our country, not so freely as they ought, possibly, but more freely than has sometimes been the case. They are warning their fellows against these snares, traps and pitfalls of the enemy. So far as we can understand there is a growing indisposition on the part of Christian men to enter such organizations. The lodges are initiating thousands of men every year, but these men are not usually those who attend the church. They are not generally men of large business power. They are politicians, loafers, men who do not care much for their homes. Exceptions, of course, there are, but that this is the general character of the new members of lodges in our time we believe to be the case. Of course such persons will not materially strengthen the lodges. They are not in them for what they can do, but for what they can get. Such men are a load to be carried, not a power to move.

The Real Source of Victory.

But we do not rely upon the testimonials of even good men, nor upon the weakness of evil men. Secret societies will be destroyed because they belong to the kingdom of Satan and antagonize the kingdom of God. Jesus Christ must reign until every enemy is under his feet. This is the declaration of God's word; it is confirmed by the history of the human race. There are many signs which lead us to hope that the day of His completed triumph is near at hand. He will turn and overturn until He reigns in righteousness. All secret orders belong to the kingdom of darkness. All secret orders are built upon selfishness. All secret orders involve distrust of God and reliance upon human aids. All secret orders, whatever may be their pretended purposes, are necessary for no good end, and are capable of being used for any evil purpose whatsoever. They rival and destroy the churches. They corrupt and destroy courts and legislatures. They are essentially anarchistic in character. No man who is not an infidel can believe that such a system is to continue in this world. We therefore bid you be of good courage. We urge you to more continual and impressive testimony. We pray you to use the printed page and the spoken word more freely than ever before. Do not assume that your enemy is invincible. Even to-day he trembles at the thought of his coming doom. Be of good courage and God will strengthen your hearts, and you shall see in the near future the destruction of all anti-Christs and the complete victory and the glorious coronation of our King.

IOWA TREASURER'S REPORT.

Rendered October 6, 1908.

Balance from last year, $16.93; received from A. Millet, $1; Mrs. J. Siemiller, $5; W. M. Mathews, $4; George Berry, $2; Mrs. J. R. Johnson, $1; collection per Rev. Van der Ark, $15; collection per Rev. Canthers, $12.61; collection per Rev. Hanslegh, $9.50; two collections at Convention, $8.48; memberships, $2; total, $77.52.

Paid speakers, $31.25; expenses of Ex-

ecutive Committee, $5; other expenses, 60c; programs and postage, $6.20; printing Convention letters, $1.50; balance in treasury, $32.97; total, $77.52.

A. Branson, Treasurer.

Oskaloosa, Iowa, October 7, 1908.

W. I. Phillips, Chicago:

Dear Friend—The Convention closed last evening at 4 o'clock. It was a grand success for the cause. Attendance was large, both evenings, and a wonderful interest was manifested throughout. We could hardly close the Convention, but were obliged to because Rev. J. S. McGaw and Rev. C. D. Trumbull had to leave on the 4:10 train.

President Blanchard delivered seven addresses while here and was somewhat worn out, but all of his words were eagerly listened to, and eternity alone can tell the great good which has been done by the Convention this year. I feel well repaid and happy this morning for all the time and effort that I have put into it to help to a successful issue. The cause has been greatly advanced. The Press was very liberal in printing our programs and printing notes of the Convention. In haste, yours for the truth,

A. Branson.

Morning Sun, Iowa, Oct. 19, 1908.

Editor CYNOSURE: I was not present at the meetings on October 4th, and the morning of October 5th, but was present at all the other sessions. There are at this time over three hundred students in attendance at the University. Probably one hundred of these, with their instructors, and a few other persons were in attendance the afternoon of the 5th. The attendance was somewhat larger in the evening. All seemed deeply interested in the addresses; and well they might be, for they were of a high order.

B. W. Ayres, Acting President, extended a hearty welcome to the Convention, making us to realize that we were among friends. Rev. J. S. McGaw responded in happy terms. The address of President Blanchard on "Plants Which God Did Not Plant," was in his usual happy vein and was calculated to carry conviction to any unbiased mind. The evening address of Rev. J. S. McGaw set forth reasons for separation from secret orders. It was delivered with much earnestness and was well received. This was followed by an interesting talk by Prof. Shaw, of the University, who gave his experience as a pastor of churches more or less dominated by secret orders.

The sessions of October 6th were in the Pentecostal Mission church and were slimly attended; there being not more than twenty persons present at either session. Those present were of the tried and true friends of the cause, so that the meetings did not lack interest. The Rev. John Nelson delivered an able address, which was requested for publication in the CYNOSURE. The only other address was by the writer.

(Rev.) C. D. Trumbull.

REPORT OF MICHIGAN CONVENTION.

Editor CYNOSURE: The Annual Convention of the Michigan Christian Association, opposed to secret societies, held in the Lagrave Street Christian Reformed church, Grand Rapids, October 7th and 8th, was surely a record-breaking meeting. In point of interest, the number in attendance, and the number of denominations represented, it excelled any other held in recent years. All the speakers announced were present except two. And all present evidenced careful preparation of the subjects presented.

Wednesday afternoon, the President, Rev. J. W. Brink, called the Convention to order. The pastor of the Lagrave Street church, Rev. Henry Beets, conducted the devotional exercises.

Representatives were present from the Wesleyan Methodist, Free Methodist, Methodist Episcopal, United Brethren, and Christian Reformed churches, the Salvation Army, and the Pentecostal Church of the Nazarene. One from each denomination was appointed to report the convention to their respective church papers. Committees on State work, nominations, finance and resolutions were appointed. Addresses were delivered by H. A. Day, J. W. Brink, J. L. Van Tielen, S. A. Manwell, G. A. Pegram, J. Groen, and C. A. Blanchard, all of which were excellent and worthy of much

larger audiences. It was very evident that there is a growing interest in anti-secret work in the State of Michigan.

It was decided by the Convention to ask every church favoring antisecret work to contribute at least $5 per year to the cause, and also to have each pastor preach at least one sermon annually on the subject.

An invitation to hold the next Annual Convention in the United Brethren church at Alma, Michigan, was accepted by the Convention.

The State officers elected for this year are:

President—Rev. J. W. Brink, 155 Terrace st., Muskegon.

Vice-President—Rev. A. B. Bowman, Alma.

Secretary—Rev. A. R. Merrill, 64 West 9th st., Holland.

Treasurer—Rev. H. Voorhess, Flint.

State Agent and Lecturer—Rev. G. A. Pegram, Elkton.

Revs. G. A. Pegram, J. A. Watson, E. E. Wood, A. B. Bowman, H. A. Day, J. Groen, together with the officers, were constituted the Executive Committee.

The Treasurer's book shows total receipts of $71.00, with disbursements of $56.00. Balance on hand, $15.00.

This year's work was better than that of the year before. But we must go forward, not backward.

First, Let every Michigan reader of the CYNOSURE pray every day for this cause.

Second, Let every one of us become a member of the Michigan Christian Association and send the annual fee, $1.00, to either the Secretary or Treasurer.

Third, Let us all, who belong to anti-secret churches, see that our churches send at least $5.00 to the Treasurer of the Michigan Christian Association, and then let each church arrange with the State Lecturer for at least one lecture.

This can all be done with a little effort.

Yours for victory,

A. R. Merrill, Secretary.

October 16, 1908.

"Many a criminal never would have gone to jail, if the flowers had been taken to him sooner."

THE MICHIGAN ANTI-SECRET-SOCIETY CONVENTION.

Held October 7 and 8 in Grand Rapids.

It was several years ago that a State Convention under the auspices of the National Christian Association (against secret, oath-bound societies) was held in the Lagrave Street church of Grand Rapids. At that time Rev. Stoddard and President Blanchard spoke to a well-filled church, as well as Rev. Thomas M. Chalmers of the U. P. Jewish mission in Chicago. Then also, we think, the Michigan State Association was formed.

Since then annual meetings have been held in various parts of the State, and this year, October 7th and 8th, Grand Rapids and the Lagrave Street church once more was the place of meeting.

Wednesday afternoon the Rev. J. W. Brink, the State President, called the meeting to order with a few appropriate remarks. The local pastor then led the devotional exercises.

* * *

Rev. H. A. Day of Hickory Corners, formerly of Grand Rapids, delivered an address.

Wednesday evening the Rev. J. W. Brink read a strong paper on "High School Fraternities." It showed a great effort on the part of Rev. Brink to procure unbiased opinions from educational leaders. And nearly every one of these testimonies condemned the High School "frats" and sororities as detrimental institutions, fostering an un-American, undemocratic class spirit, and promoting offensive snobbishness. The paper was long, rather too long, but it was strong and convincing.

Thursday morning reports were read and testimony given about the evil results of secret societies. Some of these testimonies were very touching and convincing and showed very plainly that all who love vital religion and care for the true welfare of their soul should refrain from joining organizations of this kind.

The "Grange" was also condemned.

During the afternoon meeting of Thursday, Rev. Pegram spoke on "Oaths." And he did it well.

Two addresses were delivered during

the closing session of Thursday night.

Rev. J. Groen spoke in the Holland language, and he did it forcefully and convincingly, like we are accustomed from him. "The Secret Societies an Organized Power Arrayed Against the Kingdom of God" was his subject.

He spoke of how Christ had created our race as a unity, how sin had broken up this oneness, but how the grace of God and His Christ endeavors to restore this. Common grace is constantly operating to bring this about. But Satan, who destroyed the union between heaven and earth, is angered at this reorganizing work of God. And to frustrate God's attempts he also organizes his forces, thereby imitating the Christ of God, like Luther already called the devil "the ape" of Christ.

Now, whenever organizations appear in this world the question arises: On what side do they stand, to what kingdom do they belong? To God's or to that of darkness?

Next the question was debated: To what kingdom does the lodge belong? Plainly—to that of the kingdom of darkness.

The speaker showed this by pointing to the following facts:

1. The name of Christ is omitted from nearly all lodge prayers, and in many of them omitted on purpose.

2. A self-appointed religion is placed beside and above the one revealed in Holy Writ.

3. Its promises of unconditional secrecy suggest works of darkness.

4. The unity of the human race is broken and class spirit is advanced by secret societies.

5. These organizations do not supply one need which existing bodies, church and state, cannot supply.

6. Many of its festivities and ceremonies are sinful and heathenish.

Rev. Dr. Blanchard, President of Wheaton College, Illinois, and President of the National Christian Association, was the last speaker. In his usual interesting way he discoursed on "The Duty of the Hour Regarding Secret Societies."

This duty, he stated, consisted of a close study of them. And if studied properly it would become evident that such organizations are at heart enemies to the three God-ordained human institutions: the family, the state and the church. Many illustrations, some of them very forceful, and all of them taken from practical life, proved his contentions.

This evening meeting was the best of the series of meetings held. It was also the best attended. Although that, alas! does not say much. All told, there were only 120 persons present! What a disappointment!

But a handful of our church members appeared at any of the meetings. Only a very few of our pastors. Still less of our professors. The students of our school were the best represented—although their numbers also were not large. Some of the meetings held during the day were exceedingly poorly attended. We are sorry to be obliged to record this.

A few years ago, the meetings of this kind were finely attended. This year the speakers were equally good. The cause of secret societies is equally strong and calls for continued, yea, increasing opposition.

Grand Rapids brethren and brethren of the Colony—you did not do well in thus holding aloof, but rather hurt a good and necessary cause!

The N. C. A. has proved a valuable and indispensable ally in our warfare against secret societies. Without it we would be soldiers practically without weapons and munitions of war. Up, then, and let us be doing to support it better than ever. More collections, sent in regularly, as Synod appointed. More CYNOSURE subscriptions to support that monthly and encourage Rev. W. I. Phillips, the editor, 221 W. Madison street, Chicago, Ill. It is with pleasure, and owing to the CYNOSURE'S courtesy, that we present Rev. Dr. C. A. Blanchard's picture and that of Rev. G. A. Pegram, the Michigan State Agent and Lecturer. This latter brother labors in our State for but comparatively little recompense. This year his total income amounted to less than $400. No wonder. The whole State brought only $32.00 in annual subscriptions of $1.00.

What a pity such a cause should go

a-begging, where less worthy and less needful matters always get what they want!—*The Banner, Grand Rapids, Mich.*

NEW YORK-NEW JERSEY CONVENTION

Condensed Minutes.

The New York and New Jersey Convention (of the National Christian Association) met Monday and Tuesday, October 19th and 20th, in the North Side Christian Reformed church, Passaic, N. J. The Convention opened Monday evening. A cordial welcome was given by Rev. A. J. Van den Heuvel, the pastor of the church in which the Convention gathered. Rev. F. M. Foster, Ph. D., of New York City, as president of the Association, responded in well-chosen words. He spoke of the unpopularity of the antisecrecy reform and the popularity of the lodges. Multitudes are being led into lodge traps. The question, Why do men go into the dark lodges, was asked and answered. Men hope to gain something that they could not gain honestly, by their own exertions and merits. Fuss and feathers appeal to some; the supposed secrets, to others; help of one kind or another attracts still others. But above all, men are held in lodge bonds because Satan is at the bottom of it. Three reasons were given against joining the lodges: The initiation ceremonies are degrading; the lodge religion is without the true God and without Christ; the lodge oaths are blasphemous and contrary to the Word of God.

Rev. P. Jonker, pastor of the Prospect Park Christian Reformed church, gave an address in the Holland language, "Why Oppose Secret Societies?" in which he gave many reasons in answer to this question.

Tuesday forenoon was largely devoted to business. The following officers were elected for the ensuing year:

Officers for 1908-1909.

President—Rev. F. M. Foster, Ph. D., 345 West 29th st., New York City.

1st Vice-President—Rev. D. Vander Ploeg, 47 Hope av., Passaic, N. J.

2nd Vice-President—Rev. K. F. Ohlson, 140 East 50th st., New York City.

3rd Vice-President—Rev. O. V. Ketels, ————.

Secretary—Rev. G. Westenberg, 129 Fourth av., Paterson, N. J.

Treasurer—Rev. James Parker, Ph. D., 341 Webster av., Jersey City, N. J.

A report regarding the progress of the work was read. It was full of encouragement, and reminded of the glorious truth that if we keep looking to God we will be victorious, in spite of the general lack of interest in this work, which is very obvious. The subject of how to procure a greater attendance at Conventions was discussed, several persons participating, among them Rev. James P. Stoddard, of Boston, who from his extensive experience thought that the best way of creating interest would be to spread the matter before the prayer-meetings. Dr. Foster extended the invitation of his church to hold the next year's Convention there.

A very interesting part of the program of Tuesday morning was the Seceders' Testimony service. Mr. Charles A. Lagville, of Corona, N. Y., told how he for many years had been a Freemason and had held all the offices in that lodge except that of Worshipful Master. He had thought the Masonic lodge a very grand thing, until he came to know Christ and to see what He had done for us. He then left the lodge, where they had no Christ, and was greatly blessed in his deliverance. Mr. Joseph F. Eberhard, of East Orange, N. J., also gave his testimony, which was similar to the preceding one and supported the statement that the lodge system is evil and a great obstacle in Christian development.

Letters from the following persons were read before the Convention: Dr. Charles A. Blanchard, president of the National Christian Association; J. C. Davis, New York; L. M. Thompson, of Brooklyn; H. R. Smith, Jr., of Houghton, N. Y.; Stephen Higginson, of Eatontown, N. J.; L. Woodruff, of Binghamton, N. Y.; Mrs. Rose N. McConnell, of Mayville, N. Y.; M. T. Lindsay, of Brooklyn; Rev. H. L. Crockett, of Syracuse, N. Y.; H. Schopfe, Union Hill, N. J.

In the Conference of Denominations, on Tuesday afternoon, Rev. J. C. Slater, of the Covenanter church, spoke of the attitude and work of that body in regard

to lodges. He said a church may assume one of three attitudes as to secret organizations: first, that of approval; second, that of indifference in the matter of separating the church from rival organizations; third, that of antagonism in creed and practice. The last is the attitude of the Covenanter church. Each member of that church subscribes to the absolute exclusion of all secret orders from the church. The church exalts Christ as supreme in every department of life, natural and spiritual.

The Wesleyan Methodist church was represented by a letter which stated that this church will not allow her members to hold membership in any of the secret orders. By joining such an order a person thereby forfeits membership in the church.

The position of the Christian Reformed church was presented in a few well-chosen words by the pastor of the church in which the Convention met. Brother Van den Heuvel thought the greatest danger from secret societies was with their young people, who are gradually becoming Americanized, he said.

Rev. H. F. R. Steckholtz spoke of the stand of the Missouri Lutheran synod (German). He stated that this body cannot have any members of secret societies in her membership, for many Biblical reasons which he clearly set forth. None of the 2,600 ministers of this synod are members of any lodge, as far as known.

Rev. J. P. Stoddard spoke for the United Presbyterian church, of which he has recently become a member. He left the Congregational church because a pastor was chosen who had been a Freemason for many years, and he (Mr. Stoddard) could not go back on his principles against the Lodge in his old age. He said he was happy to say now that he is a member of a church that is opposed to all lodges.

Rev. T. E. Nordberg represented the Swedish Congregational church, which also opposes the Lodge. He said the Swedish people in general were not inclined toward the secret orders, and that his church would be loyal to the principles of the teaching of Scripture in general.

Dr. James Parker, who came in during the course of this conference of denominations, spoke of the attitude of the United Presbyterian church. That church holds that Christians *ought not* to be members of secret, oath-bound societies. Brother Parker thought the main point that should be pressed by the church is the deity of Jesus Christ. All lodges are opposed to just this point. Masonry teaches that a man is saved by a clean life and by obeying the precepts of the Lodge. Dr. Parker said that so far as he knew there was not a minister in the United Presbyterian church who was a member of any of these lodges. That church has one rule for both ministers and lay members. He admitted that the doors had been swung open to lodge-members by some ministers, in their zeal to get new members for their churches. But generally speaking the church is practically and comparatively free from Christ-rejecting orders.

Resolutions were adopted, condemning the lodges and deploring their evil effects, religiously, socially, and politically, and pledging diligence in opposing them. The general condemnation of secret fraternities in public schools was noted, with rejoicing, and the belief expressed that the same arguments for their destruction apply with equal force to the lodges for older people. Appreciation was expressed of the assistance of the pastor and people of the North Side Christian Reformed church, and to the musicians who contributed to the success of the Convention. On Tuesday evening Rev. J. S. Thompson, of Beaver Falls, Pa., gave an address—"On Which Side of the Lodge Door Should the Young Man Be Found?" He presented first the teaching of the Bible, and second, the testimony of those who have left and exposed the Lodge. A large number of excellent reasons were given why young men should remain outside the Lodge.

A collection for the National Christian Association was taken.

Rev. James P. Stoddard spoke on the subject, "Does the Lodge Seek Control of Church and State?" He used charts in developing his subject, and showed that the Lodge is seeking such control.

A GOOD RECORD.

W. B. Stoddard's Report for October.

Passac, N. J., Oct. 17, 1908.

Dear CYNOSURE:—My record for another month has been made. God has given health and I have been stirring as usual.

A noon meeting at a tile factory in Delaware, Ohio, gave opportunity to present truth to some needy ones. The theme was the divine brotherhood. This, of course, differs from that of the Lodge.

While passing a house I handed an elderly man a tract and told him I was working against the lodges. He replied, "I admire your spunk. This town is full of lodges. The college professors who belong to the Greek-letter fraternities have to keep quiet when the boys steal pigs and eat them in their chapter houses. Some of the students board with me, and I know what I am talking about." Is not the "partaker as bad as the thief?" Would it not be well for the parents of these pig-stealing lodge boys to make inquiry as to their lodge education?

Friends were visited at Reynoldsburg and New Concord, Ohio. At the Bloomfield United Presbyterian church I found those who welcomed the reform message and contributed in support of our work. Pastor and people are loyal along reform lines. The United Presbyterian college at New Concord opened with quite an increase in the student body. Prospects were never so bright. The president is a hard worker. He reported the needed $100,000 endowment nearly secured. At his request your Agent addressed the students during their morning devotions. I was glad to meet our many friends at this place, but especially a retired minister in whose church I spoke some twenty years ago. He told of a young man who was about to marry one of the young ladies of his congregation. Prior to my visit the young man had thought favorably of uniting with the Masonic lodge and going to another church. He said it was my lecture that caused the young man to give up the idea of joining the Masons. He is now an officer in the church (United Presbyterian) and both he and his excellent wife are doing much in its support. It is always cheering to know that God blesses His truth to the salvation of some.

In a visit near Grantsville, Maryland, I found some of our friends harvesting a large, fine apple crop. My support was what was expected.

A short-notice meeting in the Mennonite church at Springs, Pa., gave opportunity to present truth to the hundred or more who were gathered. Oh, the beauties and freedom of this mountainous country!

The severest storm and rain of the season came to Washington, D. C., September 28th, just at the time announced for my lecture in the church of the Brethren. A brief talk was given to the few who braved the storm. I hope to try again later.

I reached New York City the first day of this month, and have worked in this vicinity ever since. I find the means of transportation about New York become easier and faster every year. By way of tunnels we fly under the rivers. As the man described it, "They put you into sort of car gun, shoot it off, and there you are!" Hundreds of thousands travel through these tunnels every day.

A Sabbath at Corona, L. I., afforded another delightful visit, and opportunity to speak to friends in the Swedish Congregational and Union churches. Ministerial gatherings of Swedish Congregational and Missouri Synod Lutheran pastors in Brooklyn and New York were addressed in the interest of the Convention meeting in Passaic, the 19th and 20th.

A church of our Christian Reformed friends at West Sayville, L. I., greeted me with a full house, and gave a collection of $8.65 to the cause. A collector reported that some lodge people contributed. Let us hope they were converted. I was sorry I could not tarry to enjoy the good things found at this noted fishing center.

Our Free Methodist friends at Newark, N. J., were cordial as ever. Addresses to the children and a sermon to those older was there given, in return for much kindness. The Bethany Presbyte-

rian pastor hopes to arrange for me to address his people.

Most of the time for the prayer meeting last Wednesday evening was given to your Agent in the Second Christian Reformed church, Paterson, N. J. Our friends there always make me welcome and contribute to meet my need.

A good program is prepared and much work has been done in the interest of the New York and New Jersey Convention, which gathers here next Monday and Tuesday. I have sought to do my part, and I have no doubt God will do His. Were there time for details, I could write of some hindrances, but there is much to encourage.

Next Wednesday evening I am announced to lecture for a Lutheran pastor at Grantwood, N. J., who is having trouble with the lodge people. On Thursday evening I hope to speak to the young people of the Swedish Congregational church, Fiftieth street, New York City. Friday evening goes to the Fourth Christian Reformed church of Paterson, N.J., if expected arrangements are made. On October 27th I lecture, D. V., in the Lutheran church in Washington, D. C., of which Rev. Doermann is pastor. Pastor Doermann is president of a district synod of the Joint Synod of Ohio. I shall likely be in Western Ohio or Indiana by the time this letter is read by CYNOSURE friends. My appointments for to-morrow (Sabbath) are in the three Christian Reformed churches of this city.

Let us remember that, while the battle is the Lord's, He uses those of us who are willing to work. W. B. Stoddard.

New York, Oct. 21, 1908.

Dear CYNOSURE: Just a line to let friends know that another successful Convention has been held. The attendance was not large, but representative. The addresses were of a high order and well received. Some of us wanted to tell the whole story at once, and so took more than our share of the time. Much good seed was sown. Contributions met the financial needs and left a small balance in the treasury. The minutes will give details. Truly,

W. B. Stoddard.

MICHIGAN STATE AGENT.

Spring Arbor, Mich., Oct. 19, 1908.

Dear CYNOSURE: After my last letter I remained at Grand Rapids, advertising and preparing for the State Convention.

On September 19th I addressed the "Convocation of Prayer" on "The Relation of Lodges to Revivals," showing how they always hinder and never help. Many a revival has been hindered, and some have been prevented altogether, by the fact that church members attended lodge meetings instead of church meetings.

During this "Convocation of Prayer" I had the privilege of addressing the men at three different factories in the city of Grand Rapids,—some of them several times. These men usually listened with the greatest interest, respect, and attention.

On September 23d I spoke to the men at the Salvation Army Industrial Home, and on the following evening to the girls at the Rescue Home.

On September 27th I preached at the Wesleyan Methodist church. On October 4th I preached to the men in jail on "The Chains of Evil Habits," and the need of deliverance through Christ. In the evening I preached at the Salvation Army hall. There was quite a spirit of prayer, and four or five sought the Lord at the penitent form.

On Wednesday and Thursday of this week, October 7th and 8th, the State Convention of the Michigan Christian Association met in Grand Rapids. There were seven or eight denominations represented. A good spirit prevailed throughout the whole Convention. All were encouraged. Both addresses and business enlisted more interest this year than last. Preparations were made for more aggressive work during the coming year. I wish that all evangelical denominations in this State would lay aside sectarian prejudices sufficiently to join hands with all antisecret Christian people against a common foe.

The State Agent gave two addresses, one on "How the Lodge Dominates the Methodist Church," during the open parliament, and one on "Lodge Oaths."

On October 15th I spoke on "High

School Fraternities" at the Alpine Avenue Christian Reformed school. The children seemed to understand and appreciate what was said. In the evening I preached again at the Salvation Army. Some were under deep conviction but would not yield.

This week I visited Clarksville, Sunfield, and Portland, looking after the Association's interests. At each of these places I found friends of the work and received promises of future opportunities to lecture on secrecy.

On October 17th I came to Lansing, and preached in the evening at the Salvation Army hall. Three sought the Lord; one of whom was so drunk it took two to help him to the altar. He gave up pipe, tobacco, and sporting papers, and soon found the Lord. He stood up alone and testified of his purpose and Christ's forgiveness.

On Sunday afternoon, the 18th, I preached again, and five more came forward. In the evening I preached, and one or two came to the altar. God is continually blessing the truth, and it moves on to final victory.

Your fellow-worker, G. A. Pegram.

MRS. LIZZIE WOODS' LETTER.

Pine Bluff, Ark., Oct. 8, 1908.

Dear Brother Phillips—On the 23d of last month I was at the Brothers' Central District Association. This meeting was at Pastoria, Arkansas, the place I was telling about some time ago, where the Oddfellows ran the man off that killed his wife some years ago in the State of Mississippi. I learned all about the matter while at this meeting. I stopped next door to the church clerk that carried him fifteen miles in the country. He is a nice, promising-looking young man, but yet he had to get a man out of the way of the law, on account of his oath to the Oddfellows. The murderer killed his innocent wife, who was about to be a mother, and wrapped her dead body up in a quilt, and ran away to Arkansas. He stayed here two years and married again. He joined the Oddfellows here, but they did not know, when he joined, that he had killed his wife, so they say. That is what one of them told about it. One of the Oddfellows and his wife told me about the wicked plot. They said this man carried his pistol at all times. If he saw a man that looked like an officer, he would dodge out of the way, and he seemed to be scared all the time. At last a family moved here from his old home, who knew him and knew what a dear wife he had. He had changed his name, and pretended he did not know this family. The man of this family was an Oddfellow, and he told on this man to the order; so they made him tell about the murder, up in the hole in the wall at Pastoria (see Ezekiel 8:7, etc.). After he told the tale, the order, knowing that the newcomer's wife had written to the murderers' home, made up the money and had this good, Christian young man, against his will, take him fifteen miles in the country. The murderer told the brothers of the lodge that he could see his wife that he killed any time, wrapped in that quilt. He said he was the most miserable man on earth. He said if he could bring his dead wife back to life, he would gladly take her place in the grave. After his statement they run him to Oklahoma City. His wife number two went to the postoffice and mailed a letter to her husband. When she dropped the letter in the office, the detective stepped up to the postmaster and asked for the letter. The postmaster gave him the letter. He broke it open and found where the man was, and went right on to Oklahoma City and brought him back here to Pine Bluff, and wired the officer of Mississippi and he came at once. When the murderer saw the officer of his home he yelled like a wild cat, but they put the iron bracelets on his hands and took him home to justice. The officer here kept the young man in jail that carried him off, till they got the murderer.

I scattered the tracts as I told you I would do. There were great men here, from all over the state. Most of them are anti-secret men. We have some few that are still holding to the old Beast, but they are getting weak. Some of them told me they did not go into the lodge room twice a year. I said, "Yes, but your name and influence cause

others to go into the cursed idolatry." The moderator, Rev. D. L. Lindsay, put a motion before the house to stop the annual sermons in this district. Nearly all the preachers have quit, but a few top-waters that will tell any kind of tale to get that little money. I spoke to this association on Saturday night, to a crowded house. I told the sin of the secret societies and got many amens all over the house. A lady came to me on Sunday, after I spoke Saturday night, and said, "Sister, I am done with that hellish idolatry." She said she had not been to the lodge since last May, but she had been sending in her money, but she said, "They will never get another dollar out of my earnings." I said, "Thank God for that." An Oddfellow came to me last Sunday, who had heard me up at the association, and said, "Sister Woods, I am an Oddfellow; all you say, and all the National Christian Association says, is true. I have known for a long time that something was wrong, but I have got my eyes open since you talked up yonder, as never before." He said, "My sister, the preachers who are in the lodge are the cause of my being in there to-day. What will these preachers tell God when they appear at the judgment bar of God?" I said, "Matthew 7:22." He said, "The church ought to care for the poor." I said, "She will when these false preachers come downstairs and bring the people back to the church." He said, "God bless you. Go on, my sister; tear us up, for that is what you are doing, and God will not let you be killed." I said, "If I am killed, all right; God will put somebody else in my place."

Yours in Christ,

(Mrs.) Lizzie Woods.

REPORT OF SPECIAL AGENT.

Paducah, Ky., Oct. 6, 1908.

Dear Brother Phillips:

I received the tracts you sent me three days before I left Hammond, La., for the National Baptist Convention in Lexington, Ky. I gave out most of the tracts at the Convention and secured a good many subscribers for the CYNOSURE.

Several of the ministers of the Convention informed me that it was unwise to spend my time working for an organization that would cause me to become unpopular with the leading people. They say that most of the leading people belong to the lodges. I informed them that that was why the National Christian Association was sending out colporteurs and evangelists to teach men and women the error of their ways.

From Lexington I went to West Point, Ky., where I gave out the remainder of the tracts and gave one lecture. Mrs. Maria Wales, a seceder of West Point, Ky., said to me as I was about to leave, "Sister Randle, I feel that God wants you to go to Elizabethtown, Ky. I feel that you can do great good there."

At Elizabethtown I was nicely entertained at the home of Mrs. Fanny Quinn, who subscribed for the CYNOSURE and used her influence to get appointments for me at the Methodist and Baptist churches, where I was kindly received by Rev. Beamon of the M. E. church and Rev. Wood of the Baptist church.

From Elizabethtown, Ky., I went to Central City, Ky., where I was entertained by Mrs. Clarissa Coleman, wife of a popular secret order man. I left her undecided as to whether or not Christians should belong to secret societies. I pray that God may open her eyes.

Friday, October 2d, I went to Princeton, Ky. As the Red Men's Carnival was in town, I could not get a hearing before Sunday. Sunday, October 4th, I spoke at 10:30 a. m. to the Greenbay Sunday-school. At 3:30 p. m. I made a brief talk on our work at the Colored Methodist Episcopal church, Rev. Huron, pastor. At night I spoke at the Greenbay Baptist church, Rev. Leavel, pastor.

I am now at Paducah. I go from here to Clinton, to the Tenth District Association of Kentucky.

Yours for the Master,

(Mrs.) Alice E. Randle.

Rev. W. B. Stoddard was invited to speak on the lodge question on October 27th in the Grace Evangelical Lutheran Church, Washington, D. C., Rev. J. E. A. Doermann, Pastor.

RETROSPECT AND PROSPECT.

Address at the opening of the Annual Business Meeting of the New England Christian Association, by Rev. James P. Stoddard, Corresponding Secretary.

"Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord."—Psalm 31:24.

Beloved in the household of faith, greeting.

Another year's labor with you in the Master's service has closed in harmony and peace. It has been a year of steady progress, without sudden changes or acts of violent opposition. God is with us to-day, and coming days and events are with Him who knoweth the end from the beginning and is never surprised by the unexpected.

Evidences that an impending crisis in this world's affairs is hastening, are cumulative. Principalities and powers have not ceased to do evil and learned to do well, nor have the kingdoms of this world become the kingdoms of our Lord. The apocalyptic "woe to the inhabiters of the earth and of the sea" still sounds the alarm, and a wrathful devil, burning with rage against Christ the King and His bride the church, is urging on and organizing the hosts of evil men and seducers towards that Armageddon conflict, in which blood shall flow to the horse's bridle. It is a fearful picture of unprecedented wreck and disaster, which means costly sacrifice and desperate fighting, but certain victory to the Lion of Judah and his valiant army.

Confronted by such conditions, it behooves us to heed the admonition, "Be ye also ready." Our Leader expects us to show our loyalty and prove our weapons by faithfulness and valor, in the preliminary skirmishes to the superlative and final encounter. Have we done it the past year? Are we doing it to-day? Are we ready to bind our souls, by solemn covenant with God and with each other, by the help of divine grace to do it in the future? The recording angel is entering the silent response of each heart, in "the book of remembrance," at this very moment. Brother, sister, fellow-comrade, what has been your record the past year? What is your present attitude? and what, by God's help, are you purposing to do during the year upon which we have just entered? Are these not pertinent and important questions at this time?

Surely we ought to know our attitude towards God, and His attitude towards us and the organization we are here to represent. Are we right with God? Did He plant the New England Christian Association for a specific purpose? Have we His mind and are we acting under that great commission, "Behold, I send you forth as sheep in the midst of wolves"? If so, we are clothed with divine authority and warranted in claiming the promised help and protection which the cause requires. Although as seen by men, ours is a "little flock," we may boldly affirm, "They that be with us are more than they that be with them."

God's attitude towards us is determined by our attitude towards his Son, Jesus Christ. Without faith in His Son it is impossible to please God. Christ is "The Truth," and unless we and our organization are rooted and grounded in Him we are powerless in the presence of our adversary, the devil. However zealous and self-sacrificing we may be, our best efforts will prove abortive and come to naught. We must be able to say truthfully, "On Christ, the solid Rock we stand," if we would make any impression upon the flinty ramparts of resisting forces.

Without the mind of Christ in the ordering of our lives and the conduct of our work we shall but repeat the experience of those Galilean fishermen who toiled all night and took nothing. Had they despaired of success and given up at the midnight hour, they would never have met the Master and received their reward at the dawning. If it be the mind of Chrst that we should encounter head-winds and toil in the midst of discouragements, we must nevertheless labor on until the morning breaks and the shadows flee away.

Let us remember that God is never in haste. He takes his own time to uproot deep-seated systems of wickedness. It took decades to abolish the slave-system. The faithful in two centuries worked and prayed, apparently to little pur-

pose; but when God's time came, four millions of serfs came out of the house of their bondage, as free as Peter was when conducted by an angel out of the prison at Jerusalem. "Yet a little while, and He that shall come will come, and will not tarry."

Motive has very much to do with results. Mere sentiment or sympathy are not sufficient. They will prove a sandy foundation in times that try men's souls. In our work, nothing short of deep conviction that the lodge-system is a religion; that it denies and dishonors Christ, and teaches the fatal delusion that wicked men may be forgiven and eternally saved, without the atonement—this deep-seated conviction is the only impelling power that will bring men into the fighting-line at the front and hold them steady when the battle waxes hot. Love of honor, or worldly advantage, or even sympathy for the distressed, are superficial, and the person who is moved by no stronger motive, even though he should enlist for a season, is sure to wither like the stoney-ground hearer of the word, however zealous at the beginning.

If the lodge-system affected the temporalities of this life only, would it be folly to expend time and energy in its destruction? but when, after rejecting Christ, it teaches that men may climb up to heaven some other way, it assumes the attitude of a rival of Christ and an antagonist to the religion which He founded in the shedding of His blood for the remission of sins. If the lodge claim is founded in fact, then Peter's declaration, "There is none other name under heaven, given among men, whereby we must be saved," is a mistake, and the whole Bible is misleading. The Bible teaches that there is a heaven and a hell, that men are sinners, and that the only way of escape from punishment is through the door of mercy. Christ says, "I am the door; by Me if any man enter in, he shall be saved," and "No man cometh to the Father but by Me." The Lodge contradicts the Bible and substitutes rituals and ceremonies for the atonement. It proclaims to the world that the Christ-excluding services in their secret worship "furnishes all that the soul of man requires." And multitudes believe it.

Brethren, I am persuaded that the greatest need of our work to-day is not money, but a sound, Biblical conviction that the secret lodges of this city and country are sending men, and women, too, straight to hell in platoons and battalions. If the Bible is true (and it is) and the facts are as we know them to be, any other conclusion is impossible. A soul trusting in the lodge religion for salvation is as surely doomed as a heathen in any other land, and when we realize this fact and our responsibility to warn them, we will count it all joy to do our utmost to save men from the grip of this monster evil.

To be successful we must be humble and much given to prayer. With the example and teachings of our Lord before us, in the days of His humiliation, we are certainly without excuse. To Him the Spirit was given without measure, yet He continued all night in prayer before selecting from His disciples twelve "whom also He named apostles." Following the Pentecostal baptism, when the disciples were filled with the Holy Spirit, the twelve whom Jesus had chosen called an assembly of the multitude of disciples and directed them to select "seven men of honest report, full of the Holy Ghost and wisdom," to look after the temporalites of the church, that they (the apostles) might give themselves continually to *prayer*, and to the ministry of the word." Paul knew the deepest needs of a Spirit-filled soul and of a body of believers, and his familiar injunction is, "Pray without ceasing." The devout in all ages have deemed communion with God in prayer a boon of inestimable worth. It is the Christian's vital breath, and no reformer can long maintain his spiritual life and power without it. It is the key which unlocks the arsenal of heaven, and puts weapons in our hands with which to make both a defensive and aggressive war with the devil and all his minions. It is Christ's prescription in all desperate straits; for, when speaking of a very obstinate case, which baffled the best efforts of His disciples, He said, "This kind goeth not out but by prayer and fasting." When approaching the hour of His own betrayal, trial and crucifixion, you remember how

in Gethsemane's garden He agonized in prayer, until He sweat as it were great drops of blood. I cannot too strongly urge this duty upon every member of this Association. Not one of us can afford to neglect it, and we may not but at extreme peril to our own souls and to the cause intrusted to our care. May God help us to be more faithful in prayer!

We are God's witnesses, and He expects us to improve our opportunities to testify for the truth and against untruth. If we have found deliverance and peace in Christ our Lord, we should confess Him before men. If we have found the Lodge a delusion and snare, we should be equally bold in warning men to avoid and abandon it. Why is not the one duty just as imperative as the other? When we know the evil, is not silence an implied testimony in its favor? "Inasmuch as ye did it *not*," is conspicuous among the charges against those of whom it is said, "These shall go away into everlasting punishment." Being forewarned, it is our duty to avoid the fate of that "servant who knew his Lord's will and did it not." You remember Christ's direction to Peter, "When thou art converted, strengthen thy brethren."

When Israel's greatest king would encourage and inspire his subjects with confidence and zeal to conquer and subdue their enemies, he did not minimize the difficulties and dangers of the undertaking, but exhorted them to be of good courage and "remember God's marvelous works that He hath done, His wonders and the judgments of His mouth," and gave them the 105th Psalm of inspiration. We do well to seek courage and inspiration in our work from the same source. What hath God wrought for and by the New England Christian Association? Was the organization born of the flesh or of the Spirit? Has it a specific and God-appointed work assigned to it? We believe the anti-slavery societies of the first half of the nineteenth century had very much to do with the breaking-up of that accursed system of human chattelism. They did their work and disappeared when no longer needed. Has the New England Christian Association a similar mission to perform, in emancipating our country from the thralldom of the secret empire? Negro slavery was local, but the Lodge is cosmopolitan. It knows no "Mason and Dixon line," and recognizes no civil or ecclesiastical government as paramount to its own. It enters every party in politics, that it may control them. It joins every religious body from which it is not rigidly excluded. It lays its hidden hand upon our judiciary system and paralyzes the arm of justice in our civil courts. It binds president and peasant alike under its brutal oaths, and stealthily manipulates the marts of trade so that no man may buy or sell, on equal terms with his fellows, unless he has the mystic seal of some secret clan. It is against this gigantic impostor that our "little flock" has unfurled its banner, in defense of the equal rights of men and the royal household of the Christian faith.

Can anyone who believes in God doubt for a moment that the godly few who founded this work were led by His spirit? No worldly or selfish motive could have impelled them to enter upon such a hazardous undertaking. I sincerely believe those great souls were moved by the Holy Ghost in their work, as was Nehemiah to rebuild the temple and the walls of Jerusalem, or Garrison, Phillips, and their compeers to form anti-slavery societies and lead in the great battle for human freedom; and what God plants He will defend and support until it has accomplished His purpose. Hitherto He hath supplied all our needs according to His riches in glory by Christ Jesus. God has not exhausted His treasures or gone into bankruptcy. The hearts of all men are still in His hand, and the treasures of the whole earth are at His disposal.

The past has been rich in blessing: and why distrust Him for the future? He has given prosperity and health to the official members of this body, and not one of our number has been removed by death during the past year. The wisdom of your committee in selecting No. 560 Columbus avenue as the home and headquarters of reform work in New England has become more and more apparent every year. The building is well located,

suitable for our purposes, and property in this locality is steadily advancing in value. There is every reason to believe that it will be one of the important centers in the south end district in the near future. Business is coming this way, and desirable corners are in demand. Rentals from rooms not required for our work, and means derived from other sources, have been sufficient to meet current expenses and close the financial year with a balance on the credit side of accounts. Four new tracts have been added to the list, in editions of 5,000 each; and about 15,000 of these, with other literature, have been put in circulaton among the people. During the vacation season God gave me strength to visit six important religious gatherings, at all of which, except the M. E. camp meeting at Willimantic, Conn, your agent and our anti-secrecy literature have been cordially welcomed. The six consecutive conferences at East Northfield, Mass., the National Prohibition Convention at Columbus, Ohio, and the Advent camp meeting at Alton Bay, N. H., gave the widest and most hopeful fields for work, which I occupied without let or hindrance. In each of these I found abundant proofs that labors in the past had not been in vain in the Lord.

The outlook is by no means discouraging. It calls for faith in God, loyalty to each other, and ceaseless activity in the prosecution of our work. Our adversary is strong, but his bulwarks are not impenetrable. Contention within his own ranks is ominous of "breakers ahead." So fierce has the contention become, that it has received special legislation for its protection, secured by its own members who have been sent to the Legislature by the secret fraternities to do their bidding. Some of the people, at least, are beginning to understand that the secret lodge system is a gigantic political machine, and that our city, State and national laws are simply filtered through legislative forms under the supervision of expert strategists, elected by the voters but selected by the Lodge for that very purpose; and it is only a question of time, as to how long the masses will quietly submit to such an outrage. Public opinion may be tardy in its movements, and even capricious in its methods; but when it asserts itself, revolutions sometimes follow quickly. I claim no prophetic sentiment: but stranger things have happened than the exclusion of lodge emissaries from legislative assemblies, and the pulpits and churches, in all this land, within the next decade. "The things which are impossible with men, are possible with God."

What God needs is a strong, devout, and consecrated administration to direct the affairs of this Association, and vigorous, godly men and women to canvass New England with literature and proclaim the gospel of deliverance from sin and the bondage of the Lodge, through Christ Jesus, our exalted High Priest and King.

Beloved fellow-laborers, it is our privilege and duty to supply the first of these requirements: and what shall be our response? God has moved some, already, to consider favorably a call to enter upon the more active and extended field; and others will be ready when the Lord hath need of them. Would we not do well to begin this year by heeding the counsel of Peter, who exhorted his brethren in the church at Jerusalem: "Look out among you seven men of honest report, full of the Holy Ghost and of wisdom," to manage the affairs of this body and render final decision in any matter of interest in its work?

Before entering upon the formal business of this annual gathering, let us present our bodies in living sacrifice to the Lord, and most fervently pray for divine guidance in selecting the officers and planning the campaign for the ensuing year.

With unfeigned gratitude to God for improved health; to my brethren and sisters who have so considerately borne with my shortcomings; and to the official members who have heartily responded to my suggestions, I am,

Your fellow-servant in the Master's vineyard, James P. Stoddard, Cor. Sec'y, N. E. C. A.

"He who works both night and day, will soon sleep both night and day—and through a long series of years."

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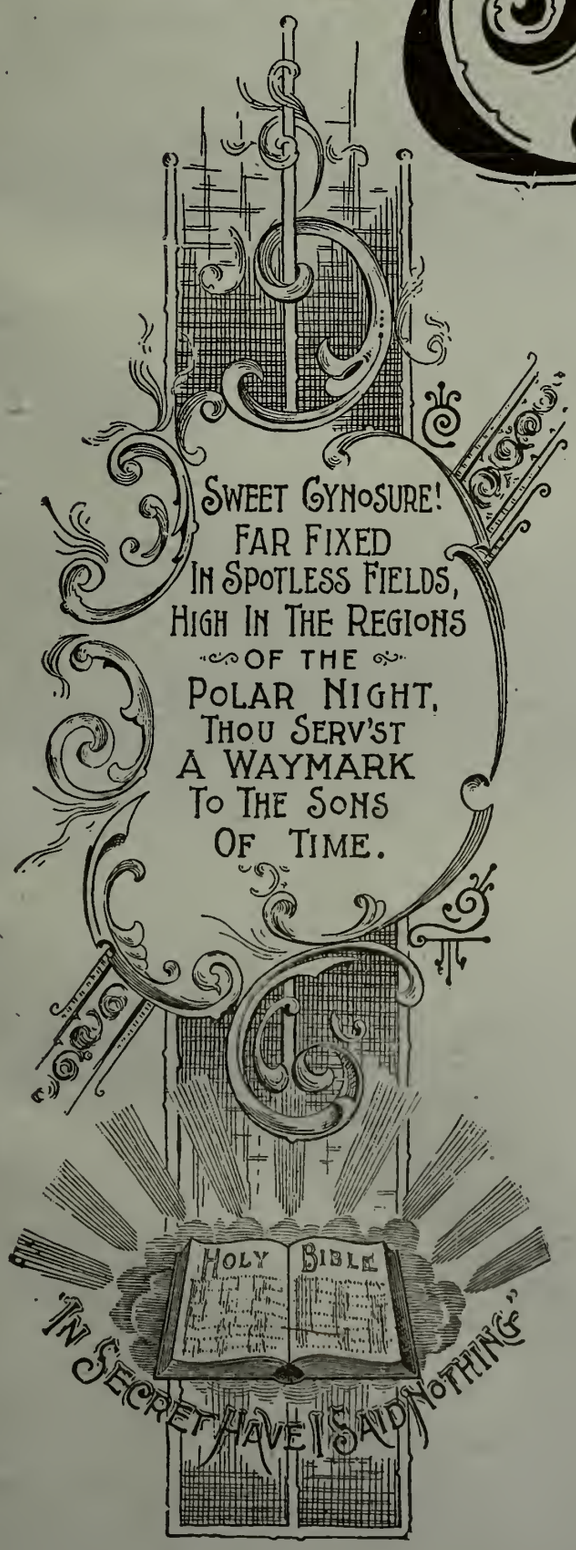

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CONTENTS.

One Seceder to Another 225
Experience of an Ex-A. O. U. W.....225
A Seceding Oddfellow 226
Evangelist Withdraws from Masonry....226
Oakdale, Ill., M. W. A.....227
"By Their Fruits Ye Shall Know Them." By Rev. H. H. Hinman.....229
"Square Deal for All." By J. C. Young..230
Chaplain Repeats Criticism 232
Oldest Mason in the Country 232
The Moody Bible Institute.....233
An Ancient Lodge Secretary 233
Nature Fakers 234
A Cunningly Devised Snare 235
A Mental and Moral Effect.....237
According to Masonic Authorities.....237
Oddfellow Religious Claims 239
Eight Hundred Hibernians See Initiation 241
Interesting, Important and Encouraging.242
School Fraternities. By Geilest 242
The "Charter Oak" Bridge 243
The African Charter 244
Prince Hall Masonic Centenary.....244
Handicraft and Guild: Factory and Union 246
From Our Mail 246
Lodge Entertainment: Candidate Seriously Injured 247
Obituary: Josiah W. Leeds and Elder Rufus Smith 250
News of Our Work 250
Report of Indiana Annual Convention...255

SERMONS AND ADDRESSES

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLI. CHICAGO, DECEMBER, 1908. NUMBER 8

ONE SECEDER TO ANOTHER.

"I am glad to note the fact that you [Rev. W. S. Bandy] have quit all secret orders. About twenty years ago I joined the Freemasons. Later on I was elected Sheriff of the county, which was overwhelmingly Democratic. Some could hardly endure it, that an old Republican should be Sheriff, but they had to take it. The worst thing they could see to do, was to throw me out of Masonry.

"I can say there never was a poorer thing on earth than Masonry. All these trifling secret orders are founded on Roman Popery. The lodge system is rotten from start to finish, as far as religion is concerned. Notice the last expression of our Saviour while on earth, 'In secret have I said nothing'; and at another time he said, Whatsoever ye hear in secret, proclaim it from the housetops! I think these two passages sufficient to knock the lint off secret orders. They are nothing but the devil's get-up, from start to finish, and I don't propose ever to let my mind so much as think of belonging to a thing of the kind again."

"T. L. Bandy."

"Catawba, N. C., Feb. 3, 1908."

EXPERIENCE OF A SECEDER.

Preacher Abandons the A. O. U. W.

In the fall of 1903, while Methodist preacher at Halbrite, Sask., Canada, I was induced to join the lodge called the Ancient Order of United Workmen, which was then being organized at Estevan, Sask., joining it with some other ministers and a number of professing Christians.

The organizer was a Presbyterian, and with other Christians, I could then see no harm in it. The first thing that caused questionings of conscience was the initial oath, which began, "I, in the presence of Almighty God and these witnesses here assembled," etc. It was a very solemn obligation and we took it with our hands on the Bible, opened at 13th chapter of I. Corinthians.

I felt that Almighty God had nothing to do with it, and should not be invoked in the proceedings. Speaking afterwards to an unconverted man who was initiated the same evening, I discovered he had the same feeling and had hesitated about obligating himself in such terms, thinking that a promise was enough.

I had not been long in the lodge before the obligation of secrecy became irksome—it seemed to me to be unnatural and unnecessary. Further, I was oath-bound to some ungodly men, whom I was compelled to brother in the lodge-room. I sometimes acted as Chaplain and read the prayers for them, but there was no mention of Christ in them, nor apparently any need for Him. God was the Father of us all, according to the teaching of the lodge, as witnesses the opening ode, which ran thus:

"Welcome, brothers; let us render
Thanks to God, our Father dear;
Grateful praise for care so tender
And the joy of meeting here."

I then began to take notice, in the lodge paper, of the doings of some other branches of the A. O. U. W. Their balls, and advertised dances, card-parties, etc., all convinced me I was connected with an organization with which I had no business as a Christian man.

In October, 1904, I was sent to preach near Caron, Sask., and getting clearer light on the whole lodge system, from some Free Methodist brethren, I cut out the lodge, and have never regretted it, feeling that the sooner a bad oath is broken the better.

Since then I have exerted my influence

against secretism. I became pastor of the M. E. church at Clarkfield, Minn., in 1905, and efforts were made there to have me join the Woodmen, but as I preached and talked against them they soon let me alone. Had the same experience here, when I came as pastor last fall, but it is becoming well known now that I am an anti-lodge man. Some other pastors in this Minnesota Conference are taking the same stand, and I believe their number is increasing. Our best people here approve of the stand I take, although it brings me opposition in some quarters.

If a man cannot learn charity and true fraternity at the feet of Jesus Christ, he can learn it nowhere else.

Yours, out of the lodge aud out to stay. H. W. Cannon,
Pastor M. E. Church, Hendricks, Minn.

A SECEDING ODDFELLOW.

Pilot Grove, Mo., April 7, 1908.

By some means the April number of your magazine came into my hands and I am somewhat amused in reading the article signed by John H. Shaw, extolling the Odd Fellows' Lodge, and the beautiful teaching and high aims of the order, etc. In reply, will state that I was an Odd Fellow in good standing for about twelve years; that I occupied and held nearly every office in the Odd Fellows' lodge; that I know the ins and outs of Odd Fellowship from "A to Izzard," including its side degrees, which no self-respecting man would care to go through with again. I positively assert and affirm that the word Christ is not found in any ritual of Odd Fellowship or any word or meaning that has any relation to Christ whatever. The Chaplain of the lodge merely reads a printed prayer, printed in the ritual of the lodge; he dare not pray in the name of Christ; he can be fined under the rules of the order for so doing. Our Lord Jesus Christ is barred absolutely from Odd Fellowship—from its ritual—and the door of the lodgeroom locked against Him. No member dare mention the name of Christ or speak in His praise in debate or otherwise for fear of offending some Christless Jew sitting in the lodge. He would be instantly declared out of order by the presiding officer and subject to a fine. Poor, deluded men, they are seeking to reach the Father through their own so-called good works, denying their Lord, who bought them with His own precious blood.

As a Christian I could not remain in the lodge that barred my Christ from the lodge. No child of God can go into any place that he can not take Christ with him, or where Christ would not be welcomed.

No prayer ever prayed or read in an Odd Fellows' lodge went higher than the ceiling of the lodgeroom, because not uttered in the name of Christ.

And, in conclusion, I positively assert and affirm without fear of successful contradiction, that neither John H. Shaw, nor any other Odd Fellow in the United States, can find the word Christ, or Christ's name used, in any teaching of Odd Fellowship, or in any prayer written or uttered in any ritual used in any Odd Fellows' lodge. The article written by E. Ronayne in your April number is true and correct in every respect.

—F. W. Moore, in *The Hatchet*.

EVANGELIST WITHDRAWS FROM MASONRY.

Andalusia, Ala., Sept. 7, 1908.

I will speak a few words through the CYNOSURE, about how God delivered me from secret orders. I am thankful to God to-day that I am free from oath-bound, ungodly societies.

I will confess that when I joined I really did so somewhat against my best judgment. I had, several years before, read the first three degrees of "Freemasonry Illustrated," sold by the National Christian Association. Yet the evil one finally persuaded me to believe that it would be a means of exercising a *larger influence* among ungodly men, to be made a Mason; and so under his Satanic suggestions I allowed a *preacher of the gospel* to put in my application. The lodge put me through *free of charge,* in order, no doubt, that they might use me *as a bait* to catch others.

From the time I was admitted into the

lodge and marched from point to point up to the last part of the third degree I was not surprised at hardly anything that I saw or heard. I had read practically all of it. The day that I was "entered" as an Apprentice I had to preach the gospel in the church nearby, and when I reached the pulpit I could not help but notice what effect the hilarity and foolishness and shame of the initiation ceremony had upon my preaching; it seemed that God was frowning upon the course that I was pursuing.

Old Satan continued to delude and offer inducements for me to go on; and in spite of all good influences, the next regular meeting of Harrison Lodge, No. 246, A. F. & A. M., at Henderson, Ala., found me ready to be "passed" to the degree of Fellowcraft. After I had been "raised to the sublime degree of Master Mason" my conscience seemed to sleep for a time, and I became a strong advocate of Free and Accepted Masonry. I memorized the lectures and was in demand to instruct "rusty boys" and newly initiated Masons.

In a short time the Holy Spirit began to open up the Scriptures to my mind, and my awakened conscience began to lash me terribly. I moved from Troy to Opp, Ala., and I shall never forget *one night*. I left my precious wife after supper and went to the lodge-room. There were several to be "raised." The clock hands were pointing to eleven and one more was to be "raised." I was "working" in the "West," and being urged to stay, I did so. In the "wee, sma' hours" I went to my home. I found my wife in tears, not knowing but that something dreadful had happened to me. Oh, how the Holy Spirit rebuked me for the *precious hours* I had wasted in *foolish rioting!*

Only a few days elapsed before the Lord showed me that I must obey II. Corinthians 6: 17 or lose what grace He had already given me. *I did obey. He did free me. I am free to-day.* Praise God!

Hoping that my experience may be used of the Lord to cause some precious soul to be led from unholy secrecy to open truth, I am Yours in His service,

Evangelist William O. Self.

OAKDALE, ILL., M. W. A.

The secret fraternity known as Foresters, or Modern Woodmen, is one of the most pernicious and dangerous of all the secret orders. It has some of the worst features of the fraternities, particularly the outrageous abuses practiced at its initiations. At Clinton, Mo., the other day, Howard Peotner filed a suit in the Circuit Court against the Modern Woodmen lodge for $25,000 damages, because of personal injuries inflicted during his initiation—injuries that are likely to maim him for life. Mrs. Rev. W. S. Fulton, of Coulterville, says that while they resided at Idana, Kansas, a young man, Harvey Rankin, was obliged to draw his revolver in self-defense when his initiatory ceremonies had passed the danger line, in a Woodman lodge. In this vicinity recently a young man was being initiated by the Woodmen, and when they began their degrading orgies, threatening him with personal violence, he drew a revolver and commanded them all to stand back, while he deliberately marched out of the lodge room never to return. Before the Woodmen in Oakdale built their lodge hall almost within the shadow of our church, they initiated their members on the first floor of a vacant store room, and the distressing cries of some of these victims still ring in the people's ears. We have been asked how it came to pass that such a heathen institution could spring up and live in a Covenanter and United Presbyterian community like Oakdale. We believe it was owing to the policy of "silence" or "let it alone;" "agitation only increases the evil;" "the orders only grow by opposition." But Jesus gave no heed to this policy when the devils said, "let us alone; art thou come to torment us before the time?" Isaiah said, "My people are destroyed for lack of knowledge." The only policy with every evil, and especially with the secret society curse, is to turn on the light. There is no evil that can long withstand the light of God's truth.

—*Christian Nation*, July 15, 1908.

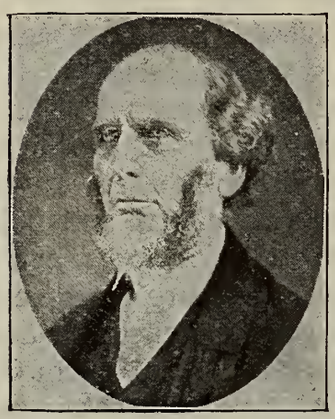
"The best swimmers are generally short-lived."

TESTIMONIES OF SECEDERS

PRESIDENT C. G. FINNEY, OBERLIN, OHIO

Pastor, Evangelist and a renouncing Mason

"How can we fail to pronounce Freemasonry an antichristian institution? Its morality is unchristian. Its oath-bound secrecy is unchristian. The administration and taking of its oaths are unchristian, and a violation of a positive command of Christ. Masonic oaths pledge its members to commit most unlawful and unchristian deeds; to conceal each other's crimes; to deliver each other from difficulty whether right or wrong; to unduly favor Masonry in political actions and in business transactions; its members are sworn to retaliate, and persecute unto death the violators of Masonic obligations. * * * Its oaths are profane, the taking of the name of God in vain. The penalties of these oaths are barbarous, and even savage. Its teachings are false and profane. Its design is partial and selfish. Its ceremonies are a mixture of puerility and profanity. Its religion is deistic. It is a false religion, and professes to save men upon other conditions than those revealed in the Gospel of Christ. It is a virtual conspiracy against both church and state. Those who adhere intelligently and determinedly to such an institution have no right to be in the Christian church. * * * If Freemasonry is a sin, a sham, an abomination, as I know it to be, and as you also know, then there is but one way open to us, or to any honest man who knows what Freemasonry is, and that way is to bear a most decided and persistent testimony against it, cost what it may. If any man will withhold his testimony against so great a wrong to save his influence he will sooner or later lose it."

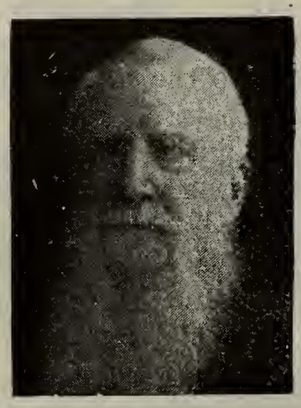


PRES. C. G. FINNEY

REV. M. L. HANEY

Pastor of M. E. Church, Evangelist and a seceder from Masonry

"I have seen the church prayer-meeting nearly desolate in every part of the country, because many of its members had their hearts divided with the lodge. I have demonstrated, in thirty years of evangelism, that it is well-nigh impossible to have a wide, deep, thorough revival of religion in any community, town, or city which has been honey-combed by the influences of the lodge. In my seventy-ninth year, and before I depart to God, I felt I must leave the above testimony."



REV. M. L. HANEY

COL. GEORGE R. CLARKE

Founder of the Pacific Garden Mission and a renouncing Mason

"I have been a member of several secret societies. I was a 32° Mason in Chicago before the fire; I also belonged to the Blue Lodge and other intervening orders. In all those that I belonged to, the association was with the men of the world, without respect to their religion, whether they had any or had none at all. Such men as atheists, infidels, Mohammedans, Catholics and Protestants can all unite together in these secret associations on an equality, in a bond which they call the 'bond of brotherhood.' "

Contributions.

"BY THEIR FRUITS YE SHALL KNOW THEM."

No fact is better established than that, in the moral as well as the natural world, the practical fruits of all customs and institutions are the determining factors in their character, and that whatever does not conserve the public good will sooner or later be condemned by the voice of the people.

This is manifest in the temperance reform. It has taken a long time to convince the American people that the use of and traffic in intoxicants is not a good thing to be protected, but an evil to be abolished by the surest methods; but now eight States have wheeled into the line of absolute prohibition, while more than half the territory of other States has been voted dry. Similar verdicts have been given in reference to the practice of dueling, gambling, the lottery, and other forms of public vice. Human slavery, which was once prevalent and popular over most of the world, has been practically outlawed by all civilized nations, and there is "none so poor as to do it reverence." When international war shall be placed in the same category, is only a question of time. The forces are at work that will undoubtedly produce this result. The writer can look back over seventy-five years, and see a great change in public opinion in that time.

The system of organized secrecy is no exception to this rule. Its evil fruits have been obvious to such eminent statesmen as John Quincy Adams, Webster, Seward, and others, and such eminent Christians as Finney, Moody, Pentecost, and many others. It seems entrenched in the popular selfishness of the day, and is hard to eradicate from the popular mind.

Among its evil fruits are:

1st. It supplants Christianity as the best method of promoting human welfare. Diffident as has been the action of the organized church, it has been the great power for the renovation of society and the elevation of public opinion. Whatever tends to absorb the public mind, teaching neglect of manifest duties and diverting attention from the eternal truths of Christianity, must delay, according to the extent of its influence, the consummation of its great work —the establishment of the Divine Kingdom on the earth. It is quite obvious that, while many secretists give their assent to Christianity, they do little for its promotion. Their time and attention is largely absorbed in the ends for which their lodges were established. They could not, if they would, give their undivided attention to the cause of Christ. Hence we rarely see secret lodge members in the prayer-meetings, and we never hear the lodge openly advocated as a means of bringing the world to Christ.

2d. The purposes of the lodge are not worldwide and beneficent, but partial and exclusive, and its tendency is to promote the selfish ends of the individual and the order, to the neglect of that practical altruism which is the substance of practical Christianity.

3d. The objects of the lodges are not only quite dissimilar to those of our Lord, but its methods are often the very reverse. He "spake openly to the world"; in secret He said nothing. He commanded to go into all the world and proclaim His gospel to every creature, while the secret lodge makes silence and secrecy among its cardinal virtues. Christ says, "Come unto me and I will give you rest"; while secrecy hides behind tyled doors and says, "I will take you in if you are not too young or too old, and are sound in body, and pay your dues now and henceforth.

4th. Secrecy either wholly ignores the Lord Jesus, or fails to hold Him up as the absolute example for imitation. Either course is fatal to salvation, and yet many of these lodges promise salvation, either by implication or by direct teaching, and thus leave souls confirmed in sin.

That these evils will in time become obvious to the Christian world, and secret societies in all their forms become things of the past, is perfectly sure. Lodgery is a craze of the hour, but the sober moment will come, in which people will seek a more excellent way.

H. H. Hinman.

Oberlin, Ohio.

"SQUARE DEAL FOR ALL."

I attended a session of the Prohibition Convention a few days ago. The Secretary read letters from various workers unavoidably absent, including one from a Granger in sympathy with the Convention's objects. He recommended that two Grangers be nominated for office, and said that the Grange stood for "a square deal for all."

It sounded to me funny, if it was not Machiavelian, that a secret society, and oath-bound at that, should stand for "a square deal for all." Either the gentleman was so infatuated with the order that he failed to see the utter selfishness of the obligation he had taken, or he was trying to fool the people at least once.

People who take upon themselves extraordinary obligations—extrajudicial—yet pose as loyal citizens, either are very careless about the meaning of words and as to what constitutes citizenship, be he president or one of the smaller fry, or are intentionally out of harmony with lawfully constituted authorities. It is contrary to good sense to suppose that a person will surrender his conscience to a lodge's keeping, pledging himself to obedience to that lodge, and at the same time give "a square deal to all" citizens.

The "square deal" given by the lodge, outside the obligation, materializes in very rare cases. When the outsider gets the "square deal" as against a lodge-member, the person giving it is a traitor to his obligation and is a better citizen than he is a lodge man. We are thankful for the few, even if they are in a false position; and 'tis a pity that in the crowd it is so hard to separate the parrot from the crows. Poor Polly gets hit because of the company he is in, not because of his genus; they get in the way. Were it not for the well-meaning persons drawn into the lodges by designing adventurers, the work of the reformer would be cut in two at least; the crow could not hold up Polly as now, and try to ward off criticism with Polly's reputation. It is mortifying that the adage, "Birds of feather flock together," cannot be applied absolutely to the crow in the case, because the ignorant, confiding Polly has flocked with the crows.

"A square deal for all," when voiced from behind secret obligations, had better be considered in the light of Washington's farewell address. "The very idea of power and the right of the people to establish government presupposes THE DUTY of *every individual to obey the established government.*

"All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with *the real design* to direct, control, counteract or awe the regular deliberations and actions of the constituted authorities, *are destructive of this fundamental principle and of fatal tendency,"* etc.

Of course the lodge Polly will protest that the above quotation does not apply to him, and doubtless it is an honest thought; neverthless the logic of Daniel Webster must fit the case: "And all secret associations, the members of which take upon themselves EXTRAORDINARY *obligations* to one another, and are bound together by secret oaths, are naturally *sources of jealousy* and *just alarm* to others; *are especially unfavorable to harmony* and *mutual confidence* among men living together under popular institutions, and are DANGEROUS to the general cause of civil liberty and good government. Under the influence of this conviction it is my opinion that the future administration of all such oaths, and the formation of all such obligations, should be prohibited by law."

Then and only then can we look for "a square deal for all."

J. C. Young.

Degolia, Pa.

"Any one nowadays who lets the grass grow under his feet, is gradually going to grass."

"A cat in a trap would be one of the finest exhibitions of zoology that a mouse ever saw."

"Be as little of a bully in your own home, as you are in the street."

"It is a thousand times better to be jilted before marriage, than afterward."

TESTIMONIES OF EVANGELISTS

REV. R. A. TORREY

Superintendent Bible Institute, Chicago, Now World-Wide Evangelist

"I do not believe it possible for a man to be an intelligent Christian and an intelligent Mason at the same time."

REV GEO. C. NEEDHAM

REV. GEO. C. NEEDHAM

The Irish Evangelist

"The mere recognition of the Bible and the mere acknowledgment of God is not enough, and especially when a ritual is connected with heathen ceremonies and paganistic initiations, does the profession of a belief in God become presumptuous and blasphemous."

DWIGHT L. MOODY

"Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God, and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up."

REV. B. CARRADINE, D. D.

M. E. Church, South; St. Louis, Mo., says:

1. The method of initiation is wrong.
2. These secret fraternities are rapidly becoming clubs and convivial gatherings.
3. Secret fraternities strike at the happiness of the home.
4. These fraternities rob Christ of his glory.
5. The fraternity hurts us in the matter of church attendance.
6. The fraternity hurts the church financially.
7. The fraternities have captured much of our preaching talent.
8. The fraternity is used by many as a substitute for the church.
9. Many of these fraternities are striking at the sanctity of the Sabbath.

REV. B. CARRADINE

GEORGE F. PENTECOST, D. D.

"I believe that Masonry is an incalculable evil and essentially antichrist in its principles and influences."

Editorial.

The CYNOSURE asks for answers to the question about the effect of the Masonic oath on knowledge of Masonry gained outside the lodge; as when a Mason reads up a degree that he has not taken. The question is explained on page 114 of the August magazine. Granting the correctness of the Entered Apprentice oath, does it cover what is Masonically delivered, and that alone? Ex-President Adams laid at the door of that degree the primary viciousness of Masonry, though he found enough of other evil in an institution against which he hurled scathing denunciation. Will not some who have an opinion try to send us short answers to the question for early insertion?

CHAPLAIN REPEATS CRITICISM.

The first Sunday in September a lodge bearing, with strange unfitness, the name "Trinity," was holding its semi-centennial. Its Chaplain, who was also the Episcopal rector, preached a sermon to the lodge, in his own pulpit. In the lodge-room it would not have been lawful for him to name the One who said, "I am the good Shepherd;" now he folded the pack in sheep's clothing in his "Church of the Good Shepherd."

He had chosen for a text Mark 14:7: "For ye have the poor always with you," and he explained the choice by saying:

"The text is chosen with reference to the fact that to-morrow is Labor Day, when it is bidden to remember the interests of the workingman; and Masonry, like all fraternal orders, has for one of its leading tenets the care of the poor.

"If Masonry does what is called practical work, and is known to have helped the sick or buried the dead, all men speak well of it; but if it pays attention to the social side of life, or has occasional spectacular ceremonies, some begin to say it has outlived its usefulness and is no longer a fraternal organization. It has been said that it is a somewhat selfish or useless order, because the so-called beneficial side is not so pre-eminent in it as in other secret societies."

The Masonic Chaplain thus compared Masonry, and noted a criticism, on so special an occasion as a semi-centennial. He also did this more publicly because he was preaching in a church, and to a congregation not wholly made up from Masons. The comparison and criticism were even more forcible because made not only by the church's pastor but by the lodge's Chaplain.

OLDEST MASON IN THE COUNTRY.

We wonder how many "oldest Masons" there have been, from time to time; but Saturday, September 5th, Mt. Vernon lodge called, in a body, on James Bellows McGregor, who was 107 years old Sunday, September 6, 1908. Besides being the oldest Mason, he was also nearly, if not quite, the oldest white man in the United States. There is one jockey who still drives a race horse, and is of about the same age as this Mason, who since he was a hundred years old has taken a first prize. Mr. McGregor, having been born in 1801, lived through virtually the whole of the nineteenth century; and though we are not informed of the date of his initiation, we do know that his lifetime has covered more than half the period in which Masonry, of the present form, has existed.

The grand lodge report of Illinois, for 1873, dated the formation of the third degree, which is now the really essential one, at some time not previous to "about the year 1721"; and that leading authority, Dr. Mackey, claims in the Encyclopædia of Freemasonry that the third degree does not date farther back than about the year 1738. This does not appear to conflict with any history that belongs to the year 1717, when the first grand lodge was formed. It is not necessary to imagine a third degree for that trade union from which speculative Masonry drew its name.

From 1717 to 1801 was eighty-four years; and when Mr. McGregor was born, men older than that were still living. From 1738, which Mackey makes the approximate date of the third degree, was sixty-three years—less in extent than two-thirds of his own lifetime. He is therefore not only the oldest Mason in the country, but also a connecting link with that period which antedates, not

only the vital degree of present Masonry, but also the very formation of the institution.

THE MOODY BIBLE INSTITUTE

Conducts a weekly Union Bible Class in the Moody Church, Chicago and La-Salle Aves.

One of the desires of the late D. L. Moody, in connection with the work in Chicago which bears his name, was to reach as large a number of people as possible through a Bible study class.

The Moody Bible Institute of Chicago conducts this Bible Conference each week on Saturday from 3 to 10 o'clock. The first hour is a Prayer Hour conducted by one of the pastors of the city, at which time requests for prayers are received and remembered in prayer.

At 4 o'clock—Christian Growth Hour, Rev. James M. Gray, Dean of the Moody Bible Institute, is the speaker.

At 5 o'clock—Christian Service Hour, Mr. Fitt, secretary of the Institute, conducts the hour.

At 6 o'clock, for those who live at a distance, luncheon is served. During last winter the average number of persons served each week was 418, or a total of 10,891 during the season.

The Missionary Library, fitted with the best books, charts and wall maps, is open from 4 to 8 o'clock. Copies of missionary letters from those in the field, and other literature is given out.

At 6:30 o'clock—Praise Hour, conducted by Mr. C. H. Coultes, Assistant Superintendent of the Men.

At 7 o'clock—Sunday School Hour, conducted by Mr. John H. Hunter, Director of the Evening Department.

At 8 o'clock—Bible Hour, Rev. A. C. Dixon, D. D., Pastor of Moody Church, gives a popular Bible exposition of different books of the Bible.

At 9 o'clock—Prayer Hour.

A census taken in the past shows no less than 150 churches represented. People in attendance at this Conference often come from fifty to sixty miles.

"Many who think they are going to land in Heaven all right will find considerable trouble at the custom-house."

THE LEGAL VIEW OF CALLOW FRATERNITIES.

The June number of *University of Colorado Studies* has an essay by John D. Fleming, dean of the law school, on "Some legal aspects of high-school fraternities." The study appears to have been thorough, and until decisions of the higher State courts provide actual precedents, the essay can no doubt be held legal authority. In fact, four decisions, already made, are quoted from in this essay. They are from courts in Washington, Indiana, Illinois, and Minnesota. They seem to make it clear that school-boards have lawful right to enforce-rules against secret societies in high schools, and to expel pupils who break the rules against them.

Outside things brought into a school would seem to fall not so much in the way of the lawful rights of the board as of its legal duty. To shut out or put out what does harm, looks like part of what they are set to do. If they make out a plan of what pupils are to do in school, they seem of course to have power to judge what a group of young pupils may add to the work the board has given them to do in school. They cannot let a few young pupils harm their own work and that of all the rest, and do nothing to protect all.

It is good to know that the dean of the law school of a State university makes the sensible view seem also legal. Mental, moral, and social harm is charged to secret societies by those whose business it is to know high schools. If they are held to account for the use they make of what they know, and for good school results, they ought to have lawful control, and in the view of this essay they do. Teachers, superintendents, school-boards, and parents are not at the mercy of groups of children hidden in the dark and bent on doing mischief to themselves, to each other, and to others who do not act with them in worse than foolish misdeeds.

AN ANCIENT LODGE SECRETARY.

Men were still living who remembered the time when grand lodge Masonry had not yet come into the world, on its evil errand, when William Hoskins, whose

portrait has within a few years been hung in the Masonic library, became Secretary of the new Massachusetts grand lodge. A native of Boston, he there took the Blue Lodge degrees in the second lodge; but in 1772, just before the Revolution and only about two years after the Boston Massacre, he joined St. Andrew's lodge, and for a short time was its Secretary. What a sacreligious use of the name of Jesus' disciple was made by this early lodge! Rome seems hardly to do worse in calling by such a name an image to which it bows down.

Five years later Mr. Hoskins became Secretary of the grand lodge, and this office he continued to hold from 1777 to 1781. At the time when he became Grand Secretary, grand lodge Masonry was sixty years old; though this lodge in America was younger. He also held some place in the commissary department, ranking as an officer in the army of the Revolution.

The year before he became Grand Secretary, the colonies had made their Declaration of Independence; in this following year they adopted the present flag, and drew up thirteen articles of confederation for the government of the thirteen States, which went into effect when adopted by the thirteenth State, in 1781. This period of progress toward union being also that of his Masonic office, some Masonic orator should find a relation of cause and effect proving the wisdom and aid of Masonry. Would that his laurels had been otherwise won, and that his portrait had been hung more openly in some more creditable place. But in a historic time, when laurels were to be won, this commissary officer turned to record the hidden doings of an English order transplanted to fresh fields that it was destined to infest like an exotic weed or an imported thistle.

NATURE FAKERS.

Elks of the pure breed know enough to go into the shade, but the two-legged mongrels that last year herded in the streets at Philadelphia furnished a press dispatch that made sad reading, for one of the hottest heated terms. Hundreds of thousands were massed on the sidewalks as spectators of the parade while multitudes marched in a sun that smote like the Fool-killer's club.

The Boston Elks were dressed in shameful caricature of the Pilgrim Fathers whom they publicly dishonored in the streets of Philadelphia. They were the more sorely punished by Old Sol, because they wore heavy hats with wigs. They also carried bean-pots, which the dispatch says, they made "useful as well as ornamental. Some carried water in them, some carried lemonade, and some carried other things." It was no wonder that several of them were obliged to drop out of line.

"The sun mowed down three thousand persons."

"The terrific heat prostrated so many that the hospitals were over-crowded."

"Every hospital and infirmary soon became swamped and all pretence of routine was abandoned."

"Ambulances had more than they could do. The police forced private wagons into service."

"Ambulances, private equipages and wagons of all descriptions scurried about the city to bring the victims to the institutions."

"So deadly was the effect of the humidity and the terrible heat that a message was sent to the Elks' marshal to stop the parade for humanity's sake."

"The scenes attending the carrying away of the victims were shocking. Often, as one fell others could not help trampling upon the limp form before it could be picked up."

"Women who withstood the heat fainted at the sight and made matters worse."

"One man's brain addled under the heat and he became a raving maniac. It took eight attendants to overpower him and get him to a drug store where he was given an ice bath."

"Henry J. Walter, exalted ruler of Philadelphia Lodge, No. 2, telephoned from St. Joseph's Hospital: 'In the name of humanity get word immediately to Grand Exalted Ruler Melvin and have the parade stopped.'"

But Melvin could not be reached for the crowd.

If a herd of natural born Elks had

seen this herd of nature fakers, they would have said, "What fools these mortals be." Such a march in a noble cause would have evoked more than pity, it would have called out sympathy with heroism; but this crowd, drinking liquor from bean pots in a dangerous sun, and advertising insurance of a sort in a ridiculous way, would have to be more "Exalted" and "Grand-exalted" to claim much more than the ordinary pity we give to those who foolishly incur injury and trouble. This time, nature fakers seemed to receive little mercy from Nature.

A CUNNINGLY DEVISED SNARE.

"Satan's masterpiece," was the descriptive name applied to Freemasonry by a minister of experience in the lodge. "I regard it," said he, "as Satan's masterpiece, a terrible snare to men." There are baits of false representation and fictitious appearance to lure men into this snare. As soon as caught, they are debarred from warning other victims. The spear of lodge vengeance is leveled to enforce silence; silence itself is the salient point of primary lodge obligation. Victims already caught cower between perjury on one hand, and treachery toward those not yet snared on the other.

Right has become wrong. They are shut away from free sunshine, into outer darkness forever. To judge freely so as to act with freedom, is no longer possible. The prisoner is bound with steel chains of despotism; he is locked into the dungeon of Giant Despair. What a decent man ought to do, if free, is clear; what a lodge man can do, is not clear and complete.

Some, previously hardened, are not galled by the chains. The dungeon is a refuge to those who love darkness rather than light because their deeds are evil. Stupid and morally unscrupulous men are comfortable in a place intolerably odious to an intelligent and conscientious victim; as a woman devoid of sense and character chooses to make a home of a place that to a chaste and refined woman would be the most intolerable prison.

No help adequate to meet requirements can be expected from lodge men who do not understand the system well enough to be of service. The same is true of men religiously indifferent or perverted or morally corrupt. Help cannot come from where conscientious men stand helpless, fenced by oaths. For the sake of friends and children, those yet free should come to the rescue. They have not sworn not to tell the truth. No mother knows into what entanglement of vice and degradation her child may some time be drawn. Patriots may not forget that the more generally the secret system prevails, the more exposed to cabals and the demoralization of citizenship is the State, and the less to be hoped for are the benefits of good government.

Many have broken the lodge seal of silence. Some have hazarded their lives, and some have lost them, through telling the truth. Survivors have been persecuted. Besides these, unwilling witnesses, summoned to testify, have confessed the truth under pressure of the civil oath. Many who have counted their exposed system a thing no longer to be kept as secret, have proceeded to talk freely. Conscientious men who believed that the Judge of all the earth cared more for essential truth than for any formal oath blindly taken, have shaken themselves free of the black incubus.

But many have suffered in painful silence, while any path they could pursue in either direction seemed dangerous or wrong. While their lips tremble in silence, should none sound a trumpet call? Where are those yet free but unheard? How long will they sit idly on the safe higher seats of the amphitheater, waiting for some martyr to break the grating of his dungeon and burst forth to redden with his blood those sands of the arena in which he can find not one footprint of their own?

Form the habit of going off by yourself at a fixed hour every day "to see what God has to say to you."—*E. E. Hale.*

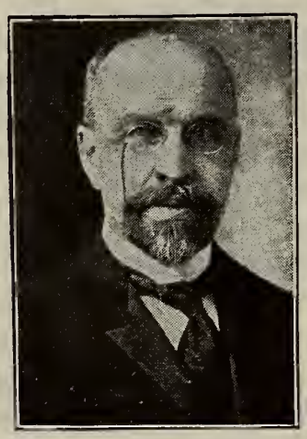
"A barking dog might almost as well bite, as to irritate scores of people's nerves night and day."

Testimonies of Theologians and Philosophers

PROF. R. F. WEIDNER, D. D., LL. D.

President of the Chicago Lutheran Theological Seminary

"Secret societies are antichristian in their character, a dangerous foe to the family, the state, and the church, and I cannot see how any true Christian can either join them, or, if he has been beguiled into entering them, how it is possible for him, with a clean heart, to remain in them. See II. Cor. 6: 14, 15."



DR. JAMES M. GRAY

REV. JAMES M. GRAY, D. D.

From an address in 1892, when Rector First Reformed Episcopal church, Boston, Mass. Now Dean of Moody Bible Institute

"Freemasonry is contrary to the word of God. It is dishonoring to Jesus Christ. It is hurtful to the highest interests of the soul. It has the stamp of the Dragon upon it. 'Come out from among them and be ye separate.'" —II. Cor. 6: 17.

DR. HERRICK JOHNSON

McCormick Theological Seminary, Chicago

"Some of the best men I ever knew belonged to some of the older orders of secrecy—just why I never knew. My principal objection to Masonry is that it is Christlessly religious and it narrows its beneficences to the few while the gospel is for all the world."

JAMES M'COSH, D. D., LL. D.

President of Princeton, in his work, "Psychology; the Motive Powers," page 214

"I have noticed that those who have been trained in secret societies, collegiate or political, and in trades unions, like priests, Jesuits, thugs and Molly Maguires, have their sense of right and wrong so perverted that in the interests of the body with which they have identified themselves they will commit the most autrocious crimes, not only without compunction, but with an approving heart and with the plaudits of their associates."

DR. JAMES McCOSH

REV. JAMES B. WALKER, D. D.

Author of "Philosophy of the Plan of Salvation"

"There is probably not one in a thousand who enter the lodge, who know, when blindfolded they take the terrible oaths, that Masonry is an antichrist and one of the most powerful enemies of Christ that exists. But this is put beyond the possibility of a doubt by the highest Masonic authorities."

PROF. S. C. BARTLETT, D. D.

Chicago Theological Seminary

"There are certain other wide-spread organizations, such as Freemasonry, which, we suppose, are in their nature hostile to good citizenship and true religion, because they exact initiatory oaths of blind compliance and concealment, incompatible with the claims of equal justice toward man and a good conscience toward God."

A MENTAL AND MORAL EFFECT.

The effects of a system of belief and practice on mental habits and personal character are a clear index of its nature. "By their fruits ye shall know them." One of the effects of Freemasonry is shown in a case mentioned by President Blanchard in the important letter with which he favored Cynosure readers in March. We regard the case as typical, and one of a multitude; we do not think it an extreme exception. For this reason, we consider it available as an index of the effect of Freemasonry on the character of its devotees.

"Training Men to Murder" was the title used for the paragraph in the March letter. The writer said: "I was once talking with a hardware merchant in Peoria. He said to me, 'Mr. Blanchard, I am busy, but I wish you would take just a minute to tell me what the matter with Freemasonry is. I am a Knight Templar, and I have never seen anything wrong with the organization.'

"'Well,' I replied, 'there are many bad things in Masonry. One is, that it is training men to be murderers.'

"'Oh, pshaw!' he said, 'that is nonsense; we never do anything of the kind.'

"'Well,' I said, 'do you think you could go to lodge meeting one night every week for a year, see an initiation every time, and hear the penalties repeated, and not come to believe that it would be right to kill any one who should violate those obligations?'

"'Why,' he said, 'I think any one who breaks his Masonic obligations ought to be killed.'"

Dr. Blanchard justly assured him that he was a murderer at heart already; it would have been just as true to tell him that he was in his head a crank. Masonry has mysterious power to muddle heads and corrupt hearts.

Between fifteen and twenty years ago, a contributor to the Cynosure had occasion to call at the house of a Methodist minister when he was about to go over to the church to meet the children of his parish for some purpose. In the conversation that preceded his going there, allusion was made to Masonic penalties as taken with the oaths, the caller speaking of them as not fit for such men as the two ministers were, to say. A hard look came over the other man's face, as he declared that if a man broke such oaths "no punishment was too severe."

Telling another minister, who was also both a Methodist and a Mason, he added: "All the same, if he should execute one of those penalties in this commonwealth, it would stretch his neck for him."

"And very justly," responded the other.

About Morgan times, Masons did a great deal of thinking; and one who had taken eighteen degrees, and had held the highest Blue Lodge and Chapter offices, wrote as follows, after becoming convinced that Freemasonry was wicked:

"I approved of the abduction of William Morgan as a just act of Masonry, and had I been called upon to assist, should, under the opinions I then held, have felt bound to attend the summons and obey it."

It is no wonder that, after careful thought, he was convinced that Masonry was "contrary to the laws of God and our country." Having been a Mason seven or eight years, and having held high offices, this infatuated devotee came at length to the opinion that Masonry "is the most powerful and successful engine ever employed by the devil to destroy the souls of men."

How far is this opinion out of the way, when men like the merchant or the minister, or the Mason who renounced the order, or many others who have been similarly bewildered, and who without the pernicious influence of Masonry would have abhorred murder, are led to such flagrant extremes?

ACCORDING TO MASONIC AUTHORITIES.

In some way the question has arisen, whether Freemasonry is a religion: but what can have made such a question possible? We do not ask, for instance, whether Republicanism or Democracy is a religion. If Freemasonry bears no marks such as distinguish a religion, and makes no claim of being one, what then raises so singular a question? Suppose, now, that a traveler in some Asiatic country finds what the natives call a temple, and sees them worship therein,

He notices that it contains an altar at which they kneel; also that they observe what they justly call a ritual, and that this ritual includes solemn vows taken with appeal to some god, to whom is addressed a public prayer. What would this observing traveler infer that to be, which had an altar in a temple, a ritual including vows and prayer, a creed, and a service held at each member's burial? Would he require anything else, found in the same foreign country, to show many more marks of a religion before he would feel warranted to call it a religion? Does Freemasonry bear fewer?

Yet, even though the question whether Masonry is a religion may have been raised, and answered, too, in a similar way, we can appeal to Masons well qualified to judge who speak on such subjects with authority.

Gen. B. F. Butler, the eminent lawyer and politician, who had probably taken nearly if not quite all the degrees of both the leading rites, said publicly: "Masonry is a religion."

The former Master of a Chicago lodge calls it "undoubtedly a religious system." He assures his readers that every authoritative Masonic book positively asserts that it is a religious institution. Could anything be a religious institution without recognizing a religion? Does Masonry succeed in being of the nature of religion, yet separate from religion? If while not Christian it is yet so religious as to be inseparable from religion, the question now arises: From which religion? Since the Masonic answer is not, The Christian religion, the new question forthwith arises: May a Christian profess two religions?

Webb's Monitor testifies that "Masonry in many features is a religious as well as moral institution." It teaches that "The religious tenets of Masonry are few and simple, but fundamental," and speaks of the "broad" religion of Masonry. Which religion is this broad religion?

Mackey's Manual of the Lodge says: "As Masons, we are taught never to commence any great or important undertaking without first invoking the blessing and protection of deity." Which deity is a pagan taught to invoke? Does Masonry thus enjoin worship on pagan Masons? and can it do so without adopting paganism?

We also quote this from his Lexicon of Freemasonry: "Prayer: All the ceremonies af our order are prefaced and terminated with prayer." He adds to both these statements: "Because Masonry is a religious institution." In his Text-book of Masonic Jurisprudence he teaches that "The truth is that Masonry is undoubtedly a religious institution, its religion being of that kind in which all men agree." Could any religion be one in which all men would agree? Or. assuming that possible, could any religion in which nearly all men agree, be true religion? Have all men actually agreed in the true religion?

Mackey's Lexicon of Freemasonry says: "The religion of Masonry, then, is pure Theism." Is Christianity pure Theism?

Mackey's Manual; Charge I:—"Concerning God and Religion." "Though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, it is now thought more expedient only to oblige them to that religion in which all men agree." It thus appears that, once, pagan Masons were "obliged" to be, while in lodge session, pagan; while now, Christian Masons are similarly "obliged" to be not Christian.

Mackey's Text-book of Masonic Jurisprudence teaches that the Moral Law is not to be considered as confined to the Decalogue of Moses, within which narrow limits the ecclesiastical writers technically retain it; but rather as alluding to what is called the *Lex Naturae,* or the Law of Nature." He says: "The precepts of Jesus could not have been made obligatory on a Jew; a Christian would have denied the sanctions of the Koran; a Mohammedan must have rejected the law of Moses; and a disciple of Zoroaster would have turned from all, to the teachings of the Zend-Avesta. The universal law of nature, which the authors of the old charges have properly called the moral law, is, therefore, the only law suited in every respect to the Masonic

code." The Masonic "code" is here defined as the universal "law of nature." Has the history of the world shown human agreement on any such universal law of nature? Has there been universal agreement on any fit to be adopted by a Christian? Does universal agreement on a law of nature bind a third-degree Mason to keep sinful secrets, excepting murder and treason, and exclusively, also, for other Masons of the same degree? Where does universality appear? Have mankind agreed on some universal law of nature which releases a Mason from obligations of chastity outside the limits of relatives of third-degree Masons? How did a universal law become so divided in application?

Webb's Monitor says that "The candidate must profess a belief in Deity, before initiation." What does the word "deity" mean? Try a pagan Mason with the question. There is nothing to hinder a heathen from initiation; and if it is an American lodge, a Christian preacher, acting as Chaplain, is liable to kneel on the same floor to pray with him; but will both pray to the one true Deity? This heathen in an American lodge, like an East Indian in a native pagan lodge, will be a good Mason, who has professed adequate religious belief, and who may now become an "Acacian, free from sin." Does not Masonry seem, in view of some of these citations, a separate religion like no other in the world?

It may be of service to add two more extracts from authorities leaned upon by Masons, yet making first the following preliminary note. The Oddfellow grand lodge, ruling against the use of Jesus' name in lodge prayer, said that, in the lodge sense of the word "sectarian," "Christianity is a sect." In this usage the two orders are identical.

Webb's Monitor makes the claim that "So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew, and the Mohammedan, in all their numberless sects and divisions, may, and do, harmoniously combine in its moral and intellectual work with the Buddhist, the Parsee, the Confucian, and the worshipper of deity under every form." The form of Juggernaut, for example, or a serpent, or a monkey? Notice that, Christianity being a sect, all sectarian—including Christian—tenets are excluded.

The Digest of Masonic Law rules that "The Jews, the Chinese, the Turks, each reject either the New Testament or the Old, or both; and yet we see no good reason why they should not be made Masons. In fact, Blue Lodge Masonry has nothing whatever to do with the Bible: it is not founded upon the Bible. If it was it would not be Masonry, it would be something else."

That something else is Christianity.

ODDFELLOW RELIGIOUS CLAIMS.

Claims made for Oddfellowship include religious belief, promotion of personal salvation, and recognition of the Bible. That book so relates to Christ, that an order founded on it would seem to believe in Christianity and its God. Under such representations, avoiding churches but frequenting lodges makes a lodge at least equivalent to a church. Words asserting identity, with deeds maintaining close separateness while assuming equivalence, challenge examination of what compares itself, while unknown, with what is well known.

A Christian begins with the settled principle that Christianity is the true religion; and it would be difficult for him to imagine, beforehand, any substitute for Christianity that could be derived from the Christian Bible; any equivalent not identical, or any superior, of which the Bible would be the foundation. It might perplex him if he discovered that this religion claimed to differ from the true religion, and still to be itself true.

A bare claim of not being contradictory of certain Christian principles, can be brought to the test of precise comparison. It is held that, somewhat like a Christian, an Oddfellow must believe that there is a god, or that God exists. The exact question to which he actually responds is this: "Do you believe in the existence of a supreme, intelligent being, the creator and preserver of the universe?"

No one can deny that the true God

can be spoken of in this way, or that a Christian would assent. Could a pagan pass the test? Is the question so framed that the answer can be in one sense true and in another false? The Sovereign Grand Lodge of the World furnishes a virtual reply, when it says that nothing is required but belief in the "existence of a Supreme Being," and that the order has no affinity with any "system of faith," explaining that the words "system of faith" include "all the religions of the world," and stating that, to the order, "Christianity is a sect." The religions of the world have "gods many and lords many, but to us there is one God." The grand lodge seems to show that belief in a god might prove often to be belief in some false god.

The ritual sounds the same. The candidate is told that "Here no distinctions of sect are recognized." We bear in mind that, here, sect means one of the "religions of the world," like paganism or Christianity.

Presently, the candidate is taken out of the room in which this has been said; when he returns, he finds men masquerading in various costumes, like Mohammedans, North American Indians, Chinese, and others. They represent races and religions. All of them are Oddfellows, but they represent those who "cling" to Judaism, the Crescent, and the Cross; those whose religion is "paganistic;" those of yet another race, who pay "profound adoration" to the "sun, moon, and myriads of stars."

"That group embraces" men of different Christian creeds, together with "the pagan, a worshiper of idols, or of the element of fire." At the same time, "that group" is wholly composed of Oddfellows, and Oddfellows are credited with necessarily believing in a god. "The descendants of Abraham, and the followers of the Crescent, are commingled with those of the Cross, knowing no diversity of faith or creed." With these are worshipers of idols, who, like the rest, concede to some being an existence.

Whether such belief as a worshiper of idols, or of fire, or of the moon, can profess, is an adequate substitute for belief concerning the living God, is an easy question. Not much harder is the question whether admitting that the true God does exist, is an equivalent for Christian faith, or trust and love.

An operative test of this article of Oddfellow creed, is prayer. Referring to a form of prayer, which need not always be followed literally, "It is also ordered that the *same spirit* as observed in the foregoing, shall be *strictly* followed." The words italicised suggest the ruling of the Grand Lodge of the World, that to use the name of Jesus in prayer, or prominently recognize Christianity, is inexpedient and unlawful.

A charge of the Past Grand to the initiate, instructs him that, "while it inculcates a veneration for religion," Oddfellowship "studiously avoids all affinity with systems of faith."

In the light of inclusion of all nations as true worshipers, together with exclusion of Christianity as distinctively recognized, we must judge claims. Only as seen in this light, can Oddfellowship fairly be compared with Christianity.

"Founded on the Bible" is what the order wishes to be esteemed. After certain work, the candidate is thus addressed: "My brother, in the Degree of Brotherly Love you have acted a part in a famous drama, which has received the plaudits of the world for many generations." Jesus is not mentioned as the author of the parable acted. The pivotal word of the question answered by the parable of the Good Samaritan was the word neighbor; the question asked back again, after the parable, related to the same idea: "Which was neighbor?" It showed that the affiliation of priest and Levite with their wounded brother Jew, was ignored, but that the real neighbor was a Samaritan, with whom the wounded man would ordinarily have no dealings. If there had been lodges, they would not have been together in one. The Samaritan neighbor ignored the wall: Oddfellowship builds a wall, which it cements with secrecy. Yet it performs the drama, while, in the very lecture relating to it, the candidate is told that "The central link in the chain of Oddfellowship is mutual assistance." How much mutual assistance did the

Good Samaritan get or seek? Did Christ teach bargaining for mutual assistance when calling the poor, the maimed, the lame, and the blind, to a feast? "They cannot recompense thee." Would not these be blackballed? "What do ye more than others? Do not even the publicans the same?" Is this the way Oddfellowship is "founded on the Bible?"

From the Bible some emblems explained in the Degree of Truth are borrowed. Others are found with them. The skull and cross-bones remind Oddfellows that they should bury deceased members; the hour-glass tells of the frailty of life; the serpent lifted on a pole is said by Grosh's Manual to represent the brazen serpent shown by Moses in the wilderness, but in the degree lecture "it is an emblem of wisdom, and is placed among our symbols to indicate the necessity of a wise caution, which will protect our mysteries from improper disclosure." The story of the fiery serpents and serpent of brass, does not seem to provide warrant for claiming that this lodge explanation is "founded on the Bible."

Another symbol is the "receptacle of the two tables of stone upon which the ten commandments were written." The explanation of the symbolic significance of the picture of the Ark of the Covenant is that, as obedience to those laws was the condition of prosperity to the Israelites, so, now, obedience to Oddfellow laws is the condition of happiness. By such a parallel this dictum is probably supposed to be founded on the Bible, with the aid of a picture of the ark, and an allusion to the tables of stone.

This examination of Oddfellowship as comparable with Christianity, has failed to discover identity, or superiority. Borrowed Scripture, credited to neither source nor author, almost seems twisted to the opposite meaning. Symbols are so applied as to suggest the vessels of the Temple used in Belshazzar's libations to pagan gods. The brazen serpent enjoins keeping lodge secrets, and the ark of the covenant suggests obedience to a secret order. The alleged belief in God, if it tries to be deism, seems theism shading toward polytheism. Savages adore God, by worshiping stars and the moon; pagans bowing to wooden idols, thereby fraternize with Christians. Christians have faults, but here all hollowness disappears, all cant, sanctimoniousness, and hypocrisy.

If any thoughtless mind, dazed by pretension and paraphernalia, still dreams of religion conglomerated of Mohammedanism, heathenism, and every superstitious fiction, together made in some mysterious way equivalent to true religion, let him now conclude the examination by observing the inclusion of confessed disbelief with all shades of alleged belief. While, with this new element incorporated, he tests the comparison that has been undertaken, let him also reflect that, incidentally, he is testing the clearness and rational quality of his own mind. This final opportunity is authoritatively afforded by Article 1095 of White's Digest of Oddfellow laws: those laws suggested by a picture of the sacred ark, and replacing laws on the tables of stone that it contained.

"Infidels.—To the question, 'Can a State Grand Lodge legally approve a by-law of a Subordinate, which provides that "Infideis shall not be proposed as members,"' the Grand Lodge of the United States answers: 'Since no peculiar religious views, which do not affect the belief of the person asking admission into the order "in a Supreme Being, the Creator and Preserver of the Universe," can disqualify him for membership, neither can these views be allowed to interfere with the privilege of members in respect to propositions for admission.'" Article 1904 says, moreover, with authority: "NO PECULIARITIES OF RELIGIOUS BELIEF or practice are requisite to admission into the order, and none disqualify," and the article "Infidels" gives the same immunity to peculiarities of disbelief. Comparison shows Oddfellowship neither identical with Christianity, nor equivalent or superior, but incompatible.

EIGHT HUNDRED HIBERNIANS SEE INITIATION.

Eight hundred Irishmen were present at Springfield, Mass., May 10th, when a degree-team from Connecticut exemplified four degrees, initiating a class of one

hundred Irishmen into a Massachusetts division. Addresses were given by four members, two of whom bore the unmistakably Hibernian name of O'Donnell, and the others the distinctively racial names, Sheehan and Toomey.

Mr. Sheehan magnified the service to the commonwealth rendered by the Irish immigrants, who came at the time when laborers with the spade and pick-ax were needed to build canals and railroads. The Irishman came when the railroad, the steamboat, and the telegraph began their splendid career, and filled the place of laborer. "He attacked the face of nature with indomitable courage."

The Irishman has also played his part as an American soldier. "He might indeed rest his claim to distinction, in our State, on the roll-call of those who, from Bunker Hill to Appomattox, gave up their lives that the commonwealth might be preserved."

"Now let us see where our organization in the United States stands at the present time. We have to-day upon our rolls a membership of 186,527 Irish Catholic men and women who have paid out over $7,000,000 for sick and funeral benefits and have distributed nearly $4,500,000 for sweet charity's sake during the last 22 years. Much of the latter has been freely given to the Catholic clergy in assisting them to establish one of the greatest institutions the world has ever known, the Catholic church. We have given $50,000 to the Catholic university at Washington for the preservation of the language, literature, history and antiquities of Ireland, besides contributing over $25,000 to the Gaelic League in Ireland.

* * * * * *

"Our national officers have instituted a thorough system in which divisions operate. Well may they point with pride to the splendid report of the 2,365 divisions, which show assets, cash, real estate, etc., of $7,237,000. We can look with glowing pride to the work of our ancient and time-honored organization, for it is as broad as the nationality we represent, as liberal as its best traditions; it is Catholic to the core, and has its face to the future trained by its experiences of the past. And I say to you members and friends that this organization commands within its fold every Irishman or the son of an Irishman in whom the love of country, the love of home, or the love of church and parents has not been stifled."

Perhaps no other among the orders manipulated by Jesuits and finally centering in the Italian head Jesuit, called distinctively the "Black" Pope, can be relied on to obey more blindly and implicitly the behests of Rome or to work more servilely to reduce the America that rescued them to conditions resembling those of Ireland from which they fled.

The name of Irishman was then a synonym of ignorance. The church of the Hibernians still detests the public school found here.

From the beginning until now the Irish have been worshipers of images. It is a Pennsylvania priest of their own church, intimately conversant with facts through confessions, who declares the literal identity of the Hibernians with the Molly Maguires. Maguire is surely an Irish name. What the Irish people of America need, as they did from the time of immigration, is to Americanize rather than Hibernianize, or Italianize, or Romanize.

INTERESTING, IMPORTANT, AND ENCOURAGING.

It has been said that *Young People* ranks first in its class, and however that may be in the judgment of those schools taking other papers, it certainly has a wide circulation in the schools of a great denomination. It is a bright and ably edited publication, adapted to the older members of the Sunday-school, and to all who are of the age to enjoy that class of journals a type of which is found in the *Youth's Companion*. The character and circulation of such a paper makes the following article, found in a recent number, the more welcome. For its own sake, however, the article would have been appreciated wherever found. It is the work of a writer well informed, and qualified to make good use of information, and therefore eligible to a place among contributors to *Young People*.

SCHOOL FRATERNITIES.

BY GEILEST

There has been not a little trouble in the public schools of our country during the past few years growing out of the spread of secret societies among high-school boys and girls. So strong has been the contention that in some places the matter has been taken to the civil courts in the hope that certain actions of school boards and principals might be overthrown, and the boys and girls be permitted to go on in the secret society business. For many years there have been "Greek letter" fraternities in the colleges and universities. These fraternities have greatly affected college life, in some instances doing good in certain ways, in others doing great harm. While the question of college fraternities is yet debatable, it seems to be a settled matter concerning the fraternities or sororities in our public schools; the settled conviction of teachers and principals and school boards is that they are evil, and in every respect evil only.

The difficulty is a serious one when we consider the facts just as they are. There are many local fraternities among the boys and girls which have relationships beyond the local line. These orders have headquarters in certain places, with publications that may be called "organs," with mature men and women at the head of them—these men and women having been members of the fraternities in their youth; they are now urging the formation of such fraternities everywhere, and seem to have a strong organization back of them; in not a few instances the parents of the children are fighting for what they call their children's rights. The publications, together with songs and song books, make a strong "combine," presenting a troublesome front to the authorities that are seeking to destroy them. The contention has gone from local courts to the supreme courts, and from the courts to the legislature; these have gone on and framed new laws covering the matter. Rigid laws now exist in a number of states, Ohio having just passed a stringent law declaring against them; after September 1, 1908, there will be no secret societies connected with the public schools of Ohio. In a recent trial in Minnesota, the court declared that the local school board had a right to exclude a child from the schools who persisted in membership in a prohibited society.

The strange thing about it is that some parents are fighting the position of the educators; it is said that in some places where a lower court granted certain concessions in a preliminary hearing, the boys and girls became so arrogant in the schoolrooms that it was with difficulty they were controlled at all—certainly an unfortunate condition.—*Young People.*

THE "CHARTER OAK" BRIDGE.

The State of Connecticut now has the newest and finest bridge that crosses the Connecticut river. Hartford, the capital city, held a three days' celebration, ending October 8th, when the great task was finished that has opened such communication between Hartford and East Hartford, and at the same time between eastern and western Connecticut. Early in the third day, outside people began to come pouring in, and in due time the city was crowded so that the police and the Governor's horse-guards were busy.

Eleven o'clock had almost come when the mayor, who appropriately bears the founder's name, Hooker, with Senator Bulkley, took their places on the reviewing stand. Each wore what a newspaper report called "a nice, little, white Masonic apron." Then the parade moved, led by the Masonic Grand Master who was Chief Marshal. He and his staff were in full feather as Knights Templar, and were followed by a band "crashing out, 'Onward, Christian Soldiers.'" The parade proved long and tiresome, the Masons of the State having improved this chance to make a very full showing of Commanderies and Blue Lodges. They may have felt it possible to obliterate the footprints made about twelve years ago by Hartford lodge, when Brother G. committed arson and Brother J. testified about it in court, and the lodge could not save the criminal from State prison but did punish the State's witness by means in the power of the lodge. Still Masonry trusts in Bluff, and marches to the tune "Onward, Christian Soldiers."

The Masons appear to have monopolized everything, until Senator Bulkley

smoothed the mortar with a silver trowel and that last great block of stone was lowered into place, tried with square and compass and tapped with a Masonic gavel, and had corn, wine, and oil, poured over it.

In the afternoon the State Militia took its turn and made a fine parade, one of the most brilliant features of which was furnished by a single separate company of colored soldiers that passed the stand in the wake of a crack company of Regulars marching in a grand review. But there were other striking features in the great military parade, including the Putnam Phalanx in their continental uniform. Fireworks ended, in the evening, the celebration which aprons and feathers had begun in the morning; and Hartford has the great bridge, now that the glare and blare are over. There also stands Hartford lodge, with one "worthy" brother who was not fully protected from Connecticut justice when tried for arson, and an unworthy one who testified for the Commonwealth, expelled.

THE AFRICAN CHARTER.

Besides the old charter of African lodge, granted by London grand lodge to its subordinate in Boston, there is still in existence a receipt for 5 pounds, 15 shillings, and 6 pence, paid for the charter and delivered in London by the hand of Captain James Scott, February 28, 1787. Other receipts show continuance of relations and communication between African lodge in Boston, America, and its grand lodge in London, England. They may seem to be reinforced as evidence by those terms of the charter itself which require that "in no wise you omit, once in every year, to send" a report of recorded proceedings, a list of members, and a sum of money suitable to the circumstances of African lodge, and reasonably to be expected. The receipts show that the relations continued and the terms were complied with.

The charter recognizes as petitioners, "Prince Hall, Boston Smith, Thomas Sanderson, and several other brethren residing at Boston, New England, in North America." The three persons named are appointed, respectively, Master, Senior Warden, and Junior Warden, "for opening the said lodge, and for such further time only as shall be thought proper by the brethren thereof, it being our will that this our appointment of the above officers shall in no wise affect any future election."

The charter ends as follows:

"Given at London under our hand and seal of Masonry, this 29th day of September, A. L. 5784, A. D. 1784. By the Grand Master's command.

"B. Holt, D. G. M.

"Witness, William White, G. S."

PRINCE HALL MASONIC CENTENARY.

If the press seemed to give comparatively scant attention to the centennial of the African Masons, it did not wholly fail to report the occasion, nor were illustrations wholly wanting. Among these was the seal of the London Grand Lodge as it still appears on the charter of African lodge of Boston, besides the name of Prince Hall, and the signatures of Wm. White, G. S., and B. Holt, D. G. M.

A parade in the streets of Boston by representatives of colored lodges from all parts of the country, was reviewed at the State House by the Lieutenant Governor. Grand Commandery of Massachusetts and Rhode Island Knights Templar escorted Prince Hall grand lodge.

The convention was addressed by the Governor of the State and the Mayor of the city, as well as by the Grand Master. The warrant issued to African lodge in 1784 was read. Possibly it is an even more interesting document since the law lately tested by the trial relating to Egyptian Masonry was passed, by the legislature of the State covering a good part of the Prince Hall jurisdiction, as well as the location of the grand lodge.

One of the city papers remarked:

"The colored churches will be given over to Masonry next Sunday, and visiting Masonic clergymen will speak from their pulpits in place of the regular occupants."

Memorial services were held at the grave of Prince Hall in the historic Copps Hill burying ground. A movement was started to build a Masonic temple in Boston for colored Masons. Thus does a race freed from one shackle seem to crave another.

TESTIMONIES OF PASTORS

REV. E. P. GOODWIN, D. D.

Late Pastor First Congregational Church, Chicago

Why, the very claims that put Masonry back into antiquity, if they are to be granted, would only prove it heathenish.

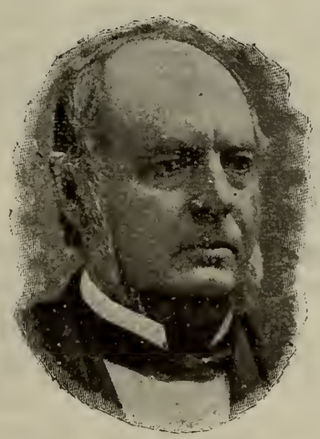
A. J. GORDON, D. D.

Late Pastor Clarendon Street Baptist Church, Boston

The heart cannot be halved; and he who attempts to love the church of God with one hemisphere of his heart, and the secret society with the other, will speedily find that he is very much more of a lodgeman than a churchman.

REV. B. T. ROBERTS

Late Editor of The Free Methodist



REV. B. T. ROBERTS

For us to keep silent respecting Masonry, and thus tacitly endorse the idea that a man can both accept Christ and deny Him—that is, be a good Mason and a good Christian at the same time—would be treason to Christ.

REV. O. P. GIFFORD

From an address delivered in Boston in 1889

The multitude of secret societies is something wonderful. It would be easier to take the census of the frogs in Egypt, or the lice on the persons of Pharaoh's people.

They tell us to spare this or that secret order, but it will not do. They are all organized on a false basis of morality, and our eye must not spare, any more than did Samuel when he slew Agag.

REV. M. C. RANSEEN

Vice-President Swedish Lutheran Augustana Synod

From personal observation, as well as from authors on the secret lodge system, I have more and more come to the conclusion that the principles underlying the secret orders, and operating therein, are radically different from the principles laid down in the Word of God, and governing true Christianity. Faith, hope and charity in the secret societies are not the true Christian faith, hope and charity.

REV. P. S. HENSON, D. D.

Pastor Baptist Church, Boston

Secret political organizations are utterly foreign to the genius of our free American institutions. Whatever plea may be made for their necessity under despotic governments, where free speech is throttled and death is the penalty of attempting reform, surely there can be no excuse for such secret oath-bound cabals in a republic like ours, where the people are the sovereigns and every man has absolute liberty of political action. * * *

We are often told in vaunting speech of the illustrious names that have given their sanction to secret societies. No matter for that—the name of Jesus is above every name, and His name is recorded in reprobation of them.

DR. P. S. HENSON

HANDICRAFT AND GUILD: FACTORY AND UNION.

In the course of an article on "Mr. Gompers and his two million men," Mr. James Creelman says, in *Pearson's* for September:

"It is a long stretch from the fourteenth century, when the British workingmen had their food and dress, as well as their wages, fixed by law, under penalty of imprisonment or being branded on the forehead with hot irons. Then came the rise of the craft guilds, in which masters and journeymen were banded in industrial monopolies, which seized the government of cities and towns throughout Europe, and tyrannized over and persecuted workingmen whom they had shut out hopelessly from membership. But the mighty craft guilds, with their liveries and ceremonies and gorgeous, bannered processions, degenerated into merely money-making business corporations, confined to a privileged few, and, with the advent of modern industry operated by individual capital, the guild system died out.

"With the factory system, came the labor union. With the combination of factories into great industrial organizations, embracing industry in many States under one proprietary control, came the national labor union. With the alliance of huge combinations of employers in various industries, bent on supporting each other in contests with organized labor, came the union of the varied workingmen's organizations into a national federation."

From Our Mail.

Montgomery, Mich., Oct. 6, 1908.

Enclosed $1.00 to pay subscription to the little terror to secrecy [the CHRISTIAN CYNOSURE]. I am much pleased with it. May God bless and use it to enlighten and save the people of our land from the lodge evil.—C. C. McNall.

Rev. A. J. Millard, of Little Rock, Arkansas, writes under date of October 13th, of having attended the "Annual Convocation of Holiness Baptists," with whom he is now identified. He speaks of it as a glorious meeting, wholly given up to preaching, praying, singing, and shouting in a spiritual way. Mr. J. T. Cullor, of Unionville, Missouri, was visiting him and attended the Convocation and was given the privileges of a full delegate. He announced his having with him books and literature against secret societies, and was asked to place them on the table for sale and examination during the recess of the body. Brother Millard gave a twenty-minute address on the need of a revival of the spirit of the martyrs in order that the modern idolatry of the lodge may be driven out of the churches and primitive Christianity once more be fully established. He was applauded by many hearty amens.

Mr. J. T. Cullor writes from the South, that it is his judgment that the Night Riders are doing their devilish work among the farmers in Arkansas, though some deny this, and affirm that the notices received by farmers not to sell their cotton or seed, and by those who have gins not to operate them, under penalty, are the work of mischievous boys; but the fear of the Night Riders is upon the people, and Mr. Cullor believes the anonymous notices are the work of this Satanic organization.

Rev. Janeway Gordon, pastor of the M. E. Church at Redfield, New York, has recently preached three sermons against lodges, and God is blessing his faithfulness in giving his people the information that they need on this line. He is one of those who, like many others, was benefited by the Northfield (Mass.) meeting, in 1895, when President Blanchard spoke on "The Church and the Lodge," by request of D. L. Moody.

Rev. P. C. Ramsey, pastor of the Wesleyan Methodist Church at Blocton, Alabama, writes under date of October 14th:

"I noticed an article in the October number of the CYNOSURE about the lodge murder at Blocton, of August 9, 1908. I am the pastor of the Wesleyan Methodist church at that place and wish to tes-

tify to the truth of that murder case. I was at Blocton holding my Quarterly Meeting at that time, and I was within a mile of the scene of the murder, and my brother heard the shooting. It was one of the most dastardly acts that has ever occurred in the State. That murder was committed by the Miners' Union.

"Just about three weeks ago I was holding a tent meeting in Perry County, Alabama, and my tent was burned up by the Farmers' Union, and threats have been made to kill me; and the night of that murder at Blocton the Miners' Union made up a mob to kill me if I should say anything about the Union in my preaching.

"I would like for some of you good men to come this way and give us some lectures on the lodge question, for it is a great evil in this part of the world."

TO A YOUNG MINISTER, A MASON.

Editor CYNOSURE:

On hearing of a young minister having joined the Masons, I wrote him as follows:

For the sake of God take a reminiscent view of what you have done. When you were togged out in the ridiculous garb of initiation, you, under oath, bound yourself to be and do whatever Masonry dictated. The first oath of a Mason amounts to this: "I know nothing whatever of the secret doings of your order. They may be good, they may be bad—most likely very bad, since they canot bear the light; but do them I will, as I come to know them. *So help me God.* But you surely did not expect help from God when you were in the very act of choosing another god.

You agreed to forfeit your life rather than reveal a plot against the state, the church, your parents, your sister, friends or property. In a word, your personal liberty is gone; and however dark the deed, you must coalesce or break your oath. The man who would impose, under oath, the following: "You swear that you come unbiased by friends, uninfluenced by mercenary motives; but that you have a desire for knowledge and a sincere wish of being serviceable to your fellow creatures," knows that he enforces a falsehood and makes himself a party in the act of perjury.

Each step of your progress in the order will tend to minimize your value on the atrocities of life, and these will confront you while entangled by unfavorable environments for good; you will, perhaps too late, discover that your supposed Masonic strength will be worse than weakness in presence of a spiritual foe. You cannot serve two masters: you must decide in favor of Christ. Human nature is unable for the task, and in the premise you cannot well ask God to bless what you have cursed, and give the strength which you have rejected.

Only repentance is in order, and repentance is the grace of turning away from evil. Read the 6th chapter of 2nd Corinthians, verses 14 to 18 inclusive, and you will find God's estimate of Freemasonry and His advice *to you* regarding it.

I am, your Christian brother.

Joseph McKee.

LODGE ENTERTAINMENT.

Candidate at Initiation Is Seriously Injured and Asks Damages in Sum of $10,000—Assault and Battery Charge.

Noblesville, Ind., Aug. 2, 1908.—An accident in the I. O. O. F. lodge room at Sheridan last March, when Charles C. Kassalbaum was seriously injured during initiation, resulted in the filing of a suit against the lodge and 22 members for $10,000 damages. Kassalbaum is 21 years of age, and lives with his widowed mother near Baker's Corner.

The complaint is in two paragraphs. One charges negligence and the other assault and battery. Kassalbaum alleges that while under the care, guidance and protection of the defendants and during the progress of the initiation, the defendants carelessly and negligently struck him upon the thigh with some sort of a metallic instrument which penetrated the flesh to the bone and then exploded, the powder and paper with which it was loaded tearing a large hole in his leg.

He was unconscious for several hours after the accident, he says, and has not been able to work since.—*Dayton (Ohio) Daily Journal.*

TESTIMONIES OF EDUCATORS

HOWARD CROSBY, D. D.

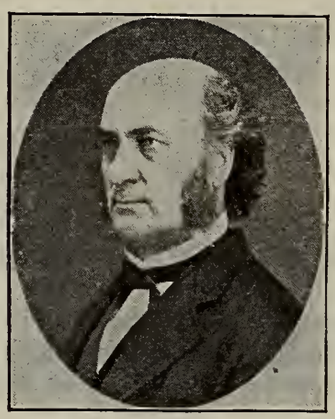
Chancellor University of New York

"Thirty years ago I was a member of a college secret society, and while I had upright fellow members, and we encouraged literary culture, I found the association was chiefly a temptation to vice."

E. G. COOLEY

Superintendent Chicago Public Schools

"Parents should clearly understand that the high school 'frat' means an early and a liberal education in snobbishness, in loafing, in mischief and in the manipulation of school politics."



PRES. J. H. FAIRCHILD

PRESIDENT J. H. FAIRCHILD

Oberlin College

"The very idea of a secret combination implies a barbarous age, or a state of social anarchy in which such arrangements are necessary for safety. There is no place for it in a Christian civilization."

HORACE MANN

The American Apostle of Education

"Why do all languages ascribe an open countenance to a brave and high-souled man, but a close, shy, disguised, secretive one to villains? To what class do the secretive animals belong—the fox, the tiger, the cat, the snake? Should brutes imitate men as in Æsop's time, would not those form the secret societies? * * * Where do gamblers live? Where do counterfeiters ply their trade? Where does licentiousness breed its pollutions? Do these seek daylight, the open street, the market-place, the common resorts of virtuous men? No, they all belong, as by the tie of natural affinity, to the order of secret societies."

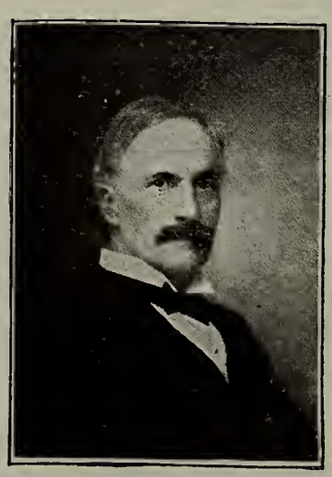
C. A. BLANCHARD

President Wheaton College

"The charities of these orders are utterly unchristian.

"Their plan is to keep out any one who is likely to need anything.

"They shut out the maimed and the halt, the women and the children, and pick out the able-bodied men, and propose to give charity to those who have paid, and the friends of those who have paid, and nobody else; this is called charity. It is not charity, it is absolute selfishness."



PRES. C. A. BLANCHARD

PRESIDENT HITCHCOCK

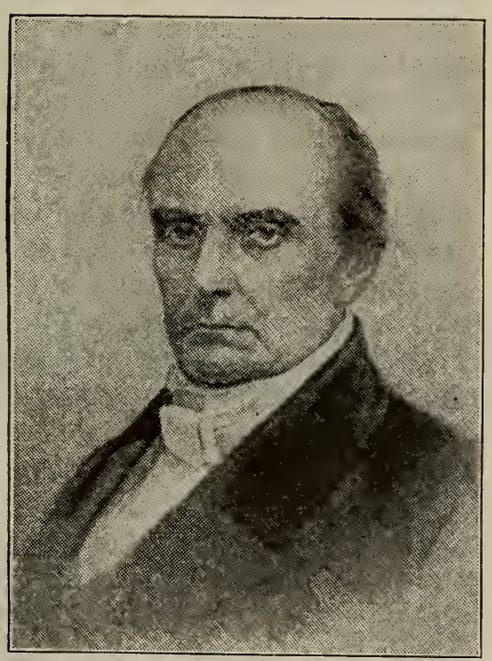
Amherst College

"These societies, at different periods, have been fruitful sources of excitement, jealousy, and heart-burning among the students."

TESTIMONIES OF STATESMEN

DANIEL WEBSTER

American Statesman and Jurist



DANIEL WEBSTER

"I have no hesitation in saying that however unobjectionable may have been the original objects of the institution, or however pure may be the motives and purposes of the individual members, and notwithstanding the many great and good men who have from time to time belonged to the order, yet, nevertheless, it is an institution which in my judgment is essentially wrong in the principle of its formation; that from its very nature it is liable to great abuses; that among the obligations which are found to be imposed on its members, there are such as are entirely incompatible with the duty of good citizens; and that all *secret associations*, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government. Under the influence of this conviction it is my opinion that the future administration of all such oaths, and the formation of all such obligations, should be prohibited by law."—Letter dated Boston, November 20, 1835.

GENERAL U. S. GRANT

"All secret, oathbound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together."—In his autobiography.

CHARLES SUMNER

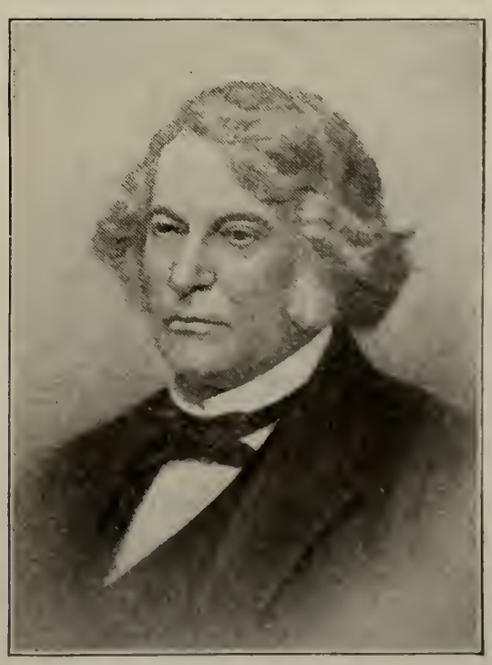
Eminent American Statesman, Senator and Orator

"I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery, and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."—Letter to Samuel D. Greene, Chelsea, Mass.

CHARLES FRANCIS ADAMS

"Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God.

"A more perfect agent for the devising and execution of conspiracies against Church and State could scarcely have been conceived."



CHARLES SUMNER

Obituary.

One of the great men of our country, as we believe, has recently entered into rest,—Josiah W. Leeds. Our only information is the simple notice of his death, coupled with a request to discontinue his copy of the CYNOSURE. While he lived, every righteous cause could count him a friend.

ELDER RUFUS SMITH.

Elder Rufus Smith died at Pomona Valley hospital, California, Oct. 24, 1908. He was born Sept. 21, 1821, in the State of New York, removing to Illinois about 1865, and settling in Maryville, Mo., about 1875. He came to Wheaton, Ill., in 1892. Finding the winters in Illinois too severe for his wife he removed to Florida in the fall of 1894 and from there to Pomona, Cal., in 1897, and to Spadra in 1898, where he lived until November, 1907, when he was taken to the hospital. His wife died Jan. 14, 1908.

He was an evangelist and many were converted by the word which he preached. He was a member for many years of the National Christian Association, and was very strongly opposed to all secret societies. While a sojourner and "dwelling in tents, he looked for a city which hath foundations whose builder and maker is God."

"A strong man should use a good portion of his strength in strengthening himself where he is weak."

"People who depend invariably upon their mother-wit, will frequently find the old lady asleep."

"If one were great in everything he would be too great to be of any use—either to himself or to the world."

"Can you think of any trouble in the world, that does not arise from something or somebody's being out of place?"

Rev. H. P. Long, Philo, Ill., writes: "Your magazine 'fills the bill.' "

News of Our Work.

MRS. LIZZIE WOODS' LETTER.

Lexa, Ark., Nov. 13, 1908.

Dear Brother Phillips:

I was at the North District Association on the 23rd of last month. I met Sister P. L. Hunter there. She had a good many tracts and I had all those that you sent me. We walked over the grounds and gave out tracts and talked to the ministers about the sin of the lodges. Some of them said, "Yes, they are wrong." Others tried to find a way to help themselves out, but they could not defend themselves. The leaders of the district were very kind to me, though they were secret society men. They had me speak to their people on Saturday night. I spoke on all lines of sin, and at last on the sin of the lodges. One of the ministers walked up and down the church and told the people not to applaud; "she is going to make you ashamed of yourselves." He knew I would tell them how they were stripped of their clothing and led up to an altar, blindfolded and with a rope around their necks, and made to swear to have their throats cut from ear to ear, for he had heard me lecture at his church at Wynne, Ark., last June. When I was told how the pastor tried to keep the people from witnessing to the truth, I said, "Poor thing! If it is vulgar for me to speak to his people, it is too vulgar for him to teach them to do." I told all their secrets. Some got mad, but that doesn't change God's word.

One brother said, out on the grounds the next day, "that old woman ought to be chopped up in pieces and boxed up and sent to Africa." I said, when I heard that, "I will go right now and give him some tracts." So I went to him. He was talking to a brother. I said, "Pardon me, brother, for interrupting you, I only want to give you some tracts to read when you have time." The man took the tracts, though against his will. I treated him so nicely and talked to him so kindly that he could not refuse to take them. Many of the brothers came to me and said, "You told the truth. We love

the truth. Go on, Sister. Somebody will have to suffer for the truth." I answered, "Yes, I am willing to stand all that is being said on this ground today, for Jesus' sake."

After I closed my lecture one of the leading ministers got up and said to the audience, "You all laugh too much. If anyone tells you something good, you laugh; if it is bad, yau laugh. If these things are true, you ought to cry instead of laugh."

The people laughed because I told how they were "made" over (i. e. initiated) after God had made them once and did not charge them anything. This minister, who talked about laughing so much, was a secret order man himself, but he is a Christian and a great leader. I do not think he has come to the knowledge of the sin of the lodges yet. I hope to see the day when good men like this leader of his race will be able to preach a whole gospel. I met our State Missionary, Rev. R. N. Davis, of Forest City, Ark. He gave me his subscription for the CYNOSURE. He is a Christian gentleman and does not believe in the calf-worship of the lodges. He never belonged to a lodge. We need more men like Rev. Davis. He preaches a full gospel.

After the Association was over I left Forest City for Roe, Ark. I met a great many people at Roe. The most of them belong to some kind of society, but they said "the Bible is right." I lectured at Liberty church on Sunday night and Mount Carmel church on Monday night. This was a strange place to me. My going there came about in this way: I lectured on Saturday night, the 26th of September, at our Central District Brothers' Association at Pastoria, Ark. I told the ministers in that meeting all about being yoked up with sinners in the lodges. When I sat down a brother that lived at Roe station came and sat down right behind me and said, "Sister, my name is Mitchell. I live at Roe, Ark., and I want you to come to Roe and tell my people the same things you told these people tonight." I said, "Thank you for your invitation; I will visit your town soon." He gave me his address and I met his people last Sunday. I learned, after I got to Roe, that he was an Odd Fellow. His pastor also was an Odd Fellow. I saw at once that he was weak on lodges. He is a Christian. He met me at the depot and conveyed me out to his nice home in the country. He has a nice wife and two children. Both he and his wife were lodge members, but they said, when we were on our way to church "Sister missionary, please say the same things up here to our people that you said to your people in the Central District." So I told them I would say what the Lord wanted me to say. The brothers did not get angry while I was talking and telling their signs and grips. The pastor was sitting by Brother Mitchell and they laughed so they could hardly sit on their seats. On the way home one of the brothers said, "Mitchell, you are the first man I ever saw go off from home and get a gun to kill himself with." Brother Mitchell said, "Yes, she killed us all; she killed me and all the rest of you."

Yours for the work,
Mrs. Lizzie Woods.

SUCCESSFUL MONTH'S WORK.

Jackson, Mich., Nov. 18, 1908.

Dear CYNOSURE—My last letter left me at Spring Arbor. I gave several lectures there the year before last. The Free Methodists never shrink from hearing the truth concerning the Secret Empire, so I was called there again to explain the purposes, plans, prayers and petty playings of the Sir Knights of Darkness. I gave a lecture on the Psalms before the Bible class in the daytime, and in the evening one of my lectures on the various phases of secrecy. Here I sold a few books, and distributed many tracts.

The next Sunday found me at Flint. Sunday morning I delivered one of my addresses, so frequently called for, on "Separation from the World," which has been the means of blessing to so many hearers, as well as to the speaker. In the evening I preached on "The Work of the Holy Spirit," which was blessed of the Lord, too.

My next place of work was the Gen-

eral Conference of the Menonites, held at Brown City. The Menonites are loyal to the principles of anti-secrecy. Here I had the privilege of giving two public addresses on Lodgery, distributed many tracts, sold a number of books, and took over thirty subscriptions to the CYNOSURE. May the Lord bless their hunger for more light on this reform, and make them all heroes for righteousness, truth and justice.

I went from here back to Flint, and then to Detroit, and made arrangements for several addresses for the following week. On Sunday I preached at Royal Oak, for an old friend and Christian brother, Rev. O. W. Willitts. He is a faithful, conscientious, careful, thoroughly scriptural minister of the gospel. My ministrations here were blessed of the Lord.

The next week I returned to Detroit. Here I gave four addresses on as many evenings in several Lutheran churches. I found the pastors of these various churches—Revs. Schatz, Abicht, Mackensen and List—all true and loyal to the principles of this reform. Rev. Mackensen has made a thorough study of Lodgery, and has written and published a very compact and comprehensive little work on Secrecy, in the German language, which should be commended to all conversant with that language. I sold many books, and took a number of subscriptions to the CYNOSURE. I am glad, too, that many of the churches are coming to see the advantage and advisability of having anti-secret books in the libraries of church and Sunday school so that all their people, both old and young, rich and poor, can have access to information on this much-needed reform.

My next field of labor was Jackson. Here I found a few interested in anti-secrecy. I preached for Rev. H. Montgomery, pastor of the Free Methodist church, who is another loyal soldier. In the evening I preached on the favorite theme, the anti-lodge reform. The Lord blessed the effort. Arrangements were made to have another address last evening, which was given. I will leave some more light in the form of books and CYNOSURES to continue the work in my absence.

This month has been one of the best during all the time I have been in the field. None that I remember have been more fruitful in results. May the Lord continue to bless the work and open up the way. Yours fraternally,

G. A. Pegram.

SECRETARY STODDARD'S LETTER.

Bible Training School, Fort Wayne, Ind.,
Nov. 1, 1908.

Dear CYNOSURE—We are in the midst of an interesting State Convention. Friends have gathered from all parts of the state near at hand, some coming from Ohio. State President L. G. Bears has matters in hand. I am simply assisting him. Our reception is most cordial. The Bible Training School is open for our entertainment and support. Classes for today have been suspended that all may help in the convention and receive full benefit. The Divine presence has been manifest in sessions of yesterday and we look for much good today. Kindly notice of the sessions has been given by local papers.

After my last report I filled the appointments indicated in the Missouri Lutheran church, Grantwood, N. J., and the Swedish Congregational church, New York City. The attendance at these meetings was good, but very different in character. The Lutheran church is doing a missionary work. Because of special effort in putting out handbills the pastor gathered as an audience a number of lodge members. I judge more than half either belonged or were in sympathy with lodges. In the Swedish church I met about two hundred fine appearing earnest Christians who were all, probably, opposed to secret societies. There was quite a discussion in the Lutheran church, Rev. Fritz of Brooklyn with the writer taking the anti-secret side. A young man in presenting the lodge side, stated that when he came to Grantwood he found the churches cold in their reception of him, while the lodges were warm. He said he had not been in the lodges for thirty minutes before he was acquainted with every one present. The churches, he said, pretended to be sending money to the heathen and

were letting the people at home starve, while lodges were caring for those near at hand. The reader will recognize that these statements were more easily made than proven. The conduct of the young man probably accounted for his reception. Had he sought Christian fellowship he would have found plenty. His spirit being that of the lodge, its members were naturally more congenial. If he was looking for warm receptions he might find them in any New York Dance House. The warmest reception is not always the best.

Sabbath, Oct. 25, was spent very pleasantly in Philadelphia. In the forenoon I spoke in the Church of theBrethren in the Germantown district. In the afternoon in the Brethren church, Tenth and Dauphin streets. Both meetings were well attended.

The attendance at my lecture in the Grace Lutheran church, Washington, D. C., Oct. 27, was not so large, but there was a good interest and collection. I saw friends at Uniontown, Masontown and McKeesport, while enroute to Pittsburg. At a men's meeting and prayer meeting in the Eighth street Covenanter church, Pittsburg, I found many kind friends. The pastor will likely soon arrange for me to address his young people. I was glad to note a growing interest in the maintainance of this church of such precious memory.

In reaching Fairmount, Ind., a stop was made at Richmond, Ind. There support and words of cheer were given by our friends. Upon reaching Fairmount I found the pastor of theWesleyan church and some of the faithful at the home of one, who had backslidden, earnestly praying for his recovery. Meetings were soon arranged. I was privileged to speak in the Baptist church Sabbath morning. Here I met our old school mate, Joseph Winslow, and wife, with their six fine boys. Over twenty-five years had passed since our separation at college and God had blessed us both, and we had a delightful talk about the old days. Both Brother Winslow and wife are leaders in the church. Their pastor expressed sympathy with the N. C. A. work. The Wesleyan church was crowded at my anti-lodge lecture. The Theological School of the Wesleyan's and the Seminary of the Friends afforded opportunity to speak to a large company of young men and women who in a few years will be leaders in their communities. The Wesleyan Theological School is growing rapidly. The able management and the thorough instruction here found are in evidence. I can not here even mention the many who spoke of their love for the N. C. A., for my father and other workers, who had labored faithfully here twenty-five or more years ago. That seed sowing is still bearing fruit. New voices are much needed, for truly "the enemy has come in as a flood."

Shall this be the center for a state gathering in the near future?

My lecture in the Wesleyan church at Marion, Ind., was largely attended considering that the night was stormy. The largest gathering of the trip was in the Christian Reformed church at Lafayette. Ind. I judge three hundred or more were present. Some, I was told, had driven ten or eleven miles. Your agent gave them, of course, the best he had. The reward of fifteen dollars with much commendation was helpful indeed. Other lectures will be arranged when I can again visit this city.

A night at the prayer meeting with our state president gave the opportunity to address the cream of his west congregation. Prayer meeting folks are not likely to be in a lodge spirit.

Last Sabbath I addressed friends in the Free Methodist church, the Bible Training School and a City Mission. These meetings contributed somewhat to the convention support.

Since I began this letter the sessions of the convention have concluded. It has been of help to many. The president, secretary and others will write of details and I need not add to this letter, which is already too long, except to say that the address of last evening by Prof. P. B. Fitzwater of North Manchester Bible School was a master's presentation of the subject in hand.

I go to appointments at North Manchester, Ind., Archbald and elsewhere in Ohio. W. B. Stoddard.

REPORT OF INDIANA ANNUAL CONVENTION.

The Indiana Annual Convention of the National Christian Association was opened in the chapel of the Bible Training School, Fort Wayne, Ind., Tuesday, Nov. 17th, at 2 p. m., President L. G. Bears presiding throughout the convention.

Opening Session.

After singing, the Scripture lesson was read by Mr. W. J. Amstutz, followed by prayer by Rev. W. B. Stoddard, of Washington, D. C. The address of welcome was given by Rev. D. Y. Schultz, Superintendent of the Bible Training School. He said that the mission of the N. C. A., as he understands it, is to the children of God rather than to those who are not children; that we have largely to do with those who are in the realm of the church, and who do not see the evils of this great system which has come to be so powerful in our land.

He said it is surprising how things can go on in the light of the broad noonday sun and we still be blind to see the actual facts in the case. This great evil is stealing into our churches, is gaining in influence, and we have scarcely considered it in its effects upon the church and the family. He said that the power of Satan lies in holding people in ignorance. And so the duty that lies before us is not so much to remove the evil as to bring light in on the subject and enable people to see things as they really are.

In speaking of the meeting held in this place last year, he said he was pleased to see at that time that there were no unfounded denunciations made; but that truth was given in a kind and loving way, in a simple Christ-like manner, and much light was received by those in attendance. A most cordial welcome was extended to the convention, and regret expressed that more were not present.

President L. G. Bears responded in a hearty manner. He spoke of the unpopularity of the cause of the N. C. A.; that though in the minority as to numbers, yet to be with God was to be in the majority. He spoke of the benefits that lodge members claim to receive from the lodge, but they were deceived in thinking that lasting good can be obtained by practicing evil. He drew a striking comparison between the present lodge situation and that of the anti-slavery struggle. The laws of the lodge are even given the pre-eminence over the laws of our land on part of its members, and its members uphold each other in crime.

He spoke of the ignorance of many on this great question, and our duty as Christians to inform ourselves on the great sin of the lodge in order to be able to point it out to others. This is true especially with respect to the minister of the gospel. Some churches make the lodge a test of membership. If the lodge is a sin the minister ought to be able to point it out to the people, but if it is not a sin, the bars should be taken down and lodge people permitted to come into church membership.

He spoke of the secrecy of the lodge, and of men going into it in absolute ignorance of what it really is. It is a crime for anyone in Indiana to wear the badge of a lodge of which he is not a member. We have come to give out light and education in these matters.

Committees appointed as follows: *Committee on Resolutions,* Rev. W. B. Stoddard, Rev. D. Y. Schultz, Mr. W. J. Amstutz; *Committee on Finance,* Rev. L. G. Bears, Mr. G. H. Wuelfcken, Rev. W. T. Loring; *Committee on State Work,* Rev. T. P. Baker, Rev. Benj. B. King, Mr. S. C. Witmer, Mr. S. E. Rupp.

Adjourned after closing prayer by Mr. S. E. Rupp.

Evening Session.

Opened with song service. Reading of Scripture by Rev. A. M. Clauser. Prayer by Rev. A. M. Amstutz. Minutes read and accepted.

The appointment of Committee on Nominations, to elect officers for the succeeding year, as follows: Rev. A. M. Clauser, Rev. H. H. Amstutz and Mr. H. U. Fisher.

Address by Rev. W. B. Stoddard on "The Lodge, a Broken Cistern." He

spoke of how God is seeking to draw man to Himself; of the Word of God given to us for food to nourish our spiritual bodies; and of Christ, the true Fountain of living water. He spoke of the great sin of men and women who have known the redeeming love of God and felt the power of God in their lives, turning away from the Son of God, as Israel of old turned away from the true and living God to worship idols. They are turning to the lodge only to find it a broken cistern that will not hold water. The secrecy of the lodge is a great evil. The lodge is playing with the things of God. It is putting forth a religion that is not the Christian religion. It will not satisfy the soul, but a religion that will fail man when most needed.

Adjourned after song and prayer.

Morning Session Nov. 18th.

Song service. Devotional, Rev. W. T. Loring, leader. Minutes read and accepted. Reports of committees as follows:

The report of Committee on State Work was read and the different recommendations taken up, item by item, and accepted. They are as follows:

The Committee on State Work reports that there is much to encourage us. We believe the promises of God are on our side; and while those favoring the secret lodge are perhaps in the majority, we prefer, like Noah of old, to be inside the ark though the masses go with the flood.

Indiana has many reformers and reform churches. Could a united effort of her forces be secured it would tell mightily against the powers of darkness. State conventions of other years have been largely attended and represented.

During the past year something has been done. Our State President has been active in speaking and writing in behalf of the work. The meetings held by the Eastern Secretary have been well attended and helpful, and he has addressed students in school and seminary as well as churches.

The National Association has contributed of money and literature in support of our State work. Some churches have taken collections. Little has been done in comparison to the need. We need waking up.

While we gather here there is a convention of the Masons down town. They have secured as their speaker the governor-elect in this State, whose election defeated as good a governor as Indiana has ever known. He is said to be a member of the Supreme Council of Sovereign Grand Inspectors General; a thirty-three degree Mason. What part his Masonic powers contributed to his election we may not state, but it is generally believed that had he not had the support of lodge and saloon he would not have been elected. The daily paper advertises that there are fifty-two candidates for initiation at this convention.

That our utmost effort should be put forth in opposition to the lodge evil goes without saying. We suggest in the year to come work be pushed along the following lines:

1. Resolved, That the President be requested to hold such meetings as he may, using any funds in the State Treasury for the furtherance of such meetings, reporting what he has done through the columns of the CHRISTIAN CYNOSURE.

2. Resolved, That the place and time for the next state convention shall be arranged by the state officers as early in the year as possible, and that the president seek to have churches in sympathy appoint those who may represent them in this meeting.

3. Resolved, That a better organization of the friends be effected and that each be requested to contribute in support of the state fund one dollar or more per year.

4. Resolved, That pastors in sympathy be requested to preach at least once during the year to their congregations on the subject, and so far as possible secure collections to aid in the work.

Committee on Nominations. The following names were recommended and accepted: President, Rev. L. G. Bears, Peru, Ind.; Vice President, Rev. D. Y. Schultz, Fort Wayne, Ind.; Secretary, Mr. H. U. Fisher, Mexico, Ind.; Treasurer, Mr. Fred Rohrer, Berne, Ind.

The work of the Conference of Denominations and arranging of plans for the succeeding year was taken up and the following resolution adopted:

Resolved, That different ones be appointed to constitute a committee to confer with their respective churches at their annual gatherings to appoint those who should represent them at the annual gathering of the Indiana N. C. A. The election resulted as follows:

Rev. D. Y. Schultz, Ft. Wayne, Ind., Missionary Church Association.

Rev. W. T. Loring, Ft. Wayne, Ind., Free Methodist Church.

Mr. H. U. Fisher, Mexico, Ind., Church of the Brethren.

Rev. H. A. Clausing, Garrett, Ind., German Reformed Church.

Rev. E. H. Kennedy, Carthage, Ind., Wesleyan Methodist Church.

Rev. J. Beck, Richmond, Ind., Ohio Lutheran Synod.

Rev. W. M. Vander Ploeg, Lafayette, Ind., Christian Reformed Church.

Mr. Noah King, Amboy, Ind., Ammish Mennonite Church.

Rev. Benj. B. King, Ft. Wayne, Ind., American Mennonite Church.

Rev. J. W. Kliever, Berne, Ind., Conference Mennonite Church.

Rev. Lewis E. Stout, Plainfield, Ind., Friends' Church.

Discussion of the time for holding the next annual meeting followed, and the meeting adjourned after singing and prayer.

Afternoon Session.

Song service. Reading of Scripture lesson, Mr. H. U. Fisher. Lord's prayer by congregation.

The following resolution was presented and adopted:

Resolved, That the President, together with the Vice-President and Secretary frame a constitution to be presented at the next meeting of the Association, for adoption by those present, under which men and women may enlist.

The next number in order on the program was the question box, but there having been no questions handed in, Rev. W. B. Stoddard by request revealed many of the teachings and practices of Free Masonry, using chart to illustrate.

Questions received at the close of address were voted to be answered at the beginning of the evening session.

Adjourned after prayer.

Evening Session.

Opened with song service. Devotional, Rev. H. P. Welton. Minutes read and accepted.

Address by Rev. P. B. Fitzwater, professor in Bible Training Department, Manchester College, on "The Church, the All-Sufficient." The text was in I Cor. 12:12-28. He said that the world has come to regard the church as simply another lodge; but it is a body of called-out people, called out from the world and united to Jesus Christ as the Head and to each as members of the Body, by the Holy Ghost; and designed for the display of God's grace. It is therefore a unique institution, unlike any other organization in the world. The lodge originated with man and is a human institution. The church originated yonder in the mind of the God-head, in the eternal counsels of God; Masonry's origin was in a grog shop in London. The greatness of God was shown in the creation of the worlds. God had in mind His own glory when He brought the church into existence, while the lodge has its origin in the selfishness of man.

He said that the church is an organism as the human body is an organism. It is more than an organism. As one part of the body cannot get along without all the other parts of that same body, so every member of the church needs every other member, therefore co-operation is necessary on part of the members. And not only that, but every member is sympathetically related to the other members. The lodge is crying charity, charity, but where is it? For unless a man has money to get in and keep in he cannot be a member and is thrown out. The lodges do not seek out the helpless, but the church of Jesus Christ is commissioned to go forth with the message of salvation and blessing to a lost world. The great blessing of the Gospel of Jesus Christ to woman was dwelt upon and the curse that the lodge is proving to be to her.

The address was followed with closing remarks by President Bears and the reading of the minutes. After meeting all expenses there was left a balance of $1.73 in the treasury. Edith Heffelfinger.

Secretary Pro. Tem.

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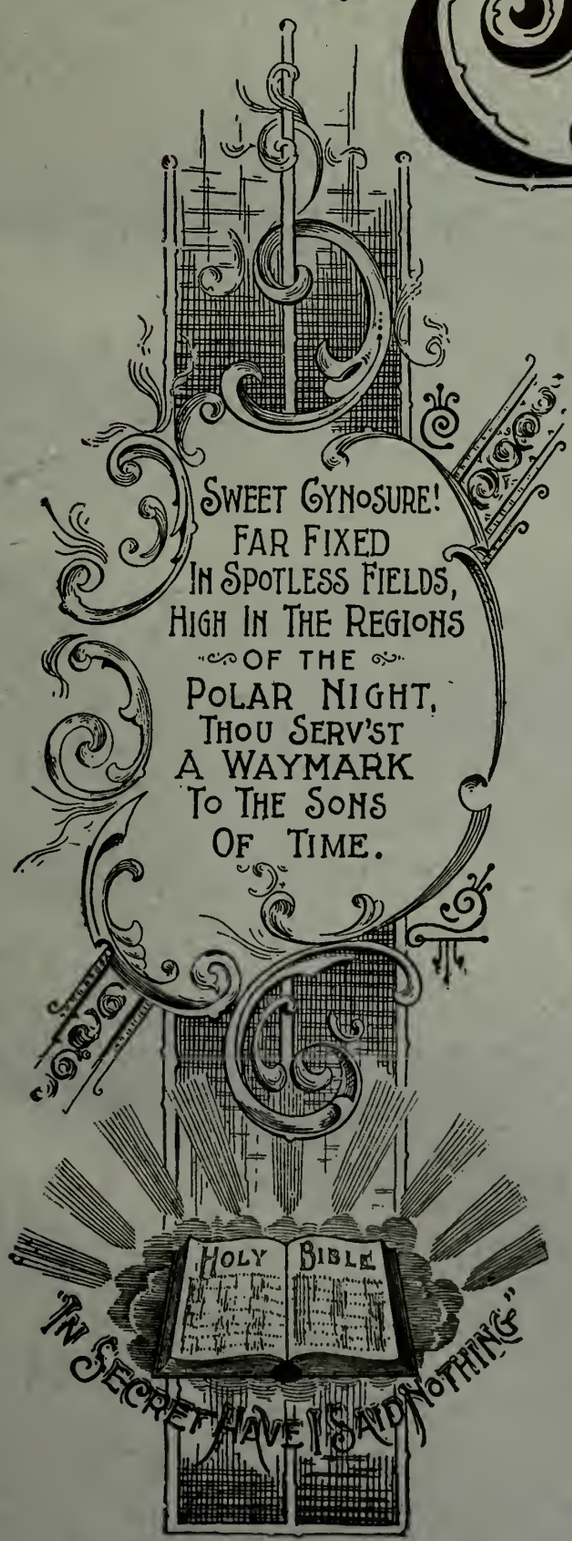
CHICAGO, JANUARY, 1909.



What Free Masons Claim for Their Order.

Secret Work of "Farmers' Educational and Co-operative Union of America" With Key to the Ritual.

The True Character of the Lodge System Shown by its Relation to the Word of God, the Church of God, and the Son of God.

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS

Managing Editor

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CONTENTS.

What Freemasons Claim for their Order. By Rev. J. P. Stoddard.....257

Leviticus Fifth Chapter.....258

What Ronayne Says 258

A Test Case Under a New Law.....259

From California Direct 262

Are You a Mason?.....262

News of Our Work.....264

Secretary Stoddard's Letter 264

Michigan Agent's Report.....266

Lizzie Wood's Letter.....267

Scripture Lost Sight of. By R. A. Cullar.269

Special Agent's Report. Mrs. A. E. Randle 269

Secret Work of "Farmers' Educational and Co-operative Union of America...270

Key to Ritual of F. E. and C. U. of A...275

The True Character of the Lodge System Shown by its Relation to the Word of God, the Church of God, and the Son of God. By President C. A. Blanchard...276

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLI. CHICAGO, JANUARY, 1909. NUMBER 9

A HAPPY NEW YEAR.

To all our readers! Our hands in theirs for a grander year of work for our great reform than ever. Our prayers with theirs for a deeper consecration to the name that is above every name; that there may not be left on earth one secret lodge to shelter the worship of evil spirits and to turn aside the dying eye from that Savior Christ who was lifted up, as was the wilderness serpent-symbol, that all might look and live. We have no "cause" but his. Let us renew our vows to that cause, and gladly give labor and money and life itself, if so be, that men may be reconciled to God through Christ.

WHAT FREEMASONS CLAIM FOR THEIR ORDER.

BY REV. J. P. STODDARD.

Some institutions have been thoroughly tested. Freemasonry is one of them.

Its claim to great antiquity precludes the plea that it is an experiment.

It has established a character which may be readily known.

The forum and the pulpit have both eulogized and denounced it, and it has been the theme of pen and press among every civilized people.

Its structure has been penetrated to its deepest recesses, and its mysteries uncovered and analyzed by the ablest thinkers of the present century.

Archeologists have explored the fields of human history, decyphered ante-deluvian hieroglyphics, and even rifled the tombs, and robbed the subterranean vaults of their mummied dead, to establish its claim to patriarchal favor, and a pre-historic existence.

From the deliberate utterances of such master-minds; from men who have compassed sea and land for information, we may certainly approximate a knowledge of what the system really is.—Accepting the statements of its ablest advocates is certainly no injustice to the society nor can it be construed as discourteous to its members.

Rev. Geo. Oliver, D. D., Past Deputy and Past Grand Master, who is the most erudite and prolific writer on Freemasonry in England, gives the result of his protracted research in a volume of over 400 pages, entitled

The Antiquities of Freemasonry.

On page 13 I read, "Masonry is a science, which includes all others and teaches mankind their duty to God, their neighbor and themselves." On page 20, in speaking of those who "kept their first estate," he says, "In such pure Masonic employment were the angels employed before the creation of the world, and in such employment will they be engaged to all eternity."

On page 25 I read, "When placed in the garden of Eden, Adam was taught that science which is now termed Masonry."

Again page 55, "Even the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burnt up; but Masonry, pure and uncontaminated with earthly abominations, shall triumph over the general and universal dissolution, and shall cement the Hosts of heaven in a holy union and communion to all eternity."

Page 117 I read, "Masonry was introduced on this globe at creation, and Christianity four thousand years afterwards."

These are not my words, or the words

of an enemy, but of an accepted authority in Masonry and a Doctor of Divinity in the Church of England.

Comment.

We learn: First, That Masonry is a system: not merely an aggregation of facts and fancies, jumbled together in chaotic wreck, but a creature of law, reaching results through applied agencies. The mystical and fabulous disappear and it becomes a reality—a fact—a science indeed; so broad and deep and high, that there can be nothing beyond, beneath or above it, for it includes all others.

Second, That this wonderful system has a Divine origin, antedating the world's creation.

When even chaos was not, and only God and the angels were, before the morning stars sang together and all the sons of God shouted for joy over a new born world, the "Grand Architect of the Universe," opened a lodge in heaven, and initiated unfallen angels into the sublime mystery "which is now termed Masonry," and when Adam appeared in Eden, his first lesson was the solemn rite of Masonic initiation.

Third, We learn that the heaven lodge, with unfallen angels, the Eden lodge with Adam before he sinned, and the modern lodge to which the Reverend Doctor belonged are identical. God taught Adam what he had previously taught the angels, and Adam's instructions were in that science "which is now termed Mosonry." He claims a clear line of succession; an unbroken pedigree; from heaven to Eden, and from Eden to a past conclave in Boston, led by the most notorious distiller of rum in America and presumably in the world.

Fourth, The Doctor projects this first born of all earth's institutions into the eternal future, where it is to remain "uncontaminated with earthly abominations." These are not the teachings of a novice or of an obscure pedagogue in the mystic science, but the deliberately penned and published utterances of a brilliant luminary in a gallery of dinstinguished authors whose works are in every well furnished lodge room in our land.

(To be Continued.)

LEVITICUS FIFTH CHAPTER.

On Swearing to Do Good or Evil.

Dear Brother Phillips:—You asked me the meaning of last clause of Lev. 5:4. Matthew Henry says about this: "If a man takes a bad oath, ignorantly, and presently finds it out, he is put into a dilemma. If he keeps that oath he does a wrong thing; if he break it he does wrong, too; so whichever he does he is guilty in one of these." A bad fix to be in—guilty anyhow, whichever he does.

The duty of such a man is shown in verses 5 and 6, viz: to confess it and make atonement for it.

I am glad you called my attention to it, as it clears up my thoughs. A man has no duty to keep a promise he had no business to make—at least if it contravenes the commands of God or the rights of others. His duty is clear—to make known his error and declare his intention to remove it. J. P. B.

WHAT RONAYNE SAYS.

Editor Cynosure:

Complying with your request in the December number of the CYNOSURE, I want to say first of all, what I have already repeated many times, that it is the first oath or obligation of the Masonic system that makes a man a Mason. It refers to the *secrets of Masonry* and to nothing else, and hence it ought to be self-evident that the oath of the Entered Apprentice can have no reference whatever to any Masonic exposure or to anything that may be said about Masonic secrets outside the precincts of the lodge room.

I say this ought to be self-evident, but let us look at the oath itself: "That I will *always* hail, *ever conceal* and *never reveal* any of the *secret* arts, parts or points of the *hidden* mysteries of Ancient Freemasonry." But how could the lodge official swear the candidate under oath to keep secret "the hidden mysteries of Ancient Freemasonry;" while in the next clause he would admit that possibly the candidate had already read them in some Masonic exposure? Impossible. But then to what does the next clause of the Masonic oath refer?

Let us now stand beside the candidate. He is ushered into the Preparation

Room; the secretary "propounds the usual constitutional questions and collects the usual fee," the rite of *discalceation* is then performed—that is, his clothing is removed, he is dressed in lodge drawers —nearly one-half his whole left side being bare—and then the ceremony of the *hoodwink, cable tow* and *slipper* are performed, and he is led blindfolded to the door of the lodge. There the three knocks are given, and in a few minutes he is admitted inside the lodge-room door where he stands for the first time. The rite of *induction* is then performed, that is, he is "received on the point of a sharp instrument, pressing his naked left breast." After the infidel invocation, he is made to pass through the rite of *circumambulation*—led around the lodge-room, following the course of the sun, and he is then "taught how to approach the East by one upright, regular step," and finally he is placed at the altar "in due form" to be made a Mason. Now, remember that up to this he has taken no oath, nor made any promise of secrecy whatever. He has passed through various ceremonies and through three distinct Masonic rites without the slightest promise on his part to keep them secret, but now he is about to be sworn in as a Mason, and in the oath administered to him, of course all the ceremonies and rites through which he has passed must of necessity be included. Listen: "That I will *always* hail, *ever* conceal and *never* reveal"—reveal what? "Any of the *secret* arts, parts or points of the *hidden* mysteries of ancient Freemasonry which have been *heretofore* communicated to me as such,"—that is the alleged "secret arts, parts, points and hidden mysteries" through which he has already or "heretofore" passed,—"may at this time be communicated to me as such,"—namely, the rest of the initiatory ceremonies,—"or which shall at any future period be communicated to me as such,"—including all subsequent Masonic ceremonies through which he might pass in any future degrees of Masonry.

This I think ought to be plain enough, and especially to "Old Reader." In the Masonic oath there is not and there could not be, any allusion whatever to book Masonry, or to exposes, it refers only to those "secrets which have been communicated to him as such," but it ought to make no difference what the scope of that infamous oath may be, it is the duty of every honest American citizen, and more especially of every Christian, to renounce and expose it at once and forever.

E. Ronayne.

Boulder, Colo.,
R. R. No. 2, Dec. 12, 1908.

Editorial.

We had a pleasant call last Friday from the Michigan state agent, Rev. G. A. Pegram, who was on his way to visit a brother in Missouri, whom he had not seen for several years. He advised us that he was to begin teaching the first of the year in Taylor Holiness University, Upland, Ind. In his new position he will undoubtedly exert a wide influence for Christ and every good work.

A TEST CASE UNDER A NEW LAW.

At Fitchburg, Mass., September 2d, under the new Massachusetts Masonic law, Charles H. Writer was sentenced to one month in the house of correction for promoting a Masonic lodge outside a certain grand lodge jurisdiction. The court treated this as admittedly a test case, and the expected appeal was immediately taken.

When the case was opened August 21st, Writer was discharged, in order to be rearrested within about an hour on a new complaint, because the original one alleged violation earlier than when the law went into effect. Members of Fitchburg lodges, A. F. & A. M.; of Garnet lodge, A. & A. Egyptian Masons (the cause of the trial), and of the grand lodge, F. & A. M. of Massachusetts, thronged the court room. The lengthy complaint alleged fraudulent use of society name and title, and of printed matter, and solicitation to purchase unauthorized degrees.

A Motion to Quash.

There were many arguments on the language of the statute, the intended purport of the bill, and the coincidence of

charges in the complaint with prohibitions in the bill. A motion to quash was filed by an attorney for the defense, who said:

"The complaint does not allege violations of the statute by the defendant without authority. There are three things in the statute, and between each two is the word 'and.' If it was the word 'or,' it would be different. But in this case the allegation must be that the defendant has violated all three things, which the complaint does not set forth."

This was overruled.

The attorney who opened the case for the Commonwealth, said that "the bill was passed in the Legislature on petition of the grand masonic lodge of Massachusetts, and others, to protect them and prevent selling, or attempting to sell, secrets of the order to those persons not acquainted with the rites."

The Grand Historian of the grand lodge of Massachusetts, who until recently was Grand Recording Secretary, said in the course of his testimony for the prosecution:

"The grand lodge of Massachusetts' authority to do Masonic work came from England and Scotland. That in 1879 the first grand lodge of Masons was organized and assumed authority, I do not believe is so. I do not claim that the Massachusetts grand lodge has got from the State civil authority to do Masonic work. It was not needed. There were two grand lodges in the State at one time, but they consolidated.

A Different Ritual.

"I do not know exactly what the ritual work is in all States. There is DIFFERENT work and a different ritual in each State. That there are twenty recognized rites I am not certain. I do not know that Albert G. Mackey says there are nineteen rites.

"The colored people already had a grand lodge in this State before we began to work without any authority from the Scottish and English grand lodges.

"I know there is an Ohio grand lodge of Masons operating in this State. I do not know that there is an unrecognized Masonic lodge, over which Dr. Darius Wilson presides, in Boston, larger than any of our lodges."

"Do you know that there was incorporated in Massachusetts in 1881, a lodge known as Sovereign Sanctuary Egyptian Rite Masons?"

"No."

"Is it not a fact that the name under which your lodge is working is an assumed name, without authority of the law?"

"No."

"From what Masonic power does the grand masonic lodge of Massachusetts claim to receive authority?"

"From the grand lodge of England in 1733, and from the grand lodge of Scotland in 1762. In 1792 the two continental organizations in this country combined."

Witness said it was not necessary for grand lodges to have charters. The defense introduced the certified copy of a charter under which Writer claimed to have authority to work. It sets forth the incorporation of Ancient and Accepted Egyptians of Memphis. The date was November 15, 1881; the purpose of the association was set forth therein, and it gave Darius Wilson authority to organize Egyptian Masonry in Massachusetts. Revisions were made November 20, 1907, and February 18, 1908.

Honorary Member of Several Masonic Organizations.

Dr. Wilson, a witness for the defense, who is the head of the Rite of Memphis in Massachusetts, has been a Mason forty years, and claims to be a Masonic authority. He is honorary member of several Masonic organizations in Europe, including the oldest Knight Templar encampment in the world. He said the Egyptian and Scottish Masons used the same ritual in the first three degrees, and that "the universal ritual practiced by us and all Latin-speaking countries," taught the "only religion upon which all men agree."

He declared that Masonry as practiced in the State grand lodge was not a religion, but IMMORAL and mostly FALSE, "as can be proven by their works."

"Is it a fact that the different State grand lodges operate under different names?"

"Yes. There are several Masonic grand bodies, or Orients, operating in this State; among them being the grand lodge I represent, the Grand Lodge of Masons of Massachusetts, also St. John's grand lodge, F. & A. M., an offshoot from Ohio, and Prince Hall grand lodge, F. & A. M. Dr. Jefferson, too, claims to be Grand Master of a grand lodge in New England, Ancient and Accepted Scottish Rite. There is, I am informed, another claimed grand lodge, working under grand mastership of a man I see in the court-room—I can't recall his name, or his lodge's name. The Grand Orient of Spain is working in Massachusetts. The Blue Grand Orient, or Argentine Confederation; the Grand Orient of Greece, working Scottish rites, and others, I think, work here."

The symbolic grand lodge could not be identified with the Massachusetts grand lodge. He was familiar with the chronological record of Freemasonry in the State.

Any Masonic Authority.

"The grand lodge, A. F. & A. M., never received any Masonic authority from any source—according to my opinion, based on the best authorities. There is only one grand lodge in the United States having ANY AUTHORITY to confer degrees, and that is the one over which I preside. The African grand lodge is as regular as any other. We recognize the Masons of the world—that is, any man proving himself in Masonry. That is a world custom, outside of America."

Grand Secretary Davis, of the Massachusetts grand lodge—the lodge that petitioned for the law, and instigated the trial—is a thirty-third degree Scotch Rite Mason. He was one of the witnesses for the prosecution. He read from the record the acceptance of the grand lodge charter granted by the State in 1859. He conceded that the charter of a subordinate colored lodge was granted by a grand lodge in England; also that Henry Price was recognized as Grand Master, and that his appointment as such was likewise recognized in England.

Grand Secretary Davis was not aware that the first three degrees of the Scottish rite were worked in the State. He did not know that all the unwritten work was identical the world over.

Nor Do I Know.

"No one knows what the ancient landmarks are, or how they should be arranged, NOR DO I KNOW if they are the same the world over, OR EVEN in the United States. There is a variance among the States."

He did not consider Masonry a religion. A man who had once taken the third degree obligation was bound by it all his life. "I know of no conflict between my Masonic and a civil oath. If I were in court, I should testify as a citizen."

So Far As.

Asked if he would now answer all questions asked by the attorney, in regard to the Masons, he replied that he would, SO FAR AS it did not interfere with his obligations.

Asked if it was not true that he could not answer any questions in regard to Masonic matters, except where treason and murder were concerned, unless he disregarded his obligation, he replied that he would be glad to answer any and all questions which were MATERIAL IN THE ISSUE which was being tried.

This test trial is said to have been watched all over the State, not only by the F. & A. M., but by members of Masonic orders not affiliated with what is called the State lodge. This is the first legal action taken against Dr. Wilson, for doing a business which he began a score of years ago.

These extracts from testimony in this important case contain points of interest to a student of Masonry. They are given, under court oath, by men who know Freemasonry. We can hardly forbear calling attention to one or two.

Prince Hall grand lodge gains recognition worth while.

The manifold convolutions of variable Masonry are partly, and suggestively, shown.

High authority declares exact know-

ledge of ancient landmarks impossible.

We may add, that, in testimony we have not quoted, it was shown that Writer was doing what the others might consider a cut-rate business, for he asked only ten dollars for the degrees, while the others got at least twenty-five, and in Boston fifty dollars.

FROM CALIFORNIA DIRECT.

Stop to think what it means to be able to buy your winter's supply of Dried Fruit, Canned Fruit, Honey and Nuts, right in California and then best of all—have it delivered right to your Railway Station—all freight charges paid. This is not an expensive process—at first thought it would seem that to buy fruit that way in small lots would greatly increase the cost—but no, it actually costs no more and often less than what you would pay in the store for the same grade and perhaps a poorer quality.

You may say, "How is that possible? it can't be done." The reasons are these:

The California Fruit Products Company, Avenue 175, Colton, California, are located in the great fruit belt of Southern California. So that you may better understand what that means, the Colton Cannery put up 1,200 tons of Canned Peaches this year. That is only one item—one kind of fruit. All the other kinds put up, Canned and Dried, were in the same proportion. Every condition is right for producing at the lowest cost. Every extra profit is cut out. It is these profits which keep accumulating as the fruit passes from grower to jobber, to wholesaler, to dealer, that makes it high priced before you get it. Here all this is eliminated. You buy direct from the Fruit Ranch in California where it grows—where it is put up. This is the secret of this remarkable offer. The first cost is low, and you get the benefit. You not only save money, but oh, what a difference in the fruit! Instead of being old, dried up, tasteless and watery, it is fresh, soft and such a flavor! You can't imagine what a difference there is until you have eaten some of it. Big, fat, juicy Prunes—they melt in your mouth; large, select, ripe Peaches, Apricots, Muscatel Raisins beyond compare. Then there is only one Orange-Sage Honey—that comes from California. It can't be described, but no other kind will satisfy you after you have once tasted it. The soft shell Walnuts and Almonds—well, they are another products of that wonderful land of perpetual summer, health, happiness, fruit, flowers, and sunshine, where one could live on and on forever, in one long, beautiful dream.

"ARE YOU A MASON?"

This is the heading of a circular which goes on to say: "Then you ought to read 'The Mission of Masonry.' It tells, in popular style, its origin, its story in the middle ages, showing how, when all that was sacred in religion was denounced; when all that was pure in morals was repudiated; when the Bible was destroyed wherever found; amidst that tornado of exterminating wrath of the middle ages, Masonry stood firm as the Rock of Ages, preserving the Holy Bible, and the principles of liberty, fraternity, and equality, forming the bright nucleus of that light which ultimately dawned upon the bleeding world.

"The book points out that there has not been a great movement for humanity in a thousand years, that has not had behind it the loyal support of the Masonic fraternity, and the wisdom that comes from Masonic teaching.

"The chapter on 'Masons in the Revolution,' points out the republic's debt to Masonry, and how the early revolutionary plans were developed in Masonic lodges.

"The objections to Masonry are considered—Why a secret society? Why women are not in our lodges? Perhaps the most interesting chapter is that on 'Masonry and Religion.'

"The book every Mason should read. The book to pass around among men who think they have good reasons for not being Masons. If you are not a Mason, you ought to know something about the subject."

With that last sentence we cordially agree: those not Masons ought to know Masonry; that is the reason why we publish the CYNOSURE.

The advertisement is adapted to stir curiosity: it seems to pale "The Morning Star of the Reformation;" the dark ages ceased to be dark because Masonry shone in; history must be rewritten; to Masonry, after all, the world owes the preservation of the Bible, and Masonry has been torch-bearer and supporter of every movement of rehabilitation, renascence, or reform.

One is dazzled with excess of sudden light. He imagines the yet untranslated

and unprinted Scriptures on mediæval Masonic altars; he looks to see the Sinaitic, Vatican, and Alexandrian, Greek manuscripts of the New Testament, with many more, brought forth to the world from the doors of a Masonic lodge.

Is it not marvelous, that, until the publication of this new pamphlet, the great biblical scholars, and the great historians, and the great authorities on all subjects studied by the human mind, have been oblivious to the supreme conserving force that has preserved the treasures of every kind of sacred or secular wisdom, and to the powerful compelling and directing force that has both moved and guided the world? If the "Nucleus of light" in the dark ages was Masonry, it is time for such a pamphlet to be written, so that history may be rewritten.

The vaunted publication itself consists of comparatively few pages, and is divided into very short chapters. Its style can partly be inferred from the circular we have quoted, since that consists partly of matter copied from the matter advertised; still, a few extracts more may have interest and value, in view of its claims.

The author begins with a characteristic assertion, which he takes care to admit can hardly be definitely proved. He thinks that the origin of Masonry is enveloped in "mists," and that we must leave out of account "the many myths and fables." Nevertheless, he labors in the mist to give his reader the impression of great antiquity. From what he hears said, with "much degree" of certainty, it is to be "presumed" that Solomon was assisted in building the temple by artificers already organized in a way somewhat resembling "many peculiarities and characteristics" now belonging to the society called Masonic. After this, he seems to himself to see many Masonic lodges, "or trades unions," springing up in the East, and in all the chief cities of Europe, and says that "The London Masonic Guilds, suppressed in 1425 by King Henry VI, were really trades unions, regulating the relations between employer and employed." He claims that by the time the first grand lodge was formed in London, in the year 1717, they had ceased to be trades unions maintained by operative mechanics pursuing their trade, and had come under the dominance of honorary members, being, also, by that time, only speculative and symbolic.

This new, or symbolic, Masonry he finds to be founded on geometry. "Hence we find some of the propositions of Euclid used as signs by the order, notably, the 47th of the first book, which demonstrates that the square described on the hypothenuse of a right-angled triangle is equivalent to the sum of the squares of the base and perpendicular." There may be a misprint in his assertion that "every sign and symbol convey (sic) an impressive meaning," but perhaps he does not think it a slip to reveal to the profane, in illustration of this claim, that "Spreading the cement with a trowel, binding the parts of the building into one symmetrical whole, was a symbol of the brotherly love that should bind them to the brethren of their lodge."

Very large claims, of a startling nature, are made where the pamphlet touches the subject of religion. It asserts that "For a long time, in Europe, Masonry and Religion were looked upon as synonymous terms." If this statement was so, its novelty here, proves its absence elsewhere to be a strange omission by the whole body of religious and secular historians.

It seems hardly a compliment, to say that "Masonry exists to-day where Christianity has not gone, and its claims are respected where religion has failed," since precisely the same assertion can be made for Mohammedanism, not to say for Buddhism, and various forms of paganism.

After reaching the time of authentic Masonic history, the author names a few dates that need not be disputed, as for instance when he says: "Masonic lodges were proscribed in 1738 by an edict of the States of Holland. In 1737, Louis XV forbade them in France. In 1738, Pope Clement XII issued against them his famous Bull of Excommunication, which was renewed by Benedict XIV; and in 1743, the Council of Berne also proscribed them." His dates are now within the period of really historic Masonic facts, none being earlier than 1730.

"I am inclined to believe," is the guarded way in which he introduces the historic—or unhistoric—hypothesis, that "The American Republic is largely indebted to Masonry for its origin."

In the chapter on "Masonry and Religion," which the advertising circular called "Perhaps the most interesting," the author says that Masonry "Presumes not, to point any way of reconciliation between the creature and the Creator;" yet on the very next page he avers, with apparent self-contradictoriness, that "Masonry teaches the way to reach the portals of that distant temple where brotherly love has free course and is glorified" presently adding that "In the gorgeous depths of its symbolism lie the wondrous truths of God and eternity."

Vast claims adapt the pamphlet to please minds that cannot test them, and that are easily dazzled, or are disposed to wish them credible. It is a little collection of big assertions.

A letter received from Bro. E. Ronayne, under date of December 19th, reads: "It would be impossible for me to tell you how much we are suffering from the cold in this cold shanty, and yet this is the only place we can rent," because of lack of means. "If every reader of the Cynosure were to give only fifty cents Ronayne would be placed beyond the reach of his natural enemies." Why not send him at least a dollar as a New Year's gift? Address R. F. D. No. 2, Boulder, Colo.

News of Our Work.

SECRETARY STODDARD'S LETTER.

Boston, Mass., Dec. 15, 1908.

Dear Cynosure:—I find in this city a pamphlet, "The Lodge Versus the Church," is being pushed in its circulation. It is written by a minister, published by "The Golden Rule" Company, endorsed by a few ministers, and a multitude of lodge leaders.

It is an insidious attack on the church by one who professes to desire to help her. The writer says that many forsake church for lodge. To prevent this, he would make church like lodge. Have initiations, close secrets, etc., to attract. This, of course, would be folly. The church of many is already too much like the lodge. It is these tinkering, compromising pastors and churches that are loosing their hold on God and the people. There are churches in Boston where it is common to see two hundred or more busy people on Thursday evening at a prayer meeting, but these are not the churches copying lodge follies. If any doubt this let them visit the prayer meeting of the First United Presbyterian church.

My work during the month passed has been both West and East. The Indiana State Convention preceeded other meetings in that section. The Fort Wayne Bible School favors giving many opportunities for the presentation of this truth.

The brethren, united in their love for Christ, and worshiping at College Park, Huntington, Ind., were more than cordial in their reception. I must address the students at Central College, though I had already told them the most that I knew regarding secret socieies. Our meeting was blessed in the marked presence of the Spirit Divine. God is blessing this institution. Its light-giving power is to be increased, I believe, in the years to come. My temporal needs were supplied by our genial brother, Dr. Clay, editor of the Christian Conservator. In passing I found some good people at Servia, Ind., who knew something of the lodge evil, but wished to know more. My lecture in the Radical United Brethren church gave this opportunity. I here met Rev. Mygrant, of the Wesleyan church. I shall seek to accept Brother Mygrant's invitation to address his people, at Laketon, soon.

Elder Wright, of the church of the Brethren, North Manchester, Ind., had given notice of my coming, and we were not disappointed in the large turnout of this people. At the meeting in the "brick" country church in the morning, and at the town church in the evening, crowds of the interested came together. It was thought not less than twelve hundred persons were present at the two meetings.

As I looked into the open, honest countenances of this farmer folk, I said surely this is "that happy people, whose God is the Lord." The college, at this place, shows increase that encourages. Your Secretary was given the usual invitation to address the students during their devotional service.

Hurrying by train to Archbold, Ohio, I was met by Pastor Amstutz, of the Missionary Church and conveyed into the country to a good brother's, where the chicken had been killed in anticipation of my coming. After quite an extended second drive, a company of people were found who gave close attention to what I had to bring. A collection for the work was taken here, as also at other points visited. It was said the attendance would likely be larger could your representative come again.

The Eastern work has been in Washington, D. C.; Alexandia, Va.; Philadelphia, New York, and Boston, together with visits to adjacent towns and cities. In these centers the Cynosure list is increased. North of Philadelphia, at what is known as the East Coventry church of the Brethren, a Sabbath was very pleasantly spent. Anti-lodge messages were given to interested audiences. One lodge man was reported as "hot." It is hoped he accepted the truth before getting cool.

I find, as expected, no end to meetings here at the "Hub." Many opportunities are present at prayer meetings, Gospel meetings, Christian Training School meetings, Ministerial and other meetings to give out the gospel seed. I have just come from the Gordon Training School of the Clarendon Street Baptist Church, where I took part in a meeting of special blessing. Dr. J. A. McElwin (a Cynosure reader for years), was in charge. Largely was the loving sweetness of the Christ Spirit manifest in this center of life, light and power from which so many trained young men and women go forth to bless the world.

There were two young men, ten days from Scotland, who had come to help convert the United States to Christ, present at the Presbyterian ministers' meeting. One told his creed, which sounded orthodox, the other sang a song with mighty voice. The singer was found to be an ardent Mason, who was much disturbed at the first intimation that some present did not like secret societies. He made lodge assertions: "No one knew anything about a lodge, who did not belong," and many other such expressions, showing a deplorable lack of wisdom. Evidently he cannot count much on converting people in this country or anywhere else.

The speaker of the day showed the need of missionary work among the Turks. Their Mecca was said to be the center of great sin and debauchery. If the United States Mystic Shriners, who make pilgrimages to saloons and houses of ill-fame, would be converted and go with something worth while to the Turks they might find opportunity for great good.

I have been able to respond to invitations in Covenanter and United Presbyterian churches for prayer service and have met many interested in N. C. A. work. I had thought to speak in the Christian Reformed Church, Whitinsville, Mass., this evening. A most cordial letter from Domine F. Fortuin tells of the unwisdom of a meeting at this time on short notice and assures me of an opportunity, when more time can be given to announce. To-morrow evening, God willing, I address Swedish friends of the Congregational church at Quinsigamond, a town adjoining Worcester, Mass.

I find the light shining as usual at the New England headquarters. The Monday evening meetings give opportunity to help some. Dr. Blanchard is to speak next Monday evening. I hope in my next to give time and place for Pennsylvania State Convention.

W. B. Stoddard.

"If a law could be enforced forbidding monuments to lie, very few of them would stand."

"If you enjoy repeating anything overmuch, you have probably told it twice to the same person."

MICHIGAN AGENT'S REPORT.

Kansas City, Mo., Dec. 17, 1908.

Dear Cynosure:

The time has come to make my last monthly report. It is with a feeling of sadness that I bid adieu to special anti-secret work, for the present at least. Such a work of reform is naturally fraught with much difficulty and unpleasantness. Nevertheless, the work has been more pleasant to me than I at first anticipated.

In this work one meets the noblest, truest souls of earth. One may make enemies, but he can make more friends, and friends of the best kind. They are not of those who are friends for policy's sake, but those who are friends for principle's sake. I do not think that a judicious, earnest man need fear to take up the work for lack of either friends or finance. He, if careful, will have a sufficiency of both, though not a surplus of either.

By the way, that report copied from the Banner contained one serious error. It stated that I got less than $400 for a whole year's work. The fact is, it was about $600. I did not have one of my diaries with me, and could report only from January to October. Moreover, there is much of the time in which one cannot do much definite work, namely, during conventions and camp meeting season, and also in a revival season, but if one is economical, he need have no fear of not getting a support. The Lord will provide, and His people will provide also.

My last letter left me at Jackson, Mich. I went from there to Holland, where I preached twice the following Sunday in the Wesleyan church. These people are accustomed to straight preaching, so that nothing of that kind is at all offensive to them.

On Thanksgiving eve I spoke on the "Sham Benevolence" of lodges, in the Fourteenth Street Christian Reformed church. The weather was inclement, and there were many social attractions and distractions, so that the attendance was not large. On Friday night I spoke to a small but interested audience in the Wesleyan church. On the following Sunday I had the pleasure of preaching for my old friends at the Wesleyan Methodist church at Walker and at Grand Rapids. Under the faithful teaching of an uncompromising reformer for several years these people could scarcely be otherwise than true and loyal.

I spent nearly all of the following week in Kalamazoo. December 1, I spoke in the Third Christian Reformed; December 2, in the Free Methodist church; December 4, in the Dutch Reformed church. At each one of these places I discussed some phase of the Secret Empire. On account of a severe cold and hoarseness, it was very difficult for the writer to speak. But the audiences kindly gave good attention, in spite of embarrassment. On December 3, I preached a short sermon at the Rescue Mission. Bro. Colgrove is an earnest worker, and is doing a good work here.

I went from Kalamazoo to a community north of Allegan. Here I preached in a school house on Saturday evening to an audience which seemed hungry for the Gospel.

On Sunday afternoon I spoke at Sand Hill Wesleyan church, and in the evening at Diamond Springs Wesleyan church. On the following Monday and Tuesday evenings I gave two more addresses on Lodgery, at Sand Hill Wesleyan church. People at all of these places seemed interested and sympathetic, and nearly everyone of them seemed to have a settled determination never to become a subject of the Secret Empire. December 9, I gave an address at the A. H. U. Mission, in Grand Rapids, which seemed to be highly appreciated by those that heard. One man here became so interested in the subject that he bought seven or eight dollars' worth of books. He studies them, too. When I last saw him he was getting a good understanding of secrecy.

Holiday season drawing on, the programs of most churches are full, and sometimes too full, so that it is almost impossible to get a date for anything so opposite in character to the festive season. So I hastened to headquarters once again. But it is easy to get opportunities to preach the Gospel at almost any time or place. December 13, I

preached in the morning for Brother Voorhees, pastor of the Free Methodist church at Flint. Here we had a glorious time. We had showers of refreshing from the presence of the Lord. In the evening I preached to a good audience at the Garland Street Methodist Episcopal church. The people seemed to be interested and helped.

My next stop was at Chicago, where I found Bro. Phillips still hopeful and cheerful under extra burdens.

This closes my work for the present with the Michigan Christian Association. But my sympathies and efforts for the cause will not cease, even while I take up the new work to which God seems at the present to be calling me. Will not all my friends and readers of the Cynosure pray God to guide, protect and bless me and my labors for His cause?

Yours faithfully,

G. A. Pegram.

MRS. LIZZIE WOOD'S LETTER.

Dermott, Ark., Dec. 7, 1908.

Dear Brother Phillips:—While at Lela I met a good many Masons and Oddfellows, but they were not as mad this time as they were two years ago. The seed that was sown then took root and sprung up to the glory of God. A few quit the lodge, others could not be persuaded to leave the orders at the time, but were finally willing to say God's way is the right way.

After talking about the country awhile I asked a man from Tupla, Miss., if he was a Christian. He said, "Yes, I have been one a long time. I said "It is wise to be a Christian and keep all the sayings of our Saviour." He said, "Yes, I keep them as near as I can." I said, "How near is that?" He said, "Oh, I don't exactly know how near, because God's Spirit does not strive with man always." I answered, "No, my brother, He won't strive with you always; if you will not let Him in, He will go away grieved to know you strived so hard to keep Him out; just let Jesus in; don't strive any more to keep Him from entering your heart."

I said, "Do you belong to a lodge?" He said, "Yes, I used to belong to the Masonic lodge, but I quit them." I said, "What made you quit?" He said, "Well, I tell you, they are a bad set, the good and bad men are all mixed together and are sworn to protect each other. That is why I quit them. Some men in the lodge will do anything, and we have to help them out of it, and I could not afford to help men out of things that they ought to be hung for. It don't make any difference what one does, we are compelled, by our oath, to help him out of it; but I am free now." I said, "Do you think there is any Christianity in Masonry?" He said, "Oh, yes, if it was carried out right." I said, "Can you carry anything out right that is against the Lord's will?" He said, "No." I said, "The Lord Jesus says in Matthew 5:33 'Thou shalt not foreswear thyself.' Did you know, when you were made a Mason, what you were swearing to?" He said, "No, I was not thinking at the time, but since then I see that it is a bad thing. These preachers ought to stop telling the people to join these orders. God will hold them responsible for preaching false doctrine." I said, "Yes, sinners, preachers, liars, saloonists, gamblers, deacons, class-leaders and all, go up behind a closed curtain and strip off their clothing and put a blindfold over their eyes and a rope around their necks, and with their hands on the very Book that says, not to swear, and swear to have their throat cut from ear to ear, and then the preacher stands up and tells us to keep the commandments of our Lord and Saviour Jesus Christ." He said, "What a pity; what a shame for a minister of Christ."

I went over a good many of their oaths and the man said that was Masonry. He wanted to know who told me about all this. I told him the N. C. A. and he was very much astonished. He said, "Well, I went into the Masonic lodge and found it was a fraud and had just about made up my mind to try the K. of P.'s, but since I have learned so much about them all I will forever stay out of all of them." I said, "Thank God for that."

Brother Phillips, those lodge preachers "can fool all the people some of the time and some of the people all of the time,

but they cannot fool all of the people all of the time."

Some of them say, "I never go into the lodge hall," but such might just as well go in as to help run the thing; he is not as honest as others that go, because he has found out that it is wrong, and still he stays in and influences others to go into a thing that is not fit for him to visit.

God help the ministers "to stand in my counsel." Jeremiah 23:22.

Dermott, Ark., Dec. 10, 1908.

While I was at Lela I chanced to stop at a lady's house who did not belong to any order two years ago, but since then she said she let someone persuade her to join the lodge. This woman is colored, and the colored men have a lodge they call the Knights of Tabor, but the women's part is called the Daughters of the Tabernacle. This lady said she wanted to join the Daughters, as they were near her, so she worked and earned $2.00 to pay some one to "make her over." She said when the night came, she went and carried a big basket of cakes, pies and chicken. I asked if they initiated her? She said, "No, they don't initiate the one that sets up, and I was just setting it up." She said, "All we had to do was to take the Bible and hug it to our breast with our hands across it." She said when she was standing with her arms folded over God's Bible she thought about what I had told her two years ago about these old lodges. When the Chief Grand Menter handed me the Bible, he told me to hug it, and I had to put it next to my heart and fold my arms over it. Before I could get it fixed, he said, "Don't you know how to hug a man? Hug it like you hug a man."

She said, "Sister Woods, I felt so out of place, and thought what a shame and a sin to talk about and use God's word like it was something to play with, and talk to a man's wife in such a way. I was disgusted the first night, but I stayed in long enough to see them "make" three women. We made (initiated) them in a church called St. John's. The pastor is a Baptist and is one of the leaders. He helped to 'make' these women in the church he was pastor of."

Initiation Into the Daughters of the Tabernacle.

She said, "The first thing they did to the candidates was to blindfold them; after that the candidates were seated in a chair and three men took ropes and tied their hands and feet to the chair so they could not move hand or foot; then they drew the chair up off the floor and began swinging them just as hard as they could. They whirled the chair and jerked it until the woman was nearly out of breath. One of the women was a little weak thing and seemed to be nearly exhausted. They then untied them and took a plank and made a bridge of it with rollers under it and had a rope tied to the plank and told the candidate, 'you will now have to cross this bridge;' then they led this little weak woman on the bridge first and when she began to walk one of them would jerk a rope and she would fall and a man would catch her and let her get started to walking, then he would jerk the rope and start the plank to rolling and she would fall and another man would catch her. I could not stand to see them treat her so brutally so I stepped up to the Grand Menter and told him to stop treating that woman so bad. She will be sick, she can't stand that jerking and falling, so he told the men not to handle her so. After the plank walk they all went out of the church and left the candidates in there with the light turned down low. Three women wrapped themselves in sheets and played ghost. They went back in the church and someone jerked the hoodwink off the candidates and they saw the women wrapped in the sheets and it scared them nearly out of their wits."

She said, "I got enough of the lodge that night to last me to my dying day. That little woman has been sick ever since. If that woman's husband knew what was the matter with her he would kill some of those negroes."

She said that the National Christian Association knows what it is talking about.

Some of these lodge men wanted to move the meeting from St. John's to an-

other church and some wanted to stay, so they got mad over it and somebody burned the church—St. John's—to ashes. The members of the St. John's church say they will never have "no such devilment as that in the church they are now building."

I said, "That preacher and the Grand Menter and the High Priests and Scribes ought to be put in jail." She laughed and said, "Sister Woods, *I was the Scribe,* and when I thought how the High Priest and Scribes and Pharisees and Saducees treated Jesus, I was scared to think what a sinful thing it is to belong to such an order."

She said, "Some of the women love it and try to get me to come back and be their Scribe, but Luke 22:64 is enough for me. No one that is a child of God can read these N. C. A. tracts and stay in an order. They put you on your watch." Some more of the women quit. One of them was a sinner. She said, "All them niggers in that thing is going to hell and I am not going with *them.* If I go I won't be a pretender. I am a sinner but I am afraid to do what they did in that church at night.'"

Now, Brother Phillips, if the sinner is afraid how does the case stand with these ungodly leaders of the people?

Yours for the Master,

Lizzie Woods.

A LITTLE SCRIPTURE LOST SIGHT OF.

Powersville, Mo., July 15, 1905.

Editor Record—Please allow me a little space in the columns of your paper, which seems to be of some value among the people, to explain.

Christ says, "I am the way, the truth and the life, no man cometh unto the Father but by me." And further he says, "He that denieth me before men, him will I deny before my Father which is in Heaven." And further he (Christ) says, "He that rejecteth me rejecteth Him that sent me."

Now, all of our secret societies, in order to have their platforms big enough for the world to step in on, must reject the name of Christ from their ritual(or the lodge would be sectarian), and according to the Scripture "lost sight of," which are in Christ's words, if any of them ever get to Heaven, it will be a Heaven without a Christ or a God. (But I dare say there will be a Devil instead.)

I heard a minister in his sermon last Sabbath evening say the church and the world are getting so near alike that one could hardly distinguish them. It is no wonder when the ministers and officers who constitute the head of the church, and the head of the lodge, control the body.

They, then, are guilty of denying the name of Christ in their secret societies. (Read your Bible, friends, and study what it says.) You are altogether without Christ or God, and it is no wonder that you cannot tell the difference between the church and the world.

Please be informed, and remember Webster says: "A religion without a Christ is a heathen religion." So you see where we have got ourselves. We now stand before God and his Christ as a set of enlightened heathens. Now, I am sure the people do not mean to stand that way, so please read and think a little.

Respectfully submitted,

R. A. Cullor.

[Printed by request.—Editor.]

SPECIAL AGENT'S REPORT.

Covington, La., Dec. 9, 1908.

William I. Phillips, Gen. Secy.:—I am closing out my work in these parts. I am to deliver one more lecture in the First Baptist church here. I have visited Bogalonsa, Varnado, Ramsy, Alma and Onville. I have distributed tracts at each place and have spoken on the evil effects of the lodges at each place.

The lodges are flourishing in these parts, but the tracts have opened the eyes of many. Rev. Daniels, pastor of the First Baptist church has decided to come out and be separate. He is one more convert.

I will leave here for the Fourth District Association of Louisiana Sunday morning. I will be there three days. From Baton Rouge I will go to Folsom, La. The President of the Fourth Dis-

trict Association has promised to give me a chance to speak on the lodge.

December 21, 1908.

I have just come from Folsom, La., where I addressed a goodly number of men and women. Sunday, December 13, I attended the 4th District Association at Baton Rouge. I will spend the holidays at Ponchatoula, La., and will visit the adjoining hamlets before I leave.

I have been invited to visit the A. M. E. Conference of Louisiana, which will be held at Franklinton, La., about Jan. 15, 1909. I received the tracts and will distribute them during the holidays,

Yours for the Master,

(Mrs.) A. E. Randle.

FARMERS' EDUCATIONAL AND CO-OPERATIVE UNION OF AMERICA.

Opening Ceremony.

The President announces on opening: "I am about to open Farmers' Union, No. ...., all who are not members please retire, and brother officers assume your respective stations."

Brother Doorkeeper—Are you in possession of the doorword for the current quarter?

Doorkeeper—I am.

President—Brother Conductor — Are you in possession of the roomword for the current quarter?

Conductor—I am.

President—Brother Doorkeeper.

Doorkeeper—Mr. President.

President—As the first care of our union is to see that the door is properly guarded, I will thank you to perform that duty.

Doorkeeper—Mr. President, that duty has been performed.

President—Satisfy yourself that all present are members of the Farmers' Union.

Conductor—I am satisfied, Mr. President.

President—The Conductor will approach the President and communicate to him the roomword (this he does in a whisper). Brother Conductor—You will collect this word (and grip) from each member present. The Conductor will then proceed to collect the same, and if roomword is lost after visiting all the members, the Conductor will report back to the President that the roomword is lost. The President will ask the Conductor to designate the brother, after which the President will ascertain from the Secretary-Treasurer if the member is entitled to the present password. If so the President will communicate it to him, and if not in good standing he must at once pay his dues or retire from the room. After all are known to be members in good standing by the President, he will then announce the following:

The password for the current quarter has safely reached the ears of your President, and I now declare that all present are entitled to seats in our Union. (The President will give one rap, which opens the Union. He addresses each officer as follows):

Brother Doorkeeper.

Doorkeeper—Mr. President.

President—What are your duties?

Doorkeeper—My duties are to guard the door, take up the doorword and allow none to pass or re-pass unless they are qualified and have your permission.

President—Brother Conductor.

Conductor—Mr. President.

President—What are your duties?

Conductor—My duties are to take up the roomword, reveive and introduce the candidates, introduce visiting members, attend to the ballot box, take charge of the property of this Union and perform any other duty required of me by you.

President—Brother Chaplain.

Chaplain—Brother President.

President—What are your duties.

Chaplain—To open and close the Union with prayer.

President — Brother Secretary-Treasurer.

Secretary-Treasurer—Mr. President.

President—What are your duties?

Secretary-Treasurer—My duties are to make and keep a correct record of each meeting, to receive and receipt for all moneys due the Union and pay out the same according to the will of this Union and the State and National Constitution.

The President gives three raps of the gavel, which calls the Union to their feet.

Sing the following ode:

Opening Ode.

Brethren of our Noble Order
Honor here asserts her sway,
All within our sacred border
Must her high commands obey.

Join a band of farmer brothers
In the song of truth and love,
Leave dispute and strife to others
We in harmony must move.

Honor to her court invites us;
Worthy subjects let us prove.
Strong the ties that e'er unite us—
Ties of Justice, Truth and Love.

In our breasts enshrined and cherished
May these feelings ever bloom,
Failing not when life is perished.
Living still beyond the tomb.

Prayer by Chaplain.

President—As President of Farmers' Union, No. ...., I now declare this Union open for business that might be brought before it. Brethren, assist me in giving the signs. One rap seats lodge.

Order of Business.

1. Roll call.
2. Reading minutes of previous meeting.
3. Application for membership.
4. Report of investigating committees.
5. Balloting.
6. Is there a candidate in waiting? If so, introduce him or her.
7. Initiation.
8. Report of special committees.
9. Report of committees on Good of the Order.
10. Is any member sick or otherwise in distress.
11. Unfinished business.
12. New business.
13. Have all dues and fees been paid.
14. Receipts of the meeting.
15. Bills and accounts.
16. Lecturing and discussions.
17. Closing.

President—If there be no further business we will now proceed to close this Union. The President gives - - - - raps and the Union sings the closing ode.

Closing Ode.

Tune—"Auld Lang Syne."

Brethren here we now depart
For each respective home,
Let's join in song, give hand and heart,
As through life's path we roam.

We'll help each other's burden bear
As through the world we go,
And manfully together stand
In sickness, weal or woe.

And when we've crossed o'er Jordan's stream
And reached the blissful shore,
We hope each other's face to see
And sing forevermore.

Prayer by Chaplain.

President — As President of .... Union, No. ...., I declare this meeting closed till our next regular meeting unless called in special session.

Initiation Ceremony.

President—Mr. Secretary, are there any candidates for initiation?

Secretary—There is.

President—Brother Conductor, I am informed that there is a candidate in waiting. You will now retire and introduce him to this Union. (The Conductor will prepare the candidate for entrance by blindfolding, etc., and give alarm at the door.)

Doorkeeper—Mr. President, there is an unusual alarm at the door.

President—You will ascertain the cause of the alarm and report the same

to me. (The Doorkeeper reports.)

Doorkeeper—Mr. President, the alarm was caused by our Conductor, who has a stranger with him.

President—Please admit them. (The Conductor, with the candidate, will approach the President, who will meet the candidate and heavily place his hands upon his shoulders and asks this question: "Who comes here?" Conductor —A farmer who is in darkness (if not a farmer state his occupation), now desires to receive the lights and benefits of this Union.

President—By what right does he enter?

Conductor—By being a farmer of industrious habits and of good character and by being duly elected.

President—'Tis well; you will now conduct the candidate and prepare him for initiation according to our uses. (He will retire with the candidate and divest him of metals and coins, hoodwinked, and conducts him back to the President).

President—Mr. ...., for the first time in your life you have presented yourself before our Union as a candidate to receive the mysteries and benefits of this order. Are you willing to submit to our mode of initiation?

Candidate—Yes.

President—Conductor, the thong prepare.

Conductor—It is here.

President—Securely bind the man (Cord around the body just above the elbow.)

Conductor—He is securely bound.

President—Brethren, shall we now with our mystic rites proceed, or shall we mercy show?

The Union—First with our mystic rites proceed, and if he is found worthy we may mercy show. (Repeat in concert.)

President—Mr. ...., you are entirely at our mercy. We can deal as we see fit, but allow me to inform you that the road you have to travel is beset with many dangers which may be your downfall; I admonish you to place your confidence in your guide, and put your trust in Him who has declared "Whose trust is placed in Me, his faith is well founded."

(The candidate is conducted to the likeness of a tree.)

My brother, behold a beautiful tree whose trunk is straight and strong, whose boughs are beautiful in form and foliage, whose fruits are for the good of man. The winds may blow and the branches waver, but the body holds its place, and the roots are grounded in the earth from whence it draws its support. Now, my brother, if you join this order we shall expect that your life shall be like unto this tree, as upright and steadfast before men, though trials and adversities may come, your loyalty as rooted and grounded in the principles of the order as the roots of the tree are established in the earth, your dealings with the members as harmonious and becoming as the branches, and the fruits of your life as so many blessings to humanity. (Some one is appointed to accost the candidate and say):

Stranger—Hello! Who are you and where are you going?

Conductor—We are two distressed farmers in search of something to better our condition. Can you give us information?

Stranger—I should say so.

No coat and not a penny in your pocket. I know of a plan that will better your condition if you will take my advice.

Conductor—What is your advice?

Stranger—First get rid of that man who is traveling with you; I know him and you cannot place any confidence in him. Come on with me and I will assist in getting you out of trouble and better your condition. (Stranger takes hold of candidate and succeeds in getting him on his knees, and administers a hunch from rear).

Conductor—My friend, I see you are down. Are you hurt? Why did you forsake me? Were you not requested to follow your conductor, and did you not promise to remain in perpendicular and upright position, and here I find you have forsaken me and taken the advice of a stranger who has led you into trouble. Now let us covenant with each other again that we will stand together as farmers. (The Conductor takes the can-

didate to the President and says): Mr. President, I have safely arrived with Mr. ...., after having a perilous journey.

President—Mr. ...., I congratulate you upon your arrival a second time before our order. Before you can proceed further it will be necessary for you to take upon yourself a solemn obligation or vow, but allow me to inform you that in this obligation there is nothing to conflict with the duties you owe your God, your country or your fellow-man, nor anything that will conflict with your religious or political views. With this assurance on my part are you willing to proceed?

The candidate answers "yes."

President—Before taking that obligation I want to ask you the following questions:

1. Do you believe in the Supreme Being?

2. Have you ever before made application to any other Union and been rejected?

3. Have you ever been expelled from a Farmers' Union?

The Conductor will please place the candidate in due form for receiving the obligation.

I, (repeat name) of my own free will and accord, in the presence of God and these witnesses, do hereby promise that I will not reveal the secrets of this organization to any one not entitled to receive them. I will abide by the constitution, rules and regulations of this or any other local union of which I may become a member, and will support every institution established by this organization, and be loyal thereto, so long as it is consistent with the principles of this order. I promise that I will assist or help any member of this organization applying to me as such, and I deem them as worthy without injury to myself or those dependent on me. I furthermore promise that I will not cheat, wrong or defraud a member out of the value of anything, or allow it to be done if I can prevent it. I furthermore promise that I will not voluntarily speak or write anything that will reflect on the character of any member. I furthermore promise that I will answer and obey all signs and summons when received by me. I furthermore promise that I will not disturb the tranquility of any home in any manner. I furthermore promise that I will not propose for membership any person whom I know to be unworthy, and not to give the Grand Hailing Sign except when my life is in immediate danger, and will answer the same when it is received by me. To all of these I sincerely promise with a firm and steadfast resolution to keep and perform the same, and should my connection with this organization cease I will consider these promises as binding out of it as within it, binding myself under no less penalty than having my right ear slit, and being ostracised by my fellow members as a traitor to this cause, so help me God.

President—In your present condition what do you most desire? (The Conductor will whisper "light" to the candidate.

President—With the assistance of the members you shall have that. In the beginning God created Heaven and the Earth and it was without form and void and darkness covered the face of the deep, and God said "Let there be light," and there was light. My brother, on your being first brought to light you observed yourself surrounded by brothers (and sisters,) who are living witnesses to the solemn obligation you have just taken upon yourself. (The President seats the Union with .... raps.) You will observe yourself securely bound. This was done for a two-fold purpose; first, should you not have conformed to our usage we could much more easily have conducted you from this room; second, it is symbolical of you as a farmer who has been bound by the ties of monopolistic oppression. Brother Conductor, as he is bound to us by far stronger ties than entwine his body towit, the ties of his obligation, you may now relieve him from his bondage. My brother, the Farmers' Educational and Co-Operative Union, like all other kindred organizations, has its signs, grips and passwords, all of which will be imparted to you. I will now communicate to you what is known as the challenge. With this in

your possession you can make yourself known in any clime where this organization may exist. (The President instructs him in recognition signs only.)

My Brother: When important events transpire it is generally the custom that some note be made of it in order that it might be handed down for future reference and as you are about to be admitted into our Union and in part received instructions therein, I ask that you give me some small token to show that you have been admitted into the Farmers' Educational and Co-Operative Union of America. (The President will call for some small coin or an article of small value. After the candidate has been supplied by some brother the President will say):

My Brother: This was not done to embarrass you or test your generosity, but to teach you this great lesson, should you ever meet a member in like condition you are admonished to be as ever ready and willing to contribute to his relief as this brother was to yours.

Final Charge.

Brother, as a final charge to you, remember, that both your importance to this organization, and its benefits to you, depend upon your fidelity to its principles and your courage to defend them. Therefore I admonish you to keep yourself informed of its principles and purposes; for success and power are born of knowledge, but lack of knowledge renders a people helpless in the struggle for existence. Happy are they whose power to enforce their rights are not denied, whose paths are lit with the light of reason, hallowed with hope's supernal glory. "A virtuous and enlightened people can never be enslaved." Stand for honor, home and country. Stand for the cause you have espoused. We are organized for self-protection, with Justice as the final goal. Do your share in the work. Falter not though storms of opposition rage. The future must accept what you give. Be prudent and forget not to always mind of what you speak, to whom you speak, how you speak, when you speak and where you speak.

I will now instruct you in our secret signs. (Does so.)

Brothers, it affords me pleasure to introduce to you Brother ..... (Congratulations.)

Explanation.

Ladies will take only the obligation and then be instructed in the signs and secret work. Under no circumstances will they be required to take the full iniatory ceremony. The ritualistic work should be well in hand before attempting to initiate candidates in order to make the ceremony impressive. This is very important. A Local should be supplied with a beautiful picture of a tree in order to make that part of the ceremony impressive. Keep in mind that no rough means be used when the candidate is led astray. After a careful study of the whole lesson the committee believes that the membership will endeavor to make the ceremony attractive.

Chaplain Introduced.

My Brother: To you has been committed a very responsible position, and one of no small honor. You represent in your official capacity the great Shepherd to this Union. You will be expected to lead all devotional services of the Union and by your teachings and example inspire all to a better and higher life. Brothers, I now present your Chaplain whom you may salute.

Burial Ceremony.

When the family of the deceased member requests that a funeral ceremony be held and it was the request of the member the Local of which he is a member in good standing, may invite nearby Locals to join them in such service. The President should hold a meeting of the Local just before proceeding to the grave or home of the deceased, opening Local in usual form and announce: "This Union has the sad duty to perform the last sad rites to an honored member of our ranks. I will appoint Brother ———— as marshal, who will have charge of the brethren. The officers will take their positions in double column in order of their rank, followed by the members." (Should there be visiting officers and brethren present, invite them to take part in the march.) When the brethren reach

the grave the marshal should "open columns" and have the last come first around the grave. An appropriate song should be sung, then prayer by Chaplain. The President or some one appointed may make a few remarks as follows:

We are assembled around this grave to render the last sad service of the living for the dead. Monuments to the memory of the departed may be unveiled but speech can not reveal the mystery of death, and the requiem of nature tells us that this is the end of service, of beauty and glory on earth.

(If a husband and father, then the following, or if wife and mother, change pronouns and other words to suit.)

He who sleeps here was a husband honored with a woman's love; a father blessed in filial affection by his offspring.

(If past middle life).

He died a little way to the westward of manhood's meridian, leaving the last touch of noon, and the shadows were slightly bending towards the east.

(Or if a young man or woman under middle life the following instead):

He (or she) died as the golden sun of life was arching past the glories of the dawn, and the shadows were still bending toward the west. In the sparkling morning tide, when hope rode on fancy's wings toward ambition's goal; when the Great Artist was blending colors in the opening rose of buoyant life, the cold hand of the universal avenger smote athwart his (or her) brow and he (or she) fell asleep with the multitudes that have gone before.

(The following to be recited in every case after the paragraph applicable to the age and gender of the deceased):

The young—who sport with the passing hours, and in the coming years see only sunshine, to whose minds there is no certainty of doubt or sorrow—are not exempt from the power of the "last enemy." Beauty is marred, the sweet, joyous voice is hushed, and laughter is changed to one last sad sigh, as the soul leaves its house of clay.

While yet in love with life and raptured with the world he (or she) passed to the eternal portals. Perhaps in the happiest, sunniest hours of all the voyage, while eager winds were kissing every sail, his (or her) barque was dashed against the unseen rock and his (or her) name enrolled with the dead.

Man glories in the strength of his body, and in the great powers of his mind, which is not satisfied with the known, but constantly reaches out after the unfathomable, tries to grasp the infinite and solve all mystery—but the end comes and others take up the search.

Brothers and friends here assembled, we would transmit this message to the unseen destiny on whose bosom, merciful we trust, reposes the personality of the deceased, whose counsel we are now denied, that we hail you with the sign of hope that cheers us on the way, we greet you with the sign of charity that covers all forgiveness, and salute you with the sign of love in all its purity, and with trust in Divine Providence that, though no more with us, he (or she) is with Him who said: "I am the way, the truth, the resurrection and the life."

Key to Ritual.

1. Challenge—Are you a farmer?
2. Answer—I till the soil.
3. Room Challenge—Left hand extended, palm down.
4. Answer—Right hand extended, palm up.
5. Caution Sign by Day—Right index finger at corner of right eye.
6. Caution Sign by Night—How are you faring?
7. Answer—Faring well.
8. Grand Hailing Sign—Is there help for the farmer? (In words.)
9. Answer—There is help.
10. Grand Hailing Sign (in motion)—Either hand placed on head three times distinctly.
11. Preparation of Candidate—Ladies will take simple ceremony and will not be required to be accosted by stranger and receive lesson following. Men are divested of coat and all valuables in way of knife, money, etc.
12. Voting Sign—Forefinger of left hand up.
13. Grip each in a careless manner with thumb between middle finger and

ring finger, knuckles at same time slip downward to joint.
14. Door-raps—One long, two short, one long.
15. Center-station raps same as at door, only with heel or staff.
16. Two raps calls up officers.
17. Three raps calls up members.
18. One rap seats members and also calls Union to order.

A VALUABLE BOOK.

Exposition of the Book of Revelation by Rev. James B. Knappenberger—Published by the Author, Syracuse, N. Y.

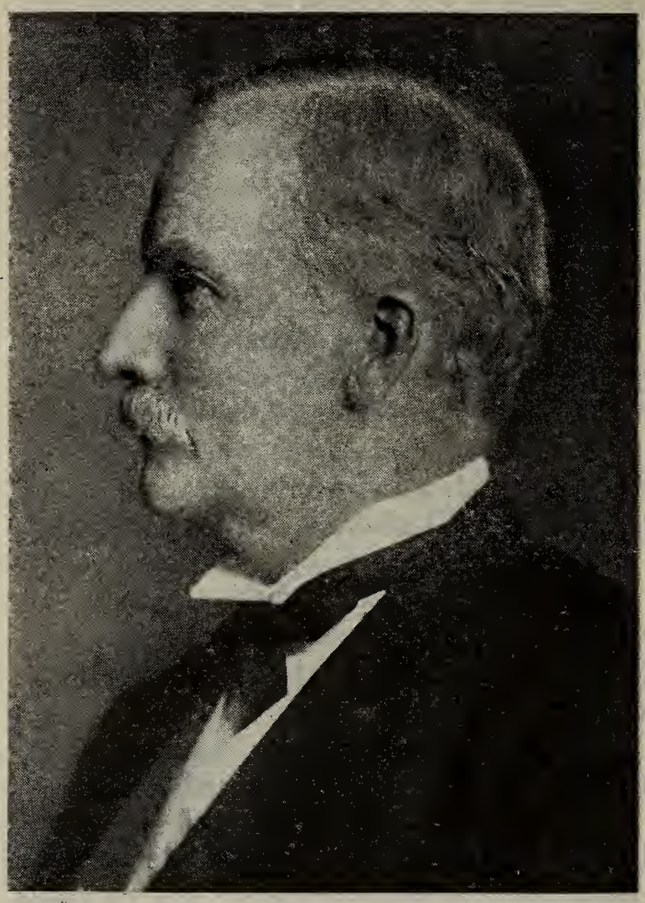
"The first statement of the first verse—The Revelation of Jesus Christ—is the key to the entire book: that is, the revealment of Christ. If this is kept in mind, the difficulty disappears. Its marvelous and startling scenes are but the setting of the gem, the background of the picture. Christ is the sum and substance; everything else is incidental and becomes important only because of its relation to Him."

These opening words indicate the scope of the book and the view-point of its writer. To him Revelation is the crown and completion of Holy Scripture; it reveals Jesus Christ in His great work of redemption; its statements are to be taken literally except where their allegorical nature is distinctly stated.

The present book is the outcome of the study and meditation and experience of a thirty years' pastorate, and expresses its writer's deep conviction of the great importance of this much neglected book,—concerning which alone of the Scriptures of truth God has expressly stated His special blessing on the reading and hearing and keeping of it. It is devout and helpful throughout, and, as the author advances with reverent but confident step through the chapters of prophetic wonders, whoever will walk with him, in like simple faith, cannot but feel faith growing stronger and hope brighter and love kindling anew at the unfolding of the eternal love of God working toward the completion of that redemption for which the whole creation waits.

It should be widely read. Its faults are on the surface, trivial, incidental; its merits are essential and great.

J. A. M.



THE TRUE CHARACTER OF THE LODGE SYSTEM SHOWN BY ITS RELATION TO THE WORD OF GOD, THE CHURCH OF GOD, AND THE SON OF GOD.

BY CHARLES A. BLANCHARD, D. D.

God has so created human beings that when we touch the religious nature we are dealing with foundations. No man was ever any better than the religion which he possessed. There is a tremendous power in worship; it makes men like the god they adore. Base gods make base peoples; and the true and living God elevates in the scale of moral, intellectual, political, social, industrial, and commercial life every man who truly worships Him.

The true faith is one; false faiths are numberless. But as the one true faith manifests itself by different peoples in different ways, just so the numberless

faiths of heathenism are at root one and the same. In other words, there is one master spirit of good who appeals to different peoples in different countries and ages according to their different abilities and needs; just so there is one master spirit of evil, whose servants and worshipers seek to please him in different ways, but always in evil ways. The worship of the true God always ultimates in holiness, and the worship of Satan always ultimates in degradation and despair.

Heathenism in Christian Lands.

There is no mistake more dangerous than to suppose that the only people who worship Satan are native savages bowing down to wood and stone. In the beginning men worshiped the sun, the moon, and the stars, the mountains, the rivers, and the seas. Then they came to adore heroes, great men whom they had known; and after this the descent was rapid. The images of great men, beasts of the field, birds of the air, even reptiles, came to be objects of adoration. But the essential principle in all these worships was the same: *Somebody or something was looked upon as the highest good,* beside the true God. Wherever we find this one principle, we find the root of every vile, and cruel, and evil thing there is among men.

The Holy Spirit, speaking of certain persons, says, "Whose god is their belly." What did He mean? Evidently that they considered the satisfaction of their appetite for food the most important of all things. This was to them the highest and best good. Therefore their god, or chief good, was their belly.

When a man makes money the great object of his living, that is his god. The one who lives for his ambition, has still another deity. When a woman makes her house, its furnishings and care, the thing for which she chiefly thinks, cares, and works, her house is her god.

This explains the ruin of the race. Men put something—it makes no difference what—in the place of the living and true God. When that is done, the soul is crippled; if it is continued, the soul is destroyed.

Organization a Vast Power.

The old proverb, "In union there is strength," is never more true than when applied to the subject of religion. When one person is making some one thing his chief good, every person who is in contact with him feels the electric shock. When one soul turns to the true God, all souls which are in connection with him, voluntarily or otherwise, feel impressed; and when a soul is set upon some other thing, and is receiving the reactions which are to make him base and ignoble, all surrounding spirits are affected.

This is the explanation of the power of idolatry. One man becomes a worshiper because others around him worship. One man sacrifices property or life in honor of his god, because others do; and as numbers increase, the power upon the souls of men is magnified. It is entirely safe to say that no man in a heathen city ever was able to stand up against the heathenism of his time and place without the power of God. It is a hundredfold more difficult for a man in this country, who has taken upon himself the formal bond of an organization such as Mormonism or Masonry. But as some one has said, "Satan is mighty, but God is almighty;" and therefore the power of Satan over the individual soul may be broken anywhere; it has been broken in all parts of the world, and in the end it will pass away.

In our own country the great and prevailing form of heathenism is the secret associations, which have been invented by men, but inspired by demons, and are now in a life and death struggle with the church of our Lord Jesus Christ and the civilization which is founded upon it.

These associations appeal to five master passions of the human soul.

The Desire for Knowledge.

In the first place, their pretended mysteries appeal to the desire for knowledge. This desire is perfectly legitimate, only it should be exercised upon divine objects. We are encompassed by mysteries. Air, earth, and sea include

them. The very formation of the air we breathe, or of the water we drink, and of the deeds we do, are mysteries. God intended us to search these mysteries out; men have been doing so, are still doing so. But Satan has made fictitious mysteries; that is, men have combined to conceal facts from their fellowmen. The only reason why these are mysterious is, because men have agreed to hide them.

Of course such mysteries have no ennobling effect; they rather degrade the human soul. When revealed to the initiate, he feels, and has a right to feel, indignant. There is nothing mysterious about placing three candles in triangular form about a little wooden structure called an altar, and telling a poor, foolish, half-naked man that they are "the three lesser lights" in a secret society. The whole thing is absurd and ridiculous; there is no valuable knowledge obtained. And this sort of mystery is the stock in trade of the whole secret society system of our country.

Men are going into lodges by thousands every month because they wish to know what is inside. This is less so than it used to be. The revelations which have been made of the rites and ceremonies of secret orders have accomplished already a great work. But still there are millions of men ignorant of them, and from among these ignorant millions the lodges are recruited.

The Desire for Gain.

Another of the great passions of the human heart is the desire for possessions. The baby's hand works in and out, and in and out, and in and out, as if he were seeking to grasp his little portion of earth. This same feeling acts in boys and girls; they wish their own books, their own playthings, their own clothing. It acts in men and women, who can never be satisfied with possession but are ever moved by desire for it—desire to reach out and gather in, and hold for themselves. "He may take who has the power, and he may keep who can." This principle we find acting everywhere.

But most men become conscious that their own unaided efforts at acquisition will prove unsuccessful, at least in part. They wish the help of others.

It is proper that men should have the help of others in all legitimate efforts at acquisition; but if men are not worthy, and know themselves to be unworthy, still they desire to gather and heap up, and it is natural that such men should join themselves with others of like character for the purpose of increasing their possessions without increasing their efforts or their worth.

What should give a physician patients? Evidently his skill and his fidelity. What should give a lawyer clients? Evidently his knowledge of the law, and his ability to satisfy men regarding it. What should give a merchant customers? Evidently his aptness in his profession; his ability to buy and sell in a way to meet the needs of the community in which he lives. What should give a minister position? Evidently his knowledge of the Word of God, of the needs of men, and his power to bring the Word of God to bear upon the needs of men.

But suppose men should wish success as physicians, lawyers, merchants, clergymen, or in other professions, without ability, integrity, and moral worth. What is more natural than that such persons should unite together in secret societies and attempt to help one another at the expense of the outer world; seeking to get one another into positions where they may live upon taxation, or in any way to enable them to gain possessions without becoming worthy men.

This desire for gain is a passion of the human soul to which the lodges appeal.

The Desire for Power.

There is a third passion natural to men, and also legitimate when properly held and honestly satisfied. I refer to the desire for power. This is the highest ambition in the lives of men like Caesar or Napoleon, like Pitt or Roosevelt. It is quite natural, and perfectly legitimate, that men who have large powers should seek a field for their exercise. Power should go to those who

are able to hold and use it for the benefit of their fellowmen.

But if one desires to occupy positions which he cannot fill, to receive emoluments which he does not deserve and which he is not able and willing honestly to gain, what then? Then let him join a lodge, a number of lodges, and secure the aid of men who work in the dark to give him what he does not deserve, what he will ignobly use, what will render him corrupt and the people whom he influences corrupt as well.

The Desire for Admiration.

I am almost ashamed to say that *vanity* is also one of the great means of leading men into the lodges. It is not complimentary to the human race to which we belong, but none the less it is true, that there are some of us who are greatly attracted by titles, uniforms and so forth. This is especially true of the ignorant portion of society. Hence, for the colored people of the South, and for the white people of the same intellectual grade in the North, there is an irresistible fascination in the secret societies.

A poor, ignorant man, occupying some lowly position, but one which would be dignified if he were dignified and honorable, desires to wear a hat with a feather, to carry a sword, to be called Noble Grand, Right Worshipful or Sir Knight. It helps a man to forget high morals.

There is reason to fear that this is one way by which men are led into the paganism of our time.

Desire for Immunity After Crime.

I mention with reluctance another of the allurements which are seducing men into lodges, yet with assurance that it is the motive in many minds which determines lodge relations. I refer to the desire to be sure of immunity from punishment in case of criminal acts.

A gentleman recently told me that when he was a young man he was initiated into the order of Odd Fellows. Mr. John Sherman gave the address on the evening of his initiation. Mr. Sherman said, "Mr. B., you are now a member of this organization; we expect you to be true to it, under all circumstances, and at all times. But we also expect to be true to you. And if at any time you are in any difficulty, all that you will have to do will be to make yourself known as an Odd Fellow, to secure the friendship and protection of Odd Fellows." This gentleman said, "As I sat in that lodge that night, though a man of good moral character, I instantly thought, if I SHOULD become a criminal, the Odd Feilows would protect me."

If a thought of that kind could be shot like an arrow into the mind of a worthy young man, what would be the effect when a man of different character was being initiated, and should be addressed in that way? Would not his thought inevitably be, "If I become a criminal, I shall be sure of help from my lodge?"

I met within the last thirty days a man who told me that he was connected with the secret service department of the United States government. He said he belonged to three secret societies. I said to him, "How can you belong to these organizations and be a detective? Do not men constantly appeal to you for aid on the ground of their membership in these secret societies?" "Yes," he said, "they do; but I made up my mind that I would never recognize as a worthy brother one who had committed crime; so I have no trouble with them. I arrest any criminal, no matter if he knows all the signs."

This impression that secret societies are valuable to criminals, is greatly intensified when the order imposes such obligations as Freemasonry does. In the third degree the Master Mason swears to conceal the secrets of his brother Master Masons, if they are committed to him as such, provided they do not relate to murder and treason.

In the seventh degree the Royal Arch Mason is sworn to conceal the secrets of a companion Royal Arch Mason, murder and treason not excepted. Of course every man who comes to know that obligations of this kind are imposed, would, if criminal in his instincts, instantly be attracted to the organization.

Not Only Doing Evil, But Becoming Evil.

All these unworthy motives influencing men to unite with lodges, naturally conduct to unworthy deeds. But the great difficulty with secret societies does not arise from the fact that men seek any one of these unlawful advantages by these lawless methods. The great evil is, that the very natures of men are corrupted and destroyed by yielding to the motives which actuated them.

If Jesus Christ had fallen down and worshiped Satan in order that He might obtain the kingdoms of the world and their glory, the great evil would not have been that He obtained the kingdoms of the world and their glory, but that He became a worshiper of Satan. Just so when lodges of our time appeal to these unworthy motives in order to attract men to their numbers; the crowning evil is not that the men obtain the things which they sought—knowledge which is trifling and unimportant, wealth which they have not earned, positions of which they are unworthy, gratification of petty vanity, or even deliverance from just punishment of crime. The great evil is, that men themselves, becoming worshipers of demons, become like the demons whom they worship.

This is inevitable. No man can worship false gods and remain the sort of a person that he was before he offered worship. His manhood will ultimately be destroyed.

To destroy manhood is to destroy what is built upon manhood—that is to say, the home, the church, and the Christian civil government. There is no way by which the elements of society can be corrupted and destroyed, and society itself remain pure. I therefore ask your special attention to an examination of the relation of lodgism to the Word of God, the church of God, and the Son of God.

The Bible and the Lodge.

First I call your attention to the fact that the lodges destroy the very idea of a sacred revelation. We have in our country, according to the opinion of a vast majority of its people, a revelation of the will of God. We call this the Bible. In Utah and adjacent communities, however, men say, "There is another revelation beside the Bible, more authoritative and helpful." They call this the Book of Mormon. Throughout the Turkish Empire there is another book believed to contain a revelation of the divine will. They call this the Koran. In India, in Persia, in China, we find the same fact. In each of these countries, inhabited by millions of human beings, there are books, not the Bible, believed to contain a revelation of the divine mind.

Now the secret societies of our country do not undertake to teach anything respecting the Bible as an authoritative revelation. Their teaching is: Use the Bible where people believe in it; where they do not believe in it, use something else. Hence, among Mormons, Mohammedans, Hindus, or Persians, another book than the Bible may properly be placed upon the lodge altar.

What is the result in the minds of men who become conversant with this fact. Evidently it must be to cause them to feel that any one of these books is as good as another. In other words, the idea of the primacy of the Bible is destroyed. No man who becomes a worshiper at the lodge altar can believe, if he is a loyal lodgeman, that the Bible has any special claim upon him. The Bible is all right for the countries where it is believed in; for other countries, some other book is all right. That is to say, there is no definite, authoritative revelation from God at all.

One can see what results; as soon as this opinion becomes firmly fixed in the mind of a lodgeman, the power of the Christian faith over him is totally broken. If he is a worthy man, as many lodgemen are, he will continue for a good while in the practice of Bible morality; but so fast and so far as he becomes converted to lodgism, he will turn aside from all faith in the Bible as the authoritative Word of God.

The Lodge vs. Bible Morals.

It surprises no one who learns this first fact, that the whole lodge code of morals differs essentially from the Bible code.

Compare the two for a single moment. What is the Bible code of morals? Simply that men should refrain from evil

and do right. What is the code of lodge morals? That men should refrain from injuring brother lodgemen or their relatives, and should do good to brother lodgemen and their relatives. This is so commonly known that it scarcely deserves mention, if it were not frightfully important.

One studies the Bible and is taught, "Thou shalt not steal." One goes into the lodge and is taught, "Thou shalt not steal from a lodgeman if thou knowest that he is a lodgeman." One opens the Bible and he is taught that he should not injure his fellowmen. One enters the lodge and is taught that he must not strike a brother lodgeman in anger, so as to draw blood. One opens the Bible and is taught that he should not speak evil of his brother men. He goes into the lodge and is taught that he should not speak evil of a lodgeman before his face or behind his back, but should warn him of approaching danger, if in his power. One opens the Bible and learns that he should do good to all men. One enters the lodge and is taught that he should do good to lodgemen, to their widows and orphans. The charities of the church are to be universal; the charities of the lodge are restricted to lodge members. One opens his Bible and is taught that at the peril of his soul he lives an unclean life. One enters the lodge and is taught that if he lives impurely with any female relative of a lodgeman his throat may be cut, his tongue taken out, etc., etc.

Since I have mentioned these penalties, let me say that in the Bible punishments for violated laws are humane. No Jew could be beaten more than thirty-nine strokes with a rod. In heathen China the sentence is one thousand, two thousand, three thousand strokes. When one enters the lodge of our time, the penalties are as intimated above—throat cut across, tongue torn out, body cut in two, head cut off, and in one lodge the candidate is shown a picture of the torments of hell and is told that this is a faint representation of what he will suffer if he becomes untrue to his lodge. One order swears the candidate over a coffin in which lies a skeleton, and he is taught that that is the fate of a traitor to the order. It is needless to continue this grewsome recital. It reminds one of the farm at Laporte, Indiana.

The whole system of lodge morals differs from the whole system of Bible morals. Why should it not? The Bible is not recognized by the lodge as the Word of God. Lodgemen are not taught that they must live according to its teachings. They may choose it or some other alleged revelation, as they please. How could persons thus taught come to the thought that the morals of the Bible are to be the law for the lodge? The sacred writings of all nations are lawful for the lodge, so the morals of all nations are lawful for the lodge. This is natural and inevitable. But most men of our country do not perceive that this is true, nor do they perceive the deadly results which follow from it.

Every little while some one says to me, that of course there are bad lodgemen, just as there are wicked men in the churches; but that the lodge itself is a good organization. It is evident, from what has already been said, that this is very far from the truth. Instead of it being the fact that lodgemen are bad, and the lodges good, it is the fact that the lodge is infinitely worse than the worst of lodgemen. I do not believe that there is in the United States a single man, a member of a lodge, who is as evil as the oaths of a Master Mason. Most lodgemen, in our country at least, have derived their moral ideas and standards, not from the lodges, but from the Bible and from the church of Jesus Christ. Most of them are in a way kindly and worthy men; they do not wish to wrong their fellows in any way. They do not do it until they are corrupted by the five master passions which I have spoken of and the Satanic relations into which those motives lead. What lodgeman is there, for example, who holds himself free to speak evil of all men except those who are connected with him in the lodge? Who is willing to cheat men who are not lodge brethren? Who is willing to be helpful and kindly only to members of his order? I will

not say that there is not such a man, but I will say that I have never, so far as I have reason to believe, known such a man, and I think that most persons who reflect upon this matter will agree with me in regard to it.

Bible Salvation.

As the lodges seek to destroy the very idea of the Bible as an authoritative revelation from God, and as they are breaking down everywhere the idea of Bible morality, it is not strange that they also seek to destroy the idea of Bible salvation. The terrible fact regarding the human race is that we are sinners; the blessed fact regarding the Christian religion is that we may cease to be sinners and become saints. The Bible teaches us how this tremendous change may be brought about. "Believe on the Lord Jesus Christ, and thou shalt be saved." "The blood of Jesus Christ cleanseth us from all sin." "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

This is the Bible plan of salvation. It is so simple that a little child may believe and accept it. It is so profound and vast that the highest archangel desires to look into it, and well knows that he fails fully to comprehend it.

Lodge Salvation.

Against this simple, glorious plan of salvation, which has been proved true and effective in the case of millions of human beings; which has transformed characters, homes, communities and nations; what does this lodge system, which will not have the Bible, and which will not teach Bible morality, offer us? Oaths, obligations, symbolic teachings, one bit of ritualism after another, and nothing more. Put on a uniform, come into circumstances of fictitious danger, get deliverance by the hocus-pocus of the lodge initiation. Have persons stamp their feet and clap their hands, and at the same time have a bandage removed from your eyes, and in this way learn what it is to be born again, to pass from darkness into light, to be delivered from the power of sin! Pretend that a man is dead; let another sinful man pretend that he raises him from the dead, and that he does this by the strong grip of the Lion of the tribe of Judah! Reflect upon the use of a stone-hammer, obey these obligations, practice these rites, some of which are unspeakably blasphemous—thus secure the salvation of your soul and fit you for heaven, the grand lodge above!

The man really is delivered from the power of sin, in the case of Bible salvation. The witnesses are at hand to show that it is a true method, a real remedy for sin. So in the case of lodge salvation, the witnesses are at hand to show that it is a false system, corrupting and destroying those who accept its teachings.

Where is the man to stand up and say, "I was a drunkard, an adulterer, a murderer, a thief; I became a member of the Masonic lodge, the Odd Fellows' lodge, the Knights of Pythias, and I have become a holy man; I love God, my sins are blotted out, my life is changed, my home is changed, I am another man by the power of the lodge system"?

We do not have these men; they do not exist. On the other hand, we have man after man who has gone into the lodge a clean man morally, a worthy man before the world, and we have seen him tainted and destroyed by the lodge fellowship. We have seen him leave the lodge hall at eleven, twelve, one, two, or three o'clock at night. We have seen his wife waiting with anxious heart and tear-stained face for his home-coming. And we have seen him when he comes, a corrupt and ruined man. This has been the history of thousands of worthy young men, who have left the church of Jesus Christ and sought for salvation, or office, or money, or admiration, or knowledge, in the lodge.

The Bible Institutions.

It is evident that if the lodge is opposed to the Word of God, to the morals taught by that Word, and to the plan of salvation therein revealed, it must antagonize, from the nature of the case, the institutions which are built upon that

Word. These institutions are three: the home, the church, and the state.

The foundation of the Christian home is a pledge of mutual confidence and fidelity between man and wife, until death shall part them. The foundation of the Christian church is a pledge to turn from sin and live a holy life. The foundation God; the magistrate is said to be God's minister, and not to bear the sword in vain. Christians are charged to be law-abiding subjects in the state.

Into these three institutions all men are normally born. Every man from his birth is properly a member of the family, of the church of Jesus Christ, and a citizen of the Christian state. Of course this ideal is not always attained. There are heathen governments which have rejected the authority of God. There are parents who are themselves alienated from the church of Jesus Christ; they do not rear their children for God, in the church or in the home; they rear them like pagans, in the world and of the world. But the normal human being is, as I have already said, born into a home, into the church, and into a Christian state. Whatever mars the home, rivals the church, or supplants the state, is an enemy of God and man.

Wife and Child Have Rights.

The normal man who has completed his college course and entered business life has a family. His occupation will keep him from the home through the day. That is the common case in homes. The business man is at the store, in the shop, at the mill, in the office, or on the road. If he gives any time to his wife and children, it must be the evening; and they have an unquestionable right to his evenings, except so far as they are given to service for the church and state. A man who, when he is not called away from his home at night by some legitimate interest, likes to stay away, is already an unworthy man. Wife and children have rights as well as the husband. A woman who absents herself from her home at night, without necessity, leaving her husband and children to care for themselves, is not a good woman. Where husband and wife both leave their children unnecessarily, the wrong to those children is unspeakable.

I read recently of a father and mother who left little children—I think five—at home alone at night, while they went off to the lodge. When they returned the house was in ashes and the children were corpses. This is an extreme case, but it is one which might occur at any time. That moral wreck, worse even than this physical disaster, has come upon children, not once or twice, but over and over again, by reason of this same parental infidelity, we all should know.

The Lodge Oath a Divorce.

The very secret society obligation is an incipient divorce. The man who swears to conceal his acts and words from his wife, is not a loyal husband. He may intend to be, he may not realize the fact that he is not, but the fact remains. The wife is entitled to the unlimited confidence of her husband, the husband is entitled to the unlimited confidence of the wife. These obligations are reciprocal and equal. No honorable man asks more in this direction from his wife than he gives to her.

What must be the effect on a million of families, if a million husbands join one, two, or three, or more, secret societies, and in each society swear concealment from wives and children? No thoughtful person, who gets that question squarely before his mind, will have a doubt as to the answer. It is true that some wives, because of their ambition and for other reasons, are willing to have their husbands so separated from them; they are willing that their husbands should have sworn confidences with drunken, licentious, dishonest, unprincipled men. Allow what you will for this minority, and the fact remains that the vast majority of faithful and loving wives feel wronged and heartbroken when their husbands unite with these secret orders. They sit alone at night in their homes until ten, eleven, twelve, one, two, or three o'clock, while their husbands are going through the degrading ceremonies of the lodges, and are reaping the aftermath of the lodge, which in many instances is more degrading than

the lodge itself. They say nothing about their wrongs; they suffer in silence; but they are wronged nevertheless.

Divorces in the United States.

The United States is the greatest secret society country in the world. There is no other country where the common man has so much money and so much leisure as here; and money and leisure both are necessary if secret societies are to be supported. Hence the desire for secret combinations in our country.

At this time the record of the United States in the matter of divorces is worse than that of any other country in the world. The difference between Canada and the United States is something startling. It is true that in those countries where divorce is difficult or practically impossible good women at times suffer a lifelong crucifixion because of the legal tie which binds them to reprobate men. But these evils, real and weighty as they are, cannot compare for a single moment with those which result from the free-love arrangements which are carried forward in this country under the decrees of courts. While there are many persons legitimately freed from the marriage ties which have become intolerable, the rule is that divorced men and women are divorced because they have become in heart disloyal to the marriage covenant. They are usually ready to take other partners as soon as they are freed from those to whom they have vowed lifelong fidelity. What unspeakable horrors go forward under this deplorable state of things, only God can tell.

But one may ask, What has the divorce evil to do with the lodges? The answer is obvious. In many instances the lodges have everything to do with the divorces. Men absent from wives and children when they ought to be with them; having confidences with godless and wicked men, whom they ought never to know except in the way of Christian work; become associated with vile women. In this way men become alienated from their homes, and after a few years their wives are deserted or divorced.

The lodges are day by day unsettling the very foundations of the Christian home. This is what every thoughtful man, who knows the facts, would have expected prior to experience.

Evil Effect Upon Children.

Take the testimony of the high-school teachers of our country respecting the secret societies which have found their way into the high schools. These teachers all agree that the fraternities and sororities injure and destroy moral character, that they interfere with scholarship, and that they are hostile to good government in the schools; they say that they stimulate snobbishness and caste feeling, that in the fraternity rooms boys learn to practice immoralities of all sorts, that the fraternities interfere even with the athletic sports of the schools, and that they destroy, so far as they affect it, the loyal and happy spirit which should belong to all the students of a school.

If secret societies in high school produce these results, why should they not produce the same result in colleges? What change takes place in a young man, who leaves high school in the spring and goes to college in the fall, which makes the secret society that was ruining him in the high school helpful to him in the college? The question answers itself: there is no such change. What change in his circumstances takes place, that makes the secret society which is injurious at the one time, helpful at the other? It is true that he is a trifle older, and that he is usually away from home instead of at home. The latter of these differences would certainly make the fraternity more dangerous to him in college than in high school. If, when he is associated daily with his father and mother, his brothers and sisters, his pastor and the members of his home church, he is injured by the secret society associations, is it likely that this same sort of association will become helpful to him when he is separated from all these moral guards? Every one who has studied the subject knows there is no changed relation that makes the secret society, which is injurious to the young man, helpful to the one who is older. For various reasons it is likely to be far more injurious.

Lodge and Church.

Of course that which destroys the home destroys the church, for the homes are the material out of which churches are builded. That which ruins the home in the end must ruin the church.

There are thousands of churches in our country to-day which are dying because of the rivalry of the lodges. The men and women are being drawn out from them to pay their fees and attend the meetings of the orders.

Not long since a minister asked me to preach for him, and after the meeting was over he said to me, "I wish to have a personal conversation with you." I said, "Very well, let us talk." He said, "I do not know what to do about my church. I have never had many men to pray, but I did have a group of praying women. Every one of those women has now been made an officer in some lodge. The result is, that their interest is dying or dead, and it looks as if I must run the church without anybody to pray. I do not know what to do."

This man said what thousands of preachers feel. It is obvious that it must be so. When the cup is full, it cannot be filled. When men's hearts and minds are filled with secret societies, they are not filled with the Bible and thought for the church. When they are taxed to support secret societies, they cannot give freely to support the church, and they do not try. The word of our Lord is proved true again and again, that "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other." Men cannot serve God and the world.

The only churches of which I have knowledge, which have a decent percentage of men in them to-day, are churches which testify against secret societies. Churches like this, which exclude members of secret organizations, are often told that they would increase the membership if they would not be so narrow and bigoted. The experience of men and churches does not justify this statement. Secret society men do not usually care to join churches. Their common sense of the situation makes them indifferent.

But secret societies wish to have enough members in all churches which admit them, to control those churches, to open the doors for lodge parties, memorial services, and to prevent any testimony against their infidelity and demoralizing work.

A study of the relation of the lodge and the church in any town will show this fact: The churches which exclude the lodges have generally about an equal number of men and women, boys and girls; the churches which admit lodgemen have generally about one man and boy to three, four or five women and girls. But this handful of men will control the church. Its pulpit will be either disloyal or terrified; while it will speak freely about every other evil, it will not even mention the one thing which, more than all others, is crippling and destroying the church.

The Lodge and the State.

I do not need to say much on this point. Those who have followed me thus far will draw the logical conclusions, and those who are not persuaded by the facts already stated would not be convinced if one were to rise from the dead. Of course an organization, or a set of organizations, which dishonor the Bible, reject its morality, reject its plan of salvation, war against the home, rival and destroy the church, will injure any decent civil government.

How can a man who has sworn, under penalty of having his throat cut across, to obey the orders of the lodge, be a good citizen? How can a man who has sworn, under penalty of having his tongue taken out, his body cut in two, etc., etc., to obey the order of the lodge, be a reliable witness in court, a safe juryman, a worthy judge or sheriff? How can a man who has the oaths of one, two or three secret societies upon his conscience, tell which one he ought to keep when he comes into a place where his oaths conflict?

The fact is, that at the present time there is no one thing endangering our nation like the secret society system. In all its varied grades, from highest to lowest, it is teaching secret rebellion, and conducting us toward anarchism. What does a labor union care for the laws of the

land, when a strike is on? What does it care for the right of property, or the right even of life? Think of three, four, five cowards leaping on an honest workingman who goes on the street from his task, and pounding him into insensibility on the pavement; lodgemen combining to elect one another to offices, securing offices not by their own worth and ability, but by the secret manipulations of the lodges. What will they do in case the men who have elected them to office, who have bragged about them as prominent citizens and men of large ability—what will they do, I say, when these brothers of theirs violate the laws and appeal to them for protection? They will do just what they have been doing; they will protect them. And worse and meaner than all, they will pretend not to protect them. Prosecuting attorneys, who are lodgemen, paid by the state not by the lodge, will make a great flourish of eloquence in prosecuting brother lodgemen, when they have agreed beforehand that they shall not be punished. Judges will sentence men to prison, with agreements beforehand for pardon from lodge executives, or with the understanding that by themselves or some other lodge judge, re-trials shall destroy the effect of the sentence.

This goes forward all about us day by day, and the people pay their taxes to support these lodge attorneys, lodge judges, lodge presidents, while justice and right are trampled under foot. The end of such a course of things is absolute anarchy.

By and by the people will have to hang a few of these lodge officials, and turn the rest out of office, in order to secure their simplest rights.

Only the other day I read that a building inspector notified a citizen who had a building out of repair, that he must put it in order at an expense of about eight hundred dollars. Shortly thereafter he learned that the owner was a member of his lodge. Immediately he apologized to him for having required the improvement, and said that an expenditure of about two hundred dollars would be quite sufficient. The man who was required to pay two hundred dollars, where another man would have been required to expend eight hundred dollars, thought that the lodge was a very good thing, and reported the facts as a recommendation of the order.

Lodgism leads naturally and inevitably to anarchy. The only safety for civil government is equity; where this fails, at last society will return to its original elements, and justice will be secured not by orderly processes, but by the indignation of an outraged people.

The Lodges vs. Jesus Christ.

The Bible teaches that no man can acceptably worship God except he come in the name of Jesus Christ.

The York Rite, or Blue Lodge Masonry, is justly criticised because it carefully excludes all mention of the Savior from its Scripture readings, lectures, and prayers.

In no way could the deep hatred for the Savior be more clearly manifested than it is in striking the name of our Lord out of the very book which He has given to teach men the way of salvation. In I Peter 2:5, and in II Thessalonians 3:6-12, the name of the world's Redeemer is fully written, and in each case, when using these Scriptures, the Masonic religion strikes it out. If Masonry should become universal, the name of Jesus could not be found in the whole earth.

An apparent exception to the foregoing is found in the higher Masonic degrees of Knighthood, in which the name of Jesus occurs in lectures, songs, and prayers.

But *how* is that name used? What does it mean to ask or come "in the name" of Jesus? It does not mean that God cares simply to hear men repeat the words, "Jesus Christ." If a man uses that name without repentance, confession, restitution, and holy living, it is simply insult and blasphemy. That the name of Jesus is thus used by the Knights Templar and other lodges, is evident to all who have thought even a little on the subject. Members of these orders are frequently profane, drunken, impure men. They are such when they join, and continue so afterward.

To make use of the name of Jesus

without an humble Christian heart is simply sacrilege and blasphemy. The devil might use that name in the same way.

This is one fact which determines the attitude of Knights Templarism and all similar lodges to the Lord Jesus Christ. His name is used, but not in reverence, penitence, and faith. It is employed just as the Bible is, in the Knight Templar and lower Masonic degrees—as a part of the lodge furniture, and as a means of deceiving thoughtless men. More than that, this holy name is used in this unholy and blasphemous way by men who do not even pretend to obey the Word of God, by men who practice all the vices, and who, both in and out of the lodge, are wicked and godless.

If the lodges antagonize the Word of God, if they treat it with contempt and use it only to serve their own selfish ends; if they rival and destroy Bible institutions, substituting for the home social anarchy, for the church the secret society, and for the state political chaos in which lodgemen shall war with other lodgemen for supremacy and all who are not lodgemen shall be servants of those who are;—if these suppositions be facts, then of course lodgism is an enemy of the Son of God.

He came into this world to save it from its sin, injustice, ignorance, and misery. Whenever and wherever He has His way, righteousness and peace and joy replace the shame and confusion which sin has wrought. He is the Captain of our salvation. He met Satan in the desert, and since that time has been overcoming him on field after field. Satan still resists, but is doomed to final defeat—his only hope is to keep men ignorant of the person and work of Jesus Christ our Lord.

To this end he bends all his energies. He stimulates the desire for gain and pleasure, but most pernicious of all, he establishes false religions for the purpose of deceiving men who are on their way to judgment. He organizes thousands of lodges, all of which strike the name of Jesus from a religious confession of faith. He sets men to making thousands of prayers, not one of which mentions the only Savior of the world. He sets godless and wicked men to repeating these Christless prayers and giving moral and religious lectures which make no reference to Jesus Christ. He makes men all over the country believe and say that the lodge is "as good a religion as they need."

This is the giant evil of our day. All other evils naturally spring from this one. Paganism has never yet produced a holy life. Paganism in Christian lands is no better than paganism in heathen lands; and the lodges of our day are simply forms of paganism. Paganism is a religious faith which ignores Jesus Christ, the Savior of the world.

A Word in Conclusion.

What, then, is the duty of Christian people regarding this system, which is ensnaring so many thousands of people? To bear their testimony boldly, continually, believingly, knowing that their labor will not be in vain. The history of the Christian church is an antidote for discouragement. No man who reads the Bible and history, and studies geography, can doubt the ultimate triumph of Jehovah. As sure as the sun rises and sets, yes, far more certainly,

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more."

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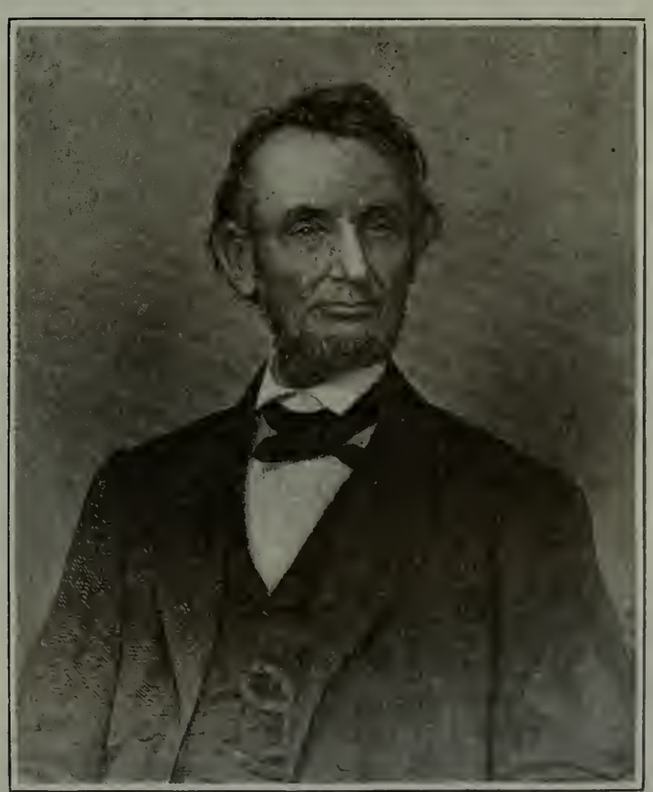

ABRAHAM LINCOLN
1809-1909

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WILLIAM IRVING PHILLIPS
Managing Editor

221 West Madison Street, Chicago

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CONTENTS.

Abstract of Address—The True Character of the Lodge System 289
Eagle Memorial Exercises 290
The Frat Brand of Brotherly Love.....290
Governor Injured During Initiation.....290
Lincoln Not a Mason—Portrait.....291
Lincoln the Self-Reliant 292
The Conquest of the Right. A poem. By Thomas Kennedy 293
Lodges in Australia 293
President Blanchard's Letter 295
What Freemasons Claim for Their Order. (Concluded.) By Rev. James P. Stoddard 298
Revised Oddfellowship—1908 Revision...301
Seceders' Testimonies:
A Tract Saved Him.....302
Patriotic Sons of America.....302
Knights of Pythias 302
Good Templar and Grand Army.....303
Mason and Oddfellow 303
Maccabee and Artisan 304
Editorial:
James P. Stoddard—An Appreciation..306
Question Linked to Answer. Old Reader, Helped by Ronayne 306
Without Knowing Why. Whipping Women 308
"Our Lodge Founded on the Bible....309
Pythian Troubles 309
News of Our Work.....310
From Secretary Stoddard 310
Hated for His Faithfulness.....311
Good News from Kentucky.....313
Mrs. Lizzie Wood's Letter.....312
Mrs. Randle's Letter 313
From Eld. A. B. Lipp.....314
Death Blow Dealt Fraternities 314
From Our Mail 317
Our Story:
The Quaker Oddfellow 318

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLI. CHICAGO, FEBRUARY, 1909. NUMBER 10

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have.

ABRAHAM LINCOLN.

THE TRUE CHARACTER OF THE LODGE SYSTEM SHOWN BY ITS RELATION TO THE WORD OF GOD, THE CHURCH OF GOD, AND THE SON OF GOD.

Editor's note The following abstract of an address by Rev. C. A. Blanchard, D. D., which appeared in the *Cynosure* last month, is given here to emphasize the importance that we attach to that address, and that our readers may be impressed to turn back to it in the January number and reread it.

I.

Religion is the great concern of men and society. There are two forms of faith, the true and the false.

II.

It is a mistake to suppose that heathen religions exist only in heathen lands. Wherever men try to make the world pure and true without Jesus Christ, we have a pagan faith. Lodges are heathen religions.

III.

There are five reasons why men join lodges: First, they are curious, and wish to know what is inside. Second, they desire money, and think the lodges will help them to get it. Third, they are ambitious; they wish power, and think the lodges will help them to get it. Fourth, vanity leads men into lodges; the regalia and titles appeal strongly to a certain grade of intellect and moral life. Fifth, some evidently join lodges to secure immunity for crime; when judges, sheriffs, jurors, and witnesses are of the same order, and give one another secret signs, no man can tell what will result.

IV.

The point is not that some lodgemen are bad, but that lodges are essentially sinful. The worst lodgeman is better than the best lodge. The great evil is not that men do wickedly, but that they become wicked.

V.

Our special work is to examine the relation of lodgism to the Word of God, the Church of God, and the Son of God. And first as to the Bible:

1. Lodgism destroys the very idea of the Bible. So-called sacred writings, not the Bible, are put on the lodge altar.

2. The lodges destroy the idea of Bible morality. God says, Do right; do not do evil. The lodge says, Do right to lodgemen; do not do wrong to lodgemen.

3. The lodge destroys the idea of salvation as taught in the Bible. The Bible teaches salvation by faith; the lodge teaches salvation by rites and ceremonies and obligations.

4. How then can men say of lodges, They are all founded on the Bible? Because lodgemen seek to deceive men in this particular. They put the Bible on the altar where it is accepted by the people; they carry it in their processions and use it in their rituals. Careless thinkers say, Of course our lodge is founded on the Bible. Yet, as already stated, the lodge does not believe in the Bible more than it does in the Koran.

5. The lodge destroys the Bible institutions. The home, the church, and the state are divine; the lodge rivals and destroys all three.

VI.

The lodges are opposed to Jesus Christ. Jesus is our only Saviour. The

lodges are teaching everywhere that men may be saved without trusting Him. Any man who accepts and acts upon this belief is doomed for time and eternity.

EAGLE MEMORIAL EXERCISES IN A THEATER.

For Deceased Saloonists and Politicians.

Probably because a Roman Catholic church cannot be put to the uses of a lodge, and because this lodge would not go into a Protestant church, Worcester, Mass., Aerie, F. O. E., held its memorial session in a theater. With lowered lights and darkened stage, the roll-call was accompanied by the solemn tolling of a bell. Black ferns and drapery decorated the stage, at the rear of which was a frame with a white panel. As each name was called, the picture of the deceased member was flashed on the screen. Chaplain Murray offered prayer, and pronounced the benediction, Miss O'Gorman and others sang, and the Jesuit Father, O. A. Hill, gave an address on leading a good life and being prepared to die, "For," said he, "as a man lives, so shall he die."

President O'Leary introduced, to deliver the eulogy, an ex-mayor of Pawtucket, R. I., named Fitzgerald, who said in part:

"In the spirit of Eagledom. in the true practice of that spirit of ours, which calls for equality, every Eagle who has gone, every Eagle who has folded his wings and closed his eyes to go on that journey to his new home, be he past president or humble member, is mourned the same and his memory is as fondly treasured.

"Can we imagine for one moment that the good qualities which endeared our brothers to us, the spirit with which they cheered each other, the kindly word, the jovial disposition, the good fellowship and the manly characteristics which stamped them as true Eagles, are as ephemeral as life, as unstable as the candle glow, as short as our time here is compared with eternity?

"No. That spirit is eternal. It is the chief distinction between immortal man and mortal creatures. And as that spirit is eternal, free from the limitations of time, so shall the memory of those whose chief aim in life is to cultivate that spirit exist as long as that spirit is typified here below.

"The lesson our order teaches is that which embodies the four qualities that make life worth living for him who practices and for him who experiences them.

"And in the memorial services that we hold each year in public, and the memorial service we always hold in our hearts, let us learn that we do most for their memory by aiming to be true Eagles."

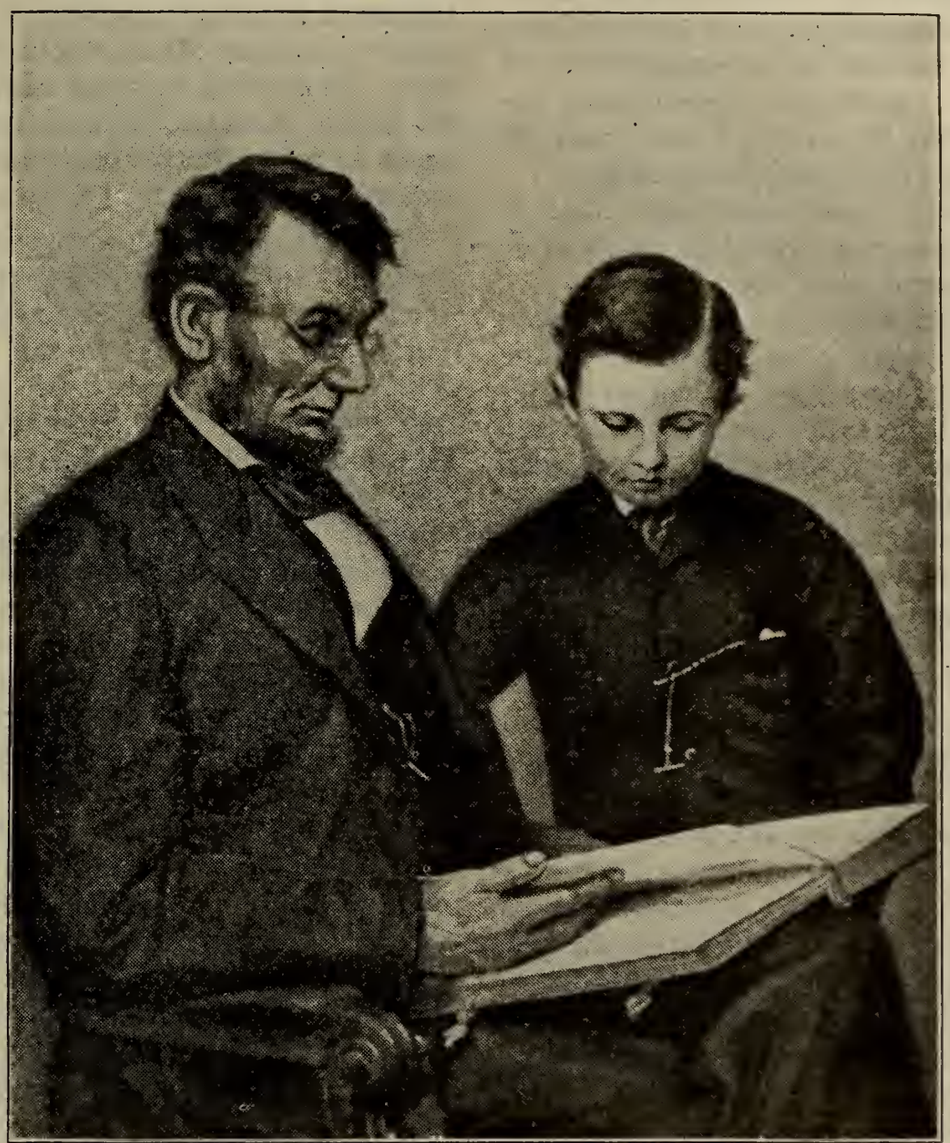
THE FRAT BRAND.

The frat brand of brotherly love is peculiarly warm. In the polytechnic high school at Los Angeles, Cal., there appears to have been organized this fall a secret society bearing the name Kappa Delta. Two boys were ambitious to learn what these two Greek letters were for, and on the forehead of one initiate K. D. was branded with nitrate of silver. The other got his scar in the form of figures which read '09. It was believed, however, after the first alarm, that the lads would not be disfigured permanently, although for the time being they bore ugly red scars where the signs of juvenile folly would be conspicuous. The two victims of polytechnic skill were themselves pupils of the Los Angeles high school. In at least one of the two schools the society had been forbidden. Six pupils of the polytechnic school were suspended, while three more were in peril of the same penalty.

The Omaha Daily News of Nov. 19 gave an account of the severe injuries sustained by Nebraska's Democratic Governor during a Shriners' initiation. The fibula is broken an inch above the left ankle.

"While crossing the burning sands in pursuit of a better acquaintance with the Shriners' goat, the Governor-elect was propelled down an inclined plane, landing at the bottom with severe injury of the ankle that threatens a month's use of crutches."

The people of Nebraska are to be pitied for having as Governor a man with so little manly dignity and self-respect.



LINCOLN READING HIS MOTHER'S BIBLE TO HIS SON TAD.

Abraham Lincoln was not a Freemason. His well-known character speaks eloquently against the despotism and illegal obligations of such secret societies as Jesuitism, Freemasonry, and Clan-na-Gaelism. He well knew that this nation can no more endure with two kinds of oaths in her court-rooms—the civil and masonic—than she could "endure half free and half slave." Notwithstanding this fact, the Masonic propaganda has seized upon Lincoln's name as one valuable to conjure with.

The following, by the well-known correspondent, William E. Curtis, in the Chicago Record of March 17, 1899, is of interest:

"It is the popular impression throughout the country that President Lincoln was a Mason, but Secretary Hay says he was not. Several pictures of Lincoln in Masonic regalia have been published, with statements of men who claimed to have been members of the same lodge. Secretary Hay recalls that the question came up at one time during the war, upon the receipt of several letters of inquiry, and Mr. Lincoln told him that he had never been a Mason."

LINCOLN THE SELF-RELIANT.

No Man Dominated His Administration.

In Lincoln's inaugural address he used this sentence: "No state upon its own mere motion can get out of this Union." And further on he added: "I shall take care, as the Constitution enjoins me, that the laws of the Union be faithfully executed in all the states."

This clearly expressed determination was not seriously accepted by his friends or by the enemies of the Union.

His inauguration not only followed the withdrawal of South Carolina as the state of the Union, but the other states that formed the Confederacy had passed the ordinances of secession, had united their fortunes and set up a government of their own at Montgomery, Ala. Upon taking the oath of office as president, Mr. Lincoln found commissioners from the Confederacy at the door of the capitol clamoring for recognition. It is not too much to say that every single member of Mr. Lincoln's cabinet favored treating with these commissioners in a way to avoid a clash between the North and the South.

Mr. Lincoln believed that the responsibility was on him. On March the 5th, in a talk with Chancellor Harrington of Delaware, he said: "The office of President is a Constitutional office. The Constitution does not even provide for a cabinet. It does not provide a way for the President either to divide or to shift his responsibility to the people."

Mr. Seward expected to completely dominate the plain man from the west, and to be the administration. Ex-Judges Campbell and Nelson, who had just resigned from the Supreme Court, were acting as commissioners for the Southern Confederacy. They had sought the aid of Lord Lyons, the British minister, and through him Mr. Seward had promised them that the southern forts would not be reinforced. The commissioners asked that the forts be abandoned, and all government property be turned over to the states in which it was located. Mr. Seward replied that the people of the North would not stand for this, but he would agree that nothing should be done in the way of provisioning these forts. Both the English and the Russian ministers were acting as intermediaries between Mr. Seward and the southern commissioners. It had not occurred to either side that it was necessary to consult Mr. Lincoln in the matter. About this time he said to one of his close friends, "These people don't seem to think I have much influence with this administration."

While these negotiations were going on with apparent satisfaction to all concerned, the President directed the fitting out of an expedition to sail from New York for the purpose of provisioning and reinforcing Fort Sumpter. This expedition sailed without even the members of the cabinet being absolutely sure of what it was all about. The activity at the Brooklyn navy yard suggested that something important was on hand. The New York papers were filled with announcements and speculations as to what it meant, but the strongest impression seemed to be that the expedition had something to do with Santo Domingo. The Governor of South Carolina had become clamorous for information, and on the very day the expedition sailed the southern commissioners wired him from Washington: "We are assured that you will not be disturbed without notice."

Mr. Lincoln's orders to the officers of the fleet provided that its destination should not be disclosed till the ships were at sea. The Secretary of the Navy issued an order as to the command of the expedition, which Captain Porter refused to acknowledge, as he had an order from the President himself designating him as commander of the fleet. This confusion of orders resulted in a conflict of authority, which caused confusion in various ways, and finally resulted in detaching one of the largest vessels from the fleet. This fact, together with the occurrence of a severe storm, caused a practical failure of the expedition. Its only use was in conveying Federal soldiers north after the surrender of the fort. But it taught friends and foes that Mr. Lincoln was going to run the government.

The southern commissioners hurried

south to avoid arrest and members of the cabinet learned that they were to take orders from the President. The ministers from foreign countries learned that they had no part in the work of settling this unpleasantness.

* * *

Another verification of the claim that Mr. Lincoln absolutely dominated the situation is found in the correspondence of the Assistant Secretary of State in the Buchanan administration. He resigned when South Carolina seceded, but was requested by the Governor of his state to remain in Washington as a special commissioner of the Provisional Government of South Carolina. Acting in this capacity he co-operated closely with Judges Campbell and Nelson, representing the Southern Confederacy. In a letter dated April 4th he wrote:

"I have not as much confidence as my associates in any arrangement being effected for a peaceful withdrawal of the southern states from the Union. I do not doubt Mr. Seward's good faith, but I am beginning to doubt very seriously his ability to dominate the policy of this administration. You ask what kind of a man this Lincoln is. I have met him frequently and studied him carefully and my conclusion is that he is a man of marvelous will power, cast in a rugged mould, and thoroughly conscientious in every move he makes. I am afraid he will be a hard man to handle, and I believe the commissioners have taken too much for granted in assuming that Mr. Seward is authorized to speak for the administration."—The Christian Nation.

Rev. J. P. Leaf, Parkers Prairie, Minnesota, write: "Keep on fighting for the good cause. You may lose a skirmish and even a battle, but the 'Mighty Fortress' is our refuge, and as long as that remains the war is not lost."

Mr. T. K. Bufkin, Pasadena, California, sent in last month his *fortieth consecutive annual subscription* to the CHRISTIAN CYNOSURE. Here is an example of loyalty to a cause which, if generally followed, would add immensely to the strength of our movement.

Contributions.

THE CONQUEST OF THE RIGHT.

Are all the words which noble lips have spoken,
Is all the blood heroic hearts have shed
To overthrow some wrong which, yet unbroken,
In bold defiance still uprears its head?

Are these, the strife, the prayers, the groans, the crying,
Lost, all, as sparks which fly into the night,
Or is the flame about the martyr rising
The first gleam of the dawn's celestial light?

We may not, dare not doubt while God is reigning,
That, though some heart which dares uphold the right,
For right shall perish, still the cause is gaining
And he through death triumphant takes his flight.

In olden days, a Spartan king, refusing
Through servitude to buy disgraceful peace,
Died, and his soul, his countrymen infusing
Renewed the life of free and glorious Greece.

Doubt not, brave heart, nor fear: Be not despairing,
Though fierce the battle rages in the night,
Hear o'er the storm the voice of God declaring
"The dawn shall come, the conquest of the right."

THOMAS KENNEDY.

Wheaton, Ill.

LODGES IN AUSTRALIA.

The Spiritual Danger Felt by the Churches.

The president of the Evangelical Lutheran Synod of Australia, the Rt. Rev. Th. Nickel, Edunde, South Australia,

kindly sent us the annual report of the synodical meeting of the South Australian district of said synod, held at Hahndorf last year, as the topic discussed at doctrinal sessions was "Secret Societies in the Light of the Word of God."

We are so often accused of being only a few fanatics, and every denomination of the twenty or over, which oppose secret societies on religious grounds, are so often met (by those who are ignorant of the growing sentiment against the lodge system among the more earnest disciples of Christ all over the world) with the answer that it is only one or two little insignificant church bodies which oppose the lodges, that we think it is wise to give in translation the theses forming the basis of the discussion at the annual meeting of this evangelical church body of another hemisphere, a body which in no way has been influenced by any anti-secrecy worker in the United States, to take this matter up, but simply has been driven thereto by the force of the facts in the case.

These are the sentiments of this Protestant church: "The struggle against secret societies did not begin yesterday. On the contrary, the children of Light have always witnessed against them, and the better they become acquainted with the character of the lodges, and the more they spread over the world like a dark cloud, the clearer, stronger and more persistently sounded the testimony against them. Preachers of the gospel, whole church bodies, professors, statesmen, editors and prominent citizens; they have all—through the whole of the last century—raised their voices loudly against the power of darkness which through the lodge threatens home, church and state. Not only in America, but also in England, Germany and other lands, have the voices grown loud against the damnable doctrines and dangerous acts of the lodges. Over twenty-five church bodies—besides the Lutherans—have taken up the battle. It is not true, as lodgemen in Australia claim, that the lodges in Australia are not like those in America, any more than a Catholic could say that his church is better in Australia than in Europe." (By the way—is it not a strong proof that we, who here in American have struggled against lodgedom, are right, when lodgemen of other countries, as we see from the above statement and know from lodgement of other lands, are anxious to claim against Christian opponents that their lodges are better than those in America? Why do those lodges of other countries not point proudly to their brethren in the United States and say: "We are just as good as they." But they say by inference from their anxiety to disclaim identity of principles: "We are not as bad as those lodges in America." Fellow workers with us for Christ—notice that fact.)

We would gladly have given the whole report of this Australian Lutheran body on this well-handled and all important subject, but it would take many numbers of CYNOSURE, and we close with the theses agreed upon at this synod meeting:

"Secret societies aim at the moral education of man by ethically ennobling the reason, heart and will, and by this they would obtain by mere natural means, without the regenerating, renewing, sanctifying power of the Gospel of Jesus Christ.

"Secret societies form a closed brotherhood bound by oaths or solemn vows, to which Christians, Heathen, Jews and Mohammedans either belong or can belong.

"Secret societies, as such, confess their faith in a divine being, the creator and preserver of all things, and teach—directly or indirectly—the blessedness of the soul after death; but this blessedness does not depend on the grace of God through faith in Jesus Christ, but on the works of man, especially lodge virtues."

It may, Mr. Editor, please your readers to know that I have been called to St. Louis for the second time to lecture on secret societies, to the theological students of Concordia Seminary, the largest Lutheran seminary in the United States, with two hundred and fifty students. The first time I lectured on the "History of Principles of the Lodges." The second time I was asked to lecture

on "How to Be Helpful to Those Already in the Clutches of These Christless Religions," or in danger of getting there. Each time I gave two lectures of two hours each. The faculty, pastors and laymen were also present. I am very happy, indeed, if God can use me in reaching the thousands through these young men, who are ready to join the ranks of the leaders in Christ's army against the powers of darkness.

Yours

B. E. Bergesen.

PRESIDENT BLANCHARD'S LETTER.

Fathers and Brethren:

I have an unpleasant topic to take up with you this month. You have no doubt read something of the trial of the Night Riders, which was concluded recently with a verdict of guilty as to the eight persons on trial. Six of them were sentenced to death and two of them to twenty years' imprisonment. The oath which they took was for substance like the Masonic obligation. It bound the man who took it to conceal what the order did, to do what the order told him to do and to let the order dispose of him as it pleased if he broke his oath. This is the essence of all secret society obligations. Secrecy and obedience even unto death is what all lodges want of their members.

So far there is nothing novel in this situation. As the trial of these eight lodge men proceeded, however, there was a new thing revealed which is shocking even to one who is familiar with the infamies of secret societies. It appeared from the testimony that the wife of one of these lodge men had been compelled by the brutalities of her husband to seek a legal separation from him.

The order broke into her room at night while she was in bed and asked her if she would discontinue the proceedings against her husband. She replied that she would not. One of them said: "You will before we get through with you." The witness swore that they then took her out of bed and whipped her with a harness strap, the end of which had been split into five thongs. After lashing her with this instrument of torture for a time they asked her if she would discontinue the action for divorce. She said that she would not. They then lashed her with the five-thonged strap again until, sobbing, she said that she would do as they demanded.

This transaction does not read well to civilized ears, even if it had taken place among savages, but when we remember that this was in the South, where men have boasted so continually of their chivalry, it is notably worse.

The crowning infamy of the outrage is, however, yet to be recited. In this crowd of lodge woman whippers was the husband of the woman who was being flogged. It seems incredible, but the evidence was as we have recited. This husband stood by while his wife was dragged out of bed and whipped with a buggy tug, the end of which was split into five thongs, until she promised to do what those chivalrous men demanded of her. The only touch required to complete this picture would be the statement that this secret order was composed of the "best citizens" of that community. This statement is also made and thus we have a full length portrait of a modern secret society in action.

Another Example of Lodge Chivalry.

In a Chicago court an action was recently brought in which a girl wife endeavored to secure her rights from her boy husband. It appeared from her statement that they were secretly married while they were high school students in Chicago. He had been a Fraternity boy in high school and when he went to the State University he was welcomed to

membership in one of the secret societies there.

The poor girl, she was only 15 when he married her, wished him to give her the protection and comfort which every young wife should have from her husband, and which every honorable husband is anxious to give to his wife. He is reported to have said that he loved her, but did not wish to have any responsibility for her until he was through with his studies at the university. She, on her part, replied that he was attending all the Fraternity dances and waiting on the young ladies there. So the poor foolish child, who had allowed this high school Fraternity boy to make her a wife, is now trying to secure her rights as a wife from the Fraternity freshman, who does not wish to live with her, but wants to leave his wife in unnatural widowhood in Chicago, while he dances with other foolish girls in the university town.

One may say, however, that there is no necessary connection between the fraternities and the infamous wrong done this child of 15 years. One might say that the same thing could happen in a college or a church. This is quite true. There is, however, a difference. The fraternities naturally lead to such events, while the church and the school, if they are properly conducted, exert an influence in the contrary direction. Dancing itself is recognized by all students of social science as tending in this direction and when the influence of secret association is added the results are most deplorable.

Lodge Charity Once More.

A remarkable illustration of the difference between lodges and legitimate organizations in the matter of benevolence is reported in the American for January, 1909. It is found in the article on "Spiritual Unrest," by Ray Stannard Baker. The story is as follows:

"On Aug. 12, 1907, a consumptive Scot came to the department from Maine. He had been in a sanatorium until his total savings were reduced to $50. Treatment in a tuberculosis class was suggested, but this was obviously too expensive for a man with a wife and two children. What was to be done? Under the old system, he would have left the hospital, and who knows what would have become of him and his family? Under the new system, inquiry showed that the patient had relatives in Scotland who were able and willing to care for him, provided his transportation were paid. All things considered, this appeared the best solution and the department set itself to the work of getting his passage money. Here is the report, showing the persevering efforts of the Social Service in the case:

"1. He was a member of the Granite Cutters' Union, and to them we applied for help. This was refused because the Granite Cutters had been told that the Scots'' Charitable Society would care for all Scotchmen.

"2. To the Scots' Charitable Society we accordingly applied and obtained $15 toward our patient's passage money.

"3. He was a Mason, and to the masonic order we next went. The Masons refused any help because they were not sure that he was a Mason, though he had papers from the masonic orders in Scotland and Maine. We wrote to the masonic order in Maine, but obtained no answer.

"4. We applied to the Devens Fund, through Laurence Minot, Esq., and obtained $25.

"5. From the Boston Provident Association we received $10 and some clothes.

"6. We next tried the British consulate and were referred to the British

Charitable Association, who obtained for our patient half-price tickets to Liverpool (the equivalent of a contribution of $37.50).

"7. Dr. F. W. Peabody, one of the hospital internes, begged $12.50 to pay the fare from Liverpool to Aberdeen.

"8. Meantime the patient's baggage had been in storage at the wharf where he landed from Maine. By a letter to the manager of the Eastern Steamship Company we obtained free storage for his baggage till the date of his departure for Scotland.

"Meantime, through a 'benevolent individual,' we obtained fresh eggs for the family, and through the Children's Aid Society, a baby carriage, that the baby might be kept out of doors; but the baby got sick and had to be cared for at the Massachusetts Infant Asylum until the family sailed."

Here was a man dying from consumption, who had a wife and two children and whose means had been reduced to $50. In this extremity of need application was made to about eleven different persons or organizations for assistance. Among these eleven parties were two secret orders, the other nine being the product of a Christian civilization. In the outcome neither of the lodges lifted a finger or paid a penny to help the suffering man, while every one of the others put in money or time or both to aid him. You will notice that this report is not found in a publication, which opposes secret orders, but is in an ordinary monthly magazine, in an article written by an expert in social science, with no apparent thought of its bearing on the lodge question.

We should note in this story the fact that the sick man had paid money to both the lodges which refused to help him, and that he had paid nothing to any one of the other eleven parties who did lend a hand. This is a very remarkable instance and shows most clearly the folly of paying money into the lodges in the hope of getting something out.

Of course, many secret societies would have done better than these two did, but the natural tendency of secret organizations is to render men narrow and selfish. When men become so, you cannot depend upon them even to do the little they have promised to do. When a society is constructed on selfish principles it will be selfish toward its own members as well as other people. There is no dependence to be placed on godless men or institutions. They are like their father the devil, liars from the beginning. If one relies on them he puts his trust in a broken reed, which will fail him in the end.

Minister of Jesus Christ.

In our ministers' meeting last Monday a powerful address was given by one of our Chicago pastors. In the course of it he said: "I am a member of no organization but the church of Christ. I am not a member of the Masons or the Odd Fellows or any other kind of fellows but Christian fellows. Men ought to be at work for Jesus and if they are they will have all that they can do." I quote from memory, but give the substance of his remark.

Why should not all Christian men say the same? Who is there who has so much time that he can afford to be yoked up with godless men in secret lodges? Is it not the duty of all, who truly love our Lord and Saviour Jesus, to come out from all other orders that they may give their entire time and strength to labor for the kingdom of God? I am convinced that, if we had ministers of this sort, we should have a very different state of things in our churches from

that which now prevails. May God send us such a body of workers speedily.

Secrecy Breeds Secretists.

I was visiting a home recently in which there was a young man who is attending high school. In the course of the conversation mention was made of the action of the board of education against secret societies. The young man said: "O, yes, they have made their law and we do as we please." He did not seem to think it in anywise a discredit to himself to intimate that he was taking advantage of a splendid school system costing millions of dollars every year and at the same time was disobeying the regulations of the institution of which he was the beneficiary. This is the natural result of secret association. God save our young people from it.

Some persons who do not take time to think a thing clear through will probably say: "Well, if the boys are going to break the law it would be better to abolish the law." Such a remark shows that the one making it does not agree with the Almighty on the subject. He never repeals or modifies a statute because men treat it with contempt. He gives them time and then if they persist he abolishes them, not the law.

One of the great ends of the law is its educative force. Even bad men do not like to think that they are law-breakers. The law is a schoolmaster, is one of our mightiest schoolmasters. When the law permits what God forbids it is a demon power; when it requires what God demands of men it becomes an angel of light leading men up to the very throne of the Most High.

Fathers and Brethren, the signs in the earth and the convulsions in society show that the coming of our Lord draws near. "Blessed is that servant whom his lord, when he cometh, shall find watching."

Faithfully yours,

CHARLES A. BLANCHARD.

WHAT FREEMASONS CLAIM FOR THEIR ORDER.

BY REV. J. P. STODDARD.

Passing from England to Germany, let us consult the distinguished Masonic writer Steinbrener and compare his teachings with what we have learned from his English brother. Opening his book of instruction at page 13 I read "Masonry can and will educate her children to that higher morality of citizens of the world which indeed includes within itself the lower morality of citizens of States, but in its perfected and ennobled forms. * * * She can and will educate the pious man to that higher religion—that religion in which all men agree, * * * contemplating as it does a universal brotherhood, meeting and uniting on a plane of action far above the petty and changing creeds which enter into the religious and political opinions of the world. Such is the mission of Masonry—the grand universal science which includes all others." In a word, Masonry, peerless in the realm of government and religion, takes the "Rough Ashler" from the state and church, and adds a higher morality of citizenship, and elevates the "pious man" above attainments possible within the limited and lower sphere of Christianity or civil governments.

Take another witness from France, Emanuel Rebold, page 62, History of Freemasonry in Europe.

"The Freemason receives not the law; he gives it; because the morality Freemasonry teaches is unchanging, more extended and universal than any native or sectarian religion can be." On page 418 in accounting for the origin of Christianity he says, "The Christian religion came out from the mysteries of initiation; and the creation; the gods, the angels, the occurrences, dogmas and ceremonies, such as we find them in the sacred books, are nothing but resemblances, more or less faithful, of the ancient gods, angels, dogmas and ceremonies of the Bramins, the Maji and the Egyptian priests." Turn now to page 61 and hear what he says of the Nazarene. Accounting for that most won-

derful of all events the crucifixion and resurrection of Christ, he classes it with the legendary murder of Osiris, the Egyptian god—Mithras the Persian god —Bacchus of the Greeks—Atys of the Phrygians—Balder of the Scandinavians and the passion, violent death and resurrection of Jesus Christ, which he denominates, "The type eternal of all the religions which have succeeded each other upon the earth."

Leaving the foreign field, let us hear from a few of the distinguished teachers of Masonry in our own country.

William M. Cunningham, page 202, Manual of the Scottish Rite, gives the origin of Christianity in these words: "Yes, the Christian religion originated from ancient Freemasonry as it was in its primitive simplicity and purity," adding, "This holy religion is that which it was the province of pure and undefiled Freemasonry to preserve and guard with care in its temples."

A. T. C. Pierson, Traditions of Freemasonry, page 30, gives the whole code in a sentence: "We may not question the propriety of this organization; if we would be Masons we must yield private judgment."

Speaking of the candidate as he approaches the lodge for the first time Albert G. Mackey, page 20 of his manual says: "There he stands without our portals, on the threshold of this new Masonic life, in darkness, helplessness, and ignorance. Having been wandering amid the errors, and covered over with the pollutions of the outer and profane world, he comes enquiringly to our doors, seeking the new birth, and asking a withdrawal of the vein which conceals divine truth from his uninitiated sight."

Having been entered, passed and raised to the sublime degree of a Master Mason, Daniel Sicles, in his General Ahimen Rejon and Freemasons' Guide, page 189, describes his condition after receiving the "New birth." We now find man complete in morality and intelligence with the stay of Religion added, to insure him of the protection of the Deity, and guard him against ever going astray. These three degrees thus form a perfect and harmonious whole; nor can we conceive that any thing can be suggested more, which the soul of man requires." Mr. Mackey, page 96 of his manual, indorses his Brother Sicles' statement when he says, "The Master Mason represents a man saved from the grave of iniquity, and raised to the faith of salvation."

Waiving further testimony, permit me to call attention to the Lodge standing of the witnesses examined. They are every one enrolled among the actual members of the Supreme Council, as Sovereign Grand Inspectors General of the 33d and last degree of Scottish Rite Masonry. Their official position gave them personal and intimate relations with the Most Puissant Sovereign Grand Commander, as his Cabinet in the Secret Empire. They were in a position to know and they did know whereof they testified. To deny their statements would be an impeachment of their intelligence or their integrity, a thing which no intelligent Mason, certainly, is prepared to do.

We have heard from England, Germany and France and from four of the most prominent teachers of Masonry in America, and the witnesses perfectly agree. Instead of the Scripture number of "two or three" we have seven, and there is not a conflicting statement in their testimony. If we accept this testimony, as many do, saying, "My lodge is good enough religion for me," we have a Lodge in heaven before the world's creation; Masonry as a science imparted to a sinless man in Eden, by its Divine Author, and out from this marvel of adoring angels came the Christian religion, while in due time Jesus Christ appeared in the long line of mythical gods, constituting "The type eternal, of all the religions that have succeeded each other upon the earth." In this religion we have the "New birth," and a school of instruction which "can and will educate the pious man to a higher religion," and furnish an outfit so absolutely complete that "nothing can be suggested more which the soul of man requires." and finally Masonry is the bond of Brotherhood that "shall cement the Hosts of Heaven in a Holy union and communion

to all eternity." Such are the claims made by its accepted and honored Leaders.

From this high altitude of moral and religious exaltation, Masonry looks down upon the State, the Family, and the Church and demands that whenever there is a conflict its claims must first be met. Does the State claim equal rights and protection for all her faithful subjects? Masonry asserts her right to create a titled and privileged class of decorated Knights who challenge the right of either press or pulpit to censure their conduct or expose their baseless professions of chivalry. Do the children require food and clothing and mother assistance and companionship in the Home? Lodge dues must be paid and the Lodge summons obeyed, whether the home is furnished and the wife comforted or not. Does the Church need strong men to sustain her home work, and means to execute her commission to carry the gospel to every creature? She must excuse the choice young men from the prayer meetings, to attend lodge meetings, and she must wait for her pittance until initiation fees are paid, and banquets, and plumes, and regalia, and uniforms, and sabers, and pilgrimages, and festivities that rival the Roman Saturnalia, and eclipse the dyed garments of the Apocalyptic woman upon her scarlet-colored beast are provided, for the gratification of Christian (?) Knights. And why not? If Masonry is Jove-born, as its Prophets, Priests and Kings claim and its superlative titles indicate, why should it not exact homage from the mud-begotten? Admit its claims to "Teach mankind their whole duty to themselves, their neighbors and their God," and the logic of necessity assigns the State, the Family and the church to subordinate stations, if it does not make them intruders upon preoccupied ground and simply rivals for Masonic honors. This is the vital point in this whole discussion. Shall we accept the teachings of the most noted Masonic authors who compel us to decide between Christ and Barabbas—between the Church and the Lodge, or shall we cling to the cross of Calvary and the old Bible This is the issue tendered by the Lodge. It has thrown the gauntlet at the feet of Christ's Bride, and not until the Church takes it up and meets this modern champion of the Philistine host, as David met Goliath "In the name of the God of the armies of Israel" can she hope for real power with either God or men. Have we the courage to do it? Do we believe God?

There are many honest, well-meaning members in the Secret Orders, but they are there as God's ancient people were in "Captivity for lack of knowledge." They are not the leaders, but the led. They pay and obey the Master spirits in the controlling degrees, who are often men whose vocations and lives are a constant protest against Bible morality, and the Christian religion.

The brain that thinks, the heart that beats, and the will that governs in all the aggressive movements of the secret orders are inspired and directed by the "god of this world." "The heart of man deviseth his way" and the same is true of organizations. The heart of the secret empire is a carnal heart of unbelief. It rejects the Atonement, and brings Pagans, Jews, Mohammedans and Christians to a common altar of worship, and consigns them to an equal share in its Supreme Grand Lodge beyond the grave.

These leaders are in earnest. They believe in a future far surpassing the past, and plan for its attainment. They have so adjusted the system that there is a place for every man to work, and they insist that every member shall be in his place at work. Every grade of intellect, every condition and rank in society, every possible quality of morality or immorality, every conceivable shade of religion, every ambition known, or that may be searched out by unregenerated men, is furnished an ample field to operate, within the bounds of the Secret Empire, of which Freemasonry is the controlling center.

From the Juvenile secret Temperance Band, on and down through Good Templars, Grangers, Knights of Pythias, Ku-Klux-Klans, Clan-na-Gael, Oddfellows and Rebekahs, Adoptive and Blue Lodge Masonry, to Supreme Councils of .Sov-

ereign Grand Inspectors General and All Puissant, Sovereign, Grand Commanders, reciprocal admiration and self-adulation, joined with a love of secrecy and mystery, unite them in the closest sympathy. Hence the primary lodge is fostered by the secondary; each grade is nourished and directed by its superior; the elementary is developed into the intermediate; the intermediate into the sublime, and the sublime into the Ineffable, which is the Inquisitorial high court of the empire, and from its decisions there is no appeal.

Editor's Note: This is the concluding article of Mr. Stoddard on "What Freemasons Claim for their Order." The first appeared in the January number.

REVISED ODDFELLOWSHIP ILLUSTRATED.

It Is the Latest 1908 Revision.

BY EZRA A. COOK, PUBLISHER.

Is my Oddfellows' Ritual accurate and the analysis of it fair and candid? This is the question which interests the reader most.

My answer is that it is an exact copy of the Ritual issued by the Sovereign Grand Lodge.

That the Sovereign Grand Lodge changed the Ritual of the Order mainly because of the extensive circulation of our published Ritual entitled "Odd-fellowship Illustrated," is proved by statements verbal and written, of many members of the Order, besides admissions in the public prints, which announced that the Revised Ritual would be furnished to the Lodges and Encampments in January, 1881. Before that date we had propositions to furnish the new ritual as soon as it was issued. One of these propositions offering ample proof of the accuracy of the ritual was accepted.

The three "Charge Books" containing the ritual of the Lodge and Encampment were furnished us, and every line of the Ritual was carefully corrected thereby.

The secret work had been taken down shorthand, and even the description of the signs, grips, etc., is given in the very words prescribed by the Sovereign Grand Lodge.

The Sovereign Grand Lodge has kept on tinkering the Ritual of all the degrees, *especially the Rebekah Lodge, and no expense has been spared by me to keep our publication up to date, July,* 1908.

For the last twenty-five years Freemasons have been very gradually cutting out their more objectionable ceremonies and cunningly apologizing in addresses to candidates for the diabolism remaining; and the Grand Lodge of the World Knights of Pythias followed their lead by completely eliminating the "Amplified and Amended Third Rank" or "Pluto Degree," because of the outcry against the actual impersonation of his Satanic majesty, and the fires of hell, by which to terrify candidates. There is, however, a steady sale for the old "Pluto work," and we have reason to believe that this horrible representation is now in use as a side degree in lodges of different secret orders as the purchasers have stated their purpose so to use it.

The Sovereign Grand Lodge, I. O. O. F., is not to be outdone in tragic theatricals. A careful comparison of the present Ritual with former revisions will show that there has been a constant tendency to make it more terrorizing in effect, just as Freemasons play murder in their third degree.

For the first time we now have a representation of the duel between David and the giant Goliath, which takes place in the ante-room. And David brings the gory head of the Philistine into the lodge room and leaves it there until an officer removes it.

Whether because some members of the Sovereign Grand Lodge object to this human slaughter play or because it was deemed that the most cunning and effective way to promote the very thing forbidden was to prohibit it, the reader will not fail to notice that rough usage and the use of petards and other explosives is forbidden.

As to the fairness and candor of the analysis of the Ritual, each reader must judge. It seems to us that the statements made are all conclusively proved by quotations from standard and acknowledged authorities, and that the conclusions drawn are perfectly logical.

Not the enemies, but the friends, founders and exponents of the order are cited as witnesses.

In the preface of "Odd-fellowship Illustrated," first issued in 1874, we remarked that "careful observation shows that very few honest men care to pay for being put through ridiculously boy's-play ceremonies, even with solemn charges sandwiched in between, especially if they know what they are beforehand." The official statistics of the Order, quoted on pages 25 and 26 of this volume, show that not only was the growth of the order stopped, but its membership reduced; and we think this is largely due to the wide circulation of our former Ritual of the Order. A careful examination of this Ritual with the foot-notes and analysis must convince every intelligent person that Odd-fellowship is a false religion.

Seceders' Testimonies.

AN EYE OPENER.

A Tract Saved Him.

I was on the verge of joining the Freemasons, was elected, but before going in, was handed one of your tracts. It opened my eyes and I began to see that the truth it contained was *real truth*. I began to see what the lodge was doing in our churches, in robbing the individual of the joy he might have had in serving God. It was a tract on "Freemasonry" that made me think, and a tract on "Two Nights in a Lodge Room" that made me act.

G. Paul Pitt.

PATRIOTIC SONS OF AMERICA.

Altoona, Pa., Sept. 25, 1908.

I can never thank God enough for opening my eyes to the evils of secret societies. I was a member of the Patriotic Order Sons of America, before I took my stand to serve God. I soon found that I could not consider myself a Christian and belong to such an order. If every organization now, from the men's lodges down to the boys' brigade, would offer to admit me free, and pay my dues for five years, I would refuse.

Hoping to hear of many more receiving blessings through the Cynosure, I remain, Yours respectfully,

Charles L. Sanders.

KNIGHT OF PYTHIAS.

Earle, Ark., Feb. 14, 1908.

I am glad to respond to your request for my statement regarding how I became a member of secret orders, and how or why I came out.

I never did like secret orders very much, but when I was licensed to preach, in 1905, I was persuaded by an elder to join for the purpose of adding to my influence in that section of country. Most, if not all, young ministers seek advancement in the ways which are suggested to them by the elders. So I joined the Knights of Pythias, and was elected Chancellor Commander of Bunker Hill Lodge, No. 227, New Castle, Arkansas.

I served two terms and became quite distinguished as a secret order man. Afterwards I was sent to Hot Springs, Arkansas, as a delegate to represent that lodge in the Grand Lodge which was held there at that time.

My experience there thoroughly convinced me that I was altogether in the wrong place for a minister of Christ, our Lord. I found that the secret order business was a political scheme for gaining the ascendency over certain other individuals. The men that stood at the head, or the leaders, were men of brains, but they seemed to use them for the purpose of gambling, running saloons, horse racing and other vices. I saw one, whom they called a Bishop, stand up in our midst and pray, asking God to aid us in disseminating the principles of Damon and Pythias, and to help us work together in the spirit of fraternity.

I shall not attempt to give you the full details of the Grand Lodge meeting, but will say that I lost all interest after that in the secret order business. I resigned the position which I held as Chancellor Commander, but I lingered along in the order, although I had no inclination to do anything for its advancement. I was still on the fence, however, on account

of much persuasion, to remain as a member.

When I was initiated I was asked to kneel upon my knees and promise to keep forever secret such things as I might hear or see. I was asked to solemnly promise that I would not reveal the grips and signs and passwords. I felt then that that meant to swear, and I refused to answer. Now I have become stronger in the faith of our Lord and Savior, Jesus Christ, and know that it is wrong for a Christian to idle away his time in such ignominious ways. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners." Yours for Christ,

(Rev.) C. P. Dobson.

GOOD TEMPLAR AND G. A. R.

Monango, N. D., March 9, 1908.

Dear Cynosure—I am always interested in the work of the CHRISTIAN CYNOSURE.

I joined two lodges about the close of the Civil War. I became a member of the Good Templars lodge, although I met with the lodge only a few times. It seemed as if I was wasting my time in attending the meetings, and no good was being accomplished in the way of temperance. It was a good place for courting and fun only, which had no attractions for me.

About this time a meeting was called to organize the Grand Army of the Republic in Ligonier, Noble County, Ind. I went in as a charter member, if my memory serves me right. I took the obligations administered to me on that occasion by repeating after the officer, whose business it was to administer the obligation, a sentence at a time, just as the Masonic obligation is administered.

I immediately felt I had been imposed upon, and was actually then and there aggrieved and mad, because of said obligation having been taken, since they bound me under oath to support, by my vote and influence, members of the Grand Army of the Republic seeking places of emolument and trust, in preference to any other person of equal ability.

(Such was the requirement when I joined.)

The person administering this oath was not duly authorized by either Divine or civil law to administer oaths. I therefore confess that I sinned in taking said oath, as I am enjoined to do in Leviticus 5:4-5.

The Grand Army of the Republic has been the stay of the Republican party in many ways for these many years. The G. A. R. hates to publicly admit its political nature, but it exists just the same.

C. G. Tait.

FROM MASONRY AND ODDFELLOWSHIP.

Tilton, N. H., April 4, 1908.

I went to Laconia, N. H., in 1880 and started in the photograph business. I was a stranger to every one, but was soon urged to join the Oddfellow lodge. After much persuasion and being told of the good the lodge was doing, and that only the best of men were admitted, I decided to send in my name. As soon as I was admitted I was at once urged to join the other branches of the order. I thought it was an order organized to "improve and elevate the character of men" and that it was "against vice in all its forms," and I was so informed at my initiation. I felt that it was my duty to help all such good work. I therefore joined the other branches of the order.

I joined the Oddfellows in May, 1881; the Encampment in July, 1881, and the Uniform Rank in September, 1881. My wife and I joined the Rebekah lodge in January, 1882. I joined the Masonic lodge in 1885.

I have waited in vain to see anything done to improve and elevate mankind or war against vice in any form. On the other hand I have seen men go down to ruin and death because of the evil influence of men who call themselves Oddfellows. The orders of Oddfellows and Masons are a perfect shield for acts of dishonesty and crimes. I have been told of many cases, and have proved it also by personal experience. I hope that some day I shall be able to give the full facts to the public.

Why ministers uphold the secret orders has long been a puzzle to me. It always seemed wrong to me to make a

burlesque of sacred things. I have often thought that ministers could not believe what they preach. Many men do not have that respect for the church and religion that they had before joining the lodge. I know it is so in my own case and I have heard others express the same opinion. Respectfully yours,

T. C. Moon.

MACCABEE AND ARTISAN.

Coachella, Cal., Dec. 20, 1908.

Dear Brother Phillips:

I have been wanting to tell the readers of the CYNOSURE my experience in being brought out of lodge fellowship. I take every possible opportunity of relating it in my lectures and sermons in the churches, and on the streets, even on the trains—wherever I go throughout this great country of ours.

I like to tell this story of salvation and bear testimony against the Lodge, and other new-fangled religions.

A few years ago when I was a sinner, I thought if I ever married I would like to have a first-class "blow out" at the wedding with a large dance hall at one side, another hall filled with tables groaning beneath good things to eat, a few kegs of beer and wine on tap, and a fine band to play the wedding march, while the guests danced during the ceremony. At that time I would have chosen a giddy, worldly dancing girl for my wife, but how differently one looks at things when he really gets salvation of the old-fashioned kind; how it changes all the old ways. "My ways are not your ways," so said God. When I was saved I no longer wanted a vain, worldly girl, but I went to the Gospel mission and chose my wife. Neither of us would have pleased the other before I was saved.

When I was a foolish sport I imagined that I wanted to join the Masons, Oddfellows, Elks, and a dozen other organizations if I could get money enough to pay the dues and assessments. I would stand on the street corners watching the fine uniforms as their processions passed, being greatly impressed with the outward appearance. The world loves display and foolish regalia. The gay worldly girl is enamored with the soldier boy in his suit of blue with the flashing brass buttons displayed in the drill.

The lodge in every form, in all its degrees, even including the insurance lodge, is all rank foolishness and worse. It is a cancer which is eating out the true spiritual life of the church, and is essentially anti-Christian. A Christian who belongs to a lodge has either been deceived, or he has not been genuinely converted, and has joined the church because he considers it more respectable to do so. The Christian who is holding to a few forms of religion and yet longs for the pleasures of the world, must be a very unhappy church member.

I was a member of three lodges, two before I was converted—the Maccabees and the Artisans. The first lodge initiated me with a rough, vulgar ceremony. The chaplain of the lodge was a man who drank and swore. He would read the Bible and the "Book of the Lodge" after which he would go down stairs with the "brethren" into the saloon. He was a scrapper and a tough.

The Artisans was an insurance order, more respectable than many others, but all bound by the same blasphemous oaths. After my conversion I cared nothing for these lodges. My previous experience, with drink in my own life and home, made me radical on the prohibition question. Meeting, in my work against the liquor traffic, many prohibitionists that belonged to the Good Templars, I was induced to join their lodge, free of charge because I was an evangelist.

After taking the oath of the Good Templars' society, I made a few speeches at their meetings, which are closed with a half-hearted prayer; most of the lodgemen are worldly church members, while many of the young people have joined the lodge for the social part, and to have "fun." During the recess they march and swing around in a half dance. It is not really a dance, but the games are such as would please the world. Seeing this I felt condemned and knew in my heart I could not fellowship with them.

At one of their banquets a woman, in her speech, remarked that the lodge was

fast taking the place of the church. The Holy Spirit said to me, "You have no business here," and I replied: "That's so, Lord, forgive me. I will get out and take my name off the roll." I was a Christian, hoodwinked into joining this lodge because it was a *temperance* society, and I had taken the oath when the Bible tells me to swear neither by heaven nor earth. Thus the Lord kindly drew me out of the lodge never to return, thank God.

Walking with my bill boards on my back one day in Riverside, I had an unusual experience. It was just about the time of the Fiesta in Los Angeles. The Mystic Shriners were on their way to the "City of the Angels." The train stopped at Riverside. My wife was in the waiting room of the Santa Fe. I saw a group of sporty people. On their coats the men wore pins representing camels, goats and elephants, while swords and other emblems decorated their caps. One large, fine-looking sport, with a cigarette in his mouth, read my sign which said: "Cigarettes cause organic heart disease." "Get right with God." He looked up at me impudently and said, "There is a fellow who says I can't smoke cigarettes." I said, "No, sir, I don't say that, but if you do smoke, a sure result will follow. It doesn't look well for a Shriner to smoke cigarettes." "The Shriners are pretty good people," he replied; and I said: "Yes, they are supposed to do a great deal of good in the name of the Lord. I am sorry that some of our preachers are mixed up with your outfit."

At Los Angeles sports and Shriners participated, and occasionally a deceived preacher was seen who had never been fully converted. There were also old boozers shouting themselves hoarse; and then came a band playing beautifully: "*Onward Christian Soldiers.*" Then I said: "That is the devil's church. If any man loves the world the love of God is not in him.

All these lodges are leeches sapping the life blood of the church. The lodge throws in just enough Bible teaching and mock religion to catch the worldly Christian and at the same time make a monkey and a fool of him. He is made to dance the cake walk and say a prayer simultaneously, and he is thus rendered more a child of hell than before. All the lodges and various isms are religious pitfalls, which are whitewashed with truth, but should be labeled with the skull and crossbones—poison, death. I thank God He led me to write the "Booze Route" denouncing lodges and sin.

Yours respectfully in His name,

John E. Main.

(From The Watchman, Aug. 13.)

"Fraternal congregations of men make much of public display in great processions, splendid attire, bands of music and festive celebrations. These make an impression on the crowds of spectators of the numbers and power of the order. With the exception of the Roman Catholic church, how different is the method of the Christian churches which meet quietly in their assemblies, make no parade of numbers, and use no processional display. The kingdom of heaven cometh not with observation, and its evangelical and missionary operations are carried on in unobserved ways. The early Christian movement in the Roman Empire was of this character and was suddenly found everywhere extended. The public press does not mark the kingdom's advance in headlines, and unless one looks into religious weeklies and missionary magazines, he is ignorant of the silent, constant, and growing operations of the churches."

THE REFORMER.

Whoso reforms himself reforms the world.
When he has conquered his own kingdom, then,
With flaming banner to the winds unfurled,
He marches forth with power and conquers men.

—*Annie L. Muzzey.*

"Playing with fire is not nearly so dangerous to you as letting some one else play with it at your expense."

"A 'cool million' has all sorts of subterranean fires beneath and within it."

Editorial.

Rev. J. P. Stoddard, one of the founders of the National Christian Association and for many years its general secretary, and at the present time secretary of the New England Association, is at this writing, Jan. 25, a very sick man. Valvular heart affection is said to be the immediate cause of his sickness. It is not thought possible that he can recover. Under date of Jan. 23 his son, Rev. W. B. Stoddard, who is with him, writes: "We are glad to report father's general condition somewhat improved."

We publish in this connection a letter just received from Mr. E. Ronayne, which, I am sure, will voice the feelings of every reader of the Cynosure.

JAMES P. STODDARD—AN APPRECIATION.

Boulder, Colo., Jan. 22, 1909.

Dear Mr. Phillips:

Your note and enclosure was brought to me this p. m., and I was greatly shocked at what you said about our friend and brother, J. P. Stoddard. It is now nearly forty years ago since I first met him and during all those years he has been a firm and unflinching witness for the truth of God as opposed by Freemasonry and its Satanic brood of secret anti-Christian bundles.

God surely called and prepared him for his life-work, and now he is soon to hear the Lord Jesus saying to him: "Well done, good and faithful servant; enter thou into the joy of thy Lord." I will not say, therefore, that I am sorry for him, but I rejoice to testify that he has indeed "fought a good fight, finished his course and kept the faith."

We shall all see him by and by in his glorified body, when we shall see and be like our glorified Lord. May our blessed and loving Lord Jesus ever keep us, as "steadfast and immovable" as has been our dear friend and brother in Christ, James P. Stoddard.

A few friends have sent me small donations this month and I would like to write and thank each one, but at present I am not able to do so. Will you, therefore, kindly excuse me to them in the February Cynosure. When I get well (if I do) I shall thank each one, the Lord willing. Very sincerely,

E. Ronayne.

Rev. L. N. Stratton, D. D., a member of our corporate body since its organization, has recently gone to Jacksonville, Florida. He and Mrs. Stratton will spend some months in this place, and while Dr. Stratton is there he will assist the teaching force in Cookman's Institute.

QUESTION LINKED TO ANSWER.

Old Reader Helped by Ronayne.

The important and authoritative letter of E. Ronayne, published in January, referred to a request printed on page 232 in December CYNOSURE, the first part of which reads: "The CYNOSURE asks for answers to the question about the effect of the Masonic oath on knowledge of Masonry gained outside the lodge; as when a Mason reads up a degree that he has not taken. The question is explained on page 114 of the August magazine. Granting the correctness of the Entered Apprentice oath, does it cover what is Masonically delivered, and that alone?"

The August letter thus referred to, in its turn, was written by an old disciple of Mr. Ronayne, who owed much to that author. His signature indicated that he was also an "Old Reader" of the CYNOSURE. Having been taught long ago by one or two Masons that he could tell secrets not given him in the lodge, though held responsible for such as he had seen there, he had used his liberty to that extent. Yet he had fallen into misgiving. Speaking of that early teaching he said: "The question had nothing to do with the validity of the oath, but related only to its scope." He added: "Whether the Masonic oath is binding, is here an irrelevant issue."

The last paragraph but one of that August letter relates to matter found in a book written by Mr. Ronayne, saying: "Mr. Ronayne initiated members when he was Master of a lodge in Chicago, and

he gives what purports to be the oath which he administered. In this he uses the word 'heretofore.' Would he claim to have meant during that part of his life *preceding approach* to the lodge, or to have had in mind the time spent *in the lodge* the same evening *before reaching* the obligation? On the other hand, he also introduces the phrase, 'at any future period be communicated.' Communicated how—Masonically, in due order and form; or, *in any way?"*

Turning to Mr. Ronayne's answer in January, we understand him to agree with the Mason spoken of in August, and to show that the inquirer had not even ignored his oath, and had violated no obligation in speaking of secrets learned outside the lodge. Could Masons charge him with breaking an oath? Mr. Ronayne's answer would be: "No; of course not!" Such an answer from him carries authority.

He explains that when the candidate reaches the time for the oath he has already, this very evening, "passed through various ceremonies and through three distinct Masonic rites, without the slightest promise on his part to keep them secret." "Heretofore," thus applies to the time when all these things have been entrusted to him during the present evening. "May at this time," covers the rest of the evening. "Any future period" refers only to future initiation, and "communicated" indicates only regular Masonic communication. This is his own understanding of what he has published, and declared himself to have used as Master of a Chicago lodge. Any reference in the oath to knowledge of Masonry obtained by means of reading he repudiates; he even asserts such a reference to Book Masonry to be "impossible."

Many besides Old Reader may have needed such assurance of freedom. Ma-

ONLY 29 CENTS

The Christian Cynosure

¶ Owing to the new ruling of the Post Office Department, we have not been able to send out sample copies as heretofore at pound rates. Back numbers of the CYNOSURE have accumulated and while they last we will send to one address a package, postpaid, of twenty-five CYNOSURES, containing 800 pages of matter, for only twenty-nine cents. Will not our subscribers send for enough copies to put one in each home in the community? Send at once. Don't delay!

THE CHRISTIAN CYNOSURE

221 WEST MADISON ST. CHICAGO, ILL.

sonic chains gall and Masonic shackles hinder. Barred within a silent dungeon the prisoner sees others coming, whom he cannot warn. Some pass beyond him to further depths. To discover where these sink, and, returning, cry aloud, or warn in quiet ways, is his full privilege. Master Masons can tell each other of the Fifth Libation with its Sealed Obligation. They can learn how the Third Point of Fellowship is developed into a murderer's refuge in the Royal Arch, and, knowing, tell.

WITHOUT KNOWING WHY.

A Night Rider named Fehringer testified that his secret society "often whipped men and women without knowing why," except that it was ordered. Such subserviency is the secretist's cardinal virtue. It includes secretiveness, but comprehends more. Masons dignify it with the name obedience. When Night Riders blindly whipped women they masonically obeyed.

One case of woman-whipping was that about which the victim testified as a witness called by the state. She had married a man thirty years her senior and since her child was born had sought divorce with separate support on account of cruelty. The Night Rider secret society warned her father that the suit must be withdrawn, and in a second visit whipped her father. At both times she was absent in her sister's house. There they made their third visit, where, waking beside her child, she found her room full of armed and masked men. One standing near her bed said: "We have come to tell you for the last time that you must dismiss that divorce suit." She replied, "I will not withdraw it." "You will before we get through with you."

He assured her that if she dismissed the suit now they would see that her husband supported the child, but she must not touch the property. As she persisted they went out into the yard to consult. In a few minutes they came back, when the same man, coming over to the bed, said to the young woman, "Come with us." Two others seized her, and dragging her from beside her child hurried her in her night clothes an eighth of a mile away, where one of them beat her across the shoulders with a strap. She was then asked if she would dismiss the suit, but still answered no. Whipped again, she broke down and sobbed that she would give in to their demands. "Let's give her another," said one of the secret society men. "No," answered the chief spokesman, "she has had enough."

It is of interest to know how these noble brothers bound themselves in fraternal bonds. One of the first members of this secret society testified that he took this oath: "I solemnly swear that I wish to join the society of Night Riders, and that I will never write, tell, or talk about anything that happened upon the rides or in conference."

The longer oath of the society was given to others as follows:

"You do solemnly swear in the presence of Almighty God and these witnesses that you desire to become a Night Rider; that you will not write, talk, or tell to anyone the secrets of this order of Night Riders; that if you do talk, write, or tell to any person any of the secrets of the order we are permitted to do with you as we see fit. You know death, hell, and destruction will be your portion, and that your body will not be buried in a graveyard. Do you willingly and fully submit to all this, so help you God?"

This is the fraternal tone and manner in which members of the secret society began to be brothers.

MISSION STUDIES.

BY EDWARD PFEIFFER.

Mission Studies is a book of 279 pages, price 75 cents.

Many historical and biographical mission study books have been published in late years, but fewer *theoretical;* of this latter class is "Mission Studies," by Mr. Pfeiffer, dealing with missionary principles and problems.

Missionary Methods and Qualifications of the Missionary are excellent, but the Scriptural Ground for Missions is a little lengthy for ordinary readers.

It is admirably adapted to the purpose for which it was intended, a text book for Theological students. Pastors

would find it a valuable addition to their library.

By omitting or abbreviating some portions it would be a very interesting and profitable text book for Volunteer Bands and Mission Study Clubs.

It is thoroughly Scriptural; inspiring to greater zeal in missions at home and abroad. K. D. B.

"Our Lodge Is Founded Upon the Bible."

I pause a moment to call your attention to this expression, which doubtless you have heard many times. Why is it that men say "Our lodge is founded on the Bible," if the lodge dishonors the Bible, refuses its moral code, rejects its plan of salvation, destroys its institutions, and puts society on the high road to savagery? Do these people who say, "Our lodge is founded on the Bible," know the facts, and willingly falsify, or are they deceived? I am satisfied that in the majority of cases they are deceived, and that they really believe the statements which they make to be true.

How can this be? The best explanation of it I have ever seen is found in the history of the Order of the Eastern Star. This order was invented by an eminent Mason, who lived in Louisville. His name was Robert Morris. He invented this organization to stop the mouths of women who objected to their husbands' connection with the Masonic lodge. In every one of five degrees he uses substantially this language: "When we find in Bible history a person who submits to wrongs, to suffering and death, to secure the sanctity of a vow, we seize on that character as our own. We hail it as a Masonic character and we claim whatever credit or honor may be associated with it." The same remark, for substance, is made at the opening of each of the other degrees. When they find a character which they think may be of help to them, they seize upon it, and claim whatever honor may be associated with it.

What the Eastern Star here openly avows, other lodges do; that is to say, they fasten on some story of the Bible which they think they can use for their purposes, and put it into their rituals, not because they care for the Bible, but because the Bible will help them to catch men.

They prepare prayers without any mention of the Lord Jesus Christ. But the average member who reads those prayers never notices that the name of the Lord Jesus Christ is omitted. He feels that his order is a good order, because they pray and read the Bible. He does not notice that they omit the name of our Lord. People see the Bible on the altar, they see it carried in funeral processions, they hear it read, and at once conclude that the order is "all founded on the Bible."

Satan is the archdeceiver; he is a liar and a murderer from the beginning; and those who have studied what the Word of God says about him and his works, are not surprised at the rituals of the lodges, of which he is the inspiring spirit.

PYTHIAN TROUBLES.

The Knights of Pythias who held the twenty-fifth national convention of the supreme lodge and the biennial encampment of the uniform rank at Boston last summer, were, like Pythias himself, in trouble, even if theirs was not so extreme. So great was the objection to the use of Franklin Field as a camping ground that the matter was carried into court. When they began to occupy their camp they were beset by thieves, against whom the multitude of Pythian swords were no lawful protection.

They made a great show in their parade, but it was too bad that Apollo Lodge had to march with the misspelled name "Appollo" on their nice caps. A bulldog mascot must be a great addition to such a parade. This was proved when a stray cat got between the dense ranks of spectators along the sides, where the band near the head of the line was far enough ahead of the lodge owning the mascot, to leave open space for a cat and dog procession—or whatever happened.

In Mechanics Hall six thousand Pythians were panic struck by rumor that a spy from the outside world had stolen in to see the exemplification of the rank of

Page and Knight. The first team was already at work when a clamor arose from all sides of the hall at once.

"Is there a man in this hall who is not a Pythian?" cried one who hurried to the stage. This drew out no information. He ordered the searchlight turned on the third gallery and on the rafters covered with bunting. In a far corner of the gallery the searchlight revealed the form of a man. Initiated policemen ran up the stairs and found—a Pythian. Presently the excitement went down, and the show went on.

The Boston weather bureau has no record of a thunder storm to match the one that overwhelmed the city and did not pass by Franklin Field with any marked signs of neglect. Day turned to darkness.

In ten minutes an inch of rain fell, and in some streets water was a foot deep. Basements were flooded and goods were destroyed. More damage was done by rain than by the constant lightning, but flagstaffs on Boston Common and the adjacent Public Garden were struck. The Pythian camp had a deluge such as alone would make Franklin Field remembered by the tent dwellers there.

After all was over and the sword bearing hosts had exhibited themselves and withdrawn from the streets of Boston, a Massachusetts newspaper circulated all over the country sent after their retreating column this parting shot:

"It is not to be wondered at that the merchants of Boston's shopping district are ready to protest that no great parade like that given by the Knights of Pythias last week shall be permitted in the future. The effect of such parades has come to be the practical cutting off of business during the march from some of the most important mercantile establishments in the city. Such a parade costs the larger stores thousands of dollars, and the attempt will be made to interest the reorganized merchants' association in a movement to close the heart of the city by ordinance against further parades. It is argued that a new route of march can just as well be laid out so as not to involve the business district, for it is emphatically declared that the effect of recent parades on the mercantile establishments of Boston has been disastrous."

OUT OF PLACE IN HIGH SCHOOLS.

From Exeter, N. H., Letter to the Boston Globe.

That secret societies in small schools are undesirable, in high schools are wholly unjustifiable, while in the greater academies they may be made a source of real good, are conclusions of a discussion of "Secret societies from the faculty viewpoint," reached by Winthrop E. Fiske of Phillips Exeter academy. Mr. Fiske presents a paper on the subject in the December Academy Bulletin, just out, considering the various phases of the question which has caused so much discussion by school boards and high school students, and which last year got into the Chicago courts when some of the members of so-called secret societies were denied admission to the classes under an order of the school board barring secret societies.

News of Our Work.

FROM SECRETARY STODDARD.

En route for Boston, Mass.

Dear Friends of the Cynosure:—When I wrote you one month ago I was enjoying the fellowship of my dear father. While there were indications that his health was not what it had been, he regarded himself as fairly well. His condition grew worse; the doctor said it was caused by valvular heart trouble. The dispatch reads, "Your father cannot last. Come at once." It is my hope again this side the grave to see the one to whom I have looked for council and aid during all my life. Never was a kinder, more considerate father given the children of the earth, than ours. He has sought to lead in paths of righteousness. His life is an open book. It has been before the world. The thought of separation chills, but God knows best. The comfort of the Christian's faith is all we have at such a time. Thank God who giveth us the victory!

It does not seem best at this time to recount the work of the past month. It has been along the usual lines. Friends have been kind. Helpful meetings have been held and considerate support given.

We shall probably have the Pennsylvania State Convention during March. As word has not yet come from the state president, I cannot now make the announcement, but shall hope to do so next month.

Yours in the work until God calls hence.

January 16, 1909.

Boston, Mass. Jan. 18, 1909.

I add a few lines to my hasty note of Saturday. I found my father on this side with symptoms much improved. As I write he is resting easily. The doctor does not give much encouragement as to the outcome. Our God answers prayer. We unitedly look to Him.

Pennsylvania State Convention.

Word from the Pennsylvania President, just at hand, indicates that March 15th and 16th would be a suitable date for the State Convention. Let us plan to hold this meeting in Lancaster, Pa. With the co-operation and loyal support, which will be given by our friends in that state, there is every reason to believe that it will count much in the furtherance of the cause.

Among the good supporters of our cause, whom we miss in our canflict, are Geo. W. Pritts, who lived near Scottdale, Pa., and S. M. Nelson, of Apollo, Pa. Their lives were different in many respects, but united in love to Christ and his cause as represented by the N. C. A. and like organizations.

I was rejoiced to note the enlarging work and rapid advancement of our good friends of the Mennonite Publishing House at Scottdale, Pa. The plant at this place is now the property of the church, having but recently passed from the founders and former owners. Evidently this church has here what is required in its aggressive work. That they have no thought of compromise with lodgery is shown from the many requests that I address them along N. C. A. lines.

A Sabbath spent with our Free Methodist friends of the Mt. Washington Church in Pittsburg, Pa., was encouraging. At the evening service three indicated their desire to begin the Christian life. The Gypsy Smith meetings were attracting great attention in Pittsburg. Perhaps no Evangelist of our time is reaching the masses as this man. "The common people hear him gladly." His messages come backed by the power of the Spirit. I have not learned his attitude on the Lodge question. That he does not approve of most of the things which lodges do is evident by what he says. Let us each try to use all the opportunities for Christ and his cause.

W. B. Stoddard.

A Methodist Episcopal pastor located in Ohio writes:

"I do not see how any one can read Cynosure for any length of time and not be convinced of the utterly un-Christian character of secret orders. It is secularizing the church as no other one agency of the present time and consequently rendering her powerless to accomplish her divine mission in this age of marvelous opportunity. I believe that in this is to be found the reason why so few young men are now entering the ministry. They are in the lodges and how long can they drink in the spirit of the lodge and retain the spiritual fervor that would induce any one to enter the ministry? I believe also that the circulation of literature on this subject is one of the most efficient means of combating this great evil.

Wishing you success in your noble work and every personal blessing, I remain, yours in and for Christ.

HATED FOR HIS FAITHFULNESS.

Newberg, Ore., Dec. 21, 1908.

Editor of Cynosure:

I am writing from a sad experience. In a town where I lived an M. E. preacher boasted that he belonged to the Masonic and Odd Fellows orders. This same preacher was instrumental in raising a mob which came to my house and took a Free Methodist preacher, who was holding a series of meetings, and who had, in a mild way, condemned the secret orders. For this he was taken, just before his evening services, about a quarter of a mile, stripped of his clothing and given a coat of tar and feathers,

after which a few eggs were thrown at him. In about one hour after this he was in his pulpit and preached a wonderful sermon to a full house, and no one would have mistrusted that anything had happened had they not known what had been done, and had it not been for the perfume of the tar. I don't think that the apostles ever gained a greater victory than he did, though I hope never to have to witness another such a scene of barbarity.

I have been wishing that the Cynosure could be introduced in our community. I have been telling my neighbors about it. I think that if you can send a few copies for free distribution that I can secure some subscriptions for the Cynosure.

With the best wishes for the Cynosure and all its readers,

Isaac Hinshaw.

MRS. LIZZIE WOOD'S LETTER.

Dermott, Ark., Jan. 7, 1909.

Dear Brother Phillips:

I am at Dermott, Ark., for a while. I don't know just how long I shall be here. I am going to school. I am still the missionary for the central district. They have let me off for three months to go to school at the Southeast Baptist Academy. We study the Bible just as we do the text books.

One evening last week the School Board held a meeting and Prof. Mellon asked me to teach the Bible Class in his place. We were reading the 6th chapter of Matthew, "Lay not up treasure on earth," etc. We have quite a large number of young men in this school, so I asked, "How many of you are laying up treasures on earth?" If any, hold up your hands. No hands went up. I said, when we got to the 24th verse, "Have any of you two masters?" All said no. Then I asked, "How many belong to secret societies?" A goodly number belonged to them, but they would not say so. I said, "All that belong to secret societies have two masters." That was more than one young man could stand. He said, "Yes, I belong to a lodge and I am a Christian, too." I said, "Well, these are Jesus' words, and if you are a Christian that means being Christ-like." He said, "A man ought to belong to some organization so he can have something to leave his wife." I said, "Is that the end of the organization that Jesus Christ set up?" He said, "No, Jesus only left us the church, but the church don't do anything for the poor and needy, but the lodge will take care of the sick." I answered, "What sick do your lodge take care of? Just a few gamblers and Baptist preachers and saloonists and deacons and class leaders and dancing masters; all of these are able to work. The crippled and lame and blind that are not able to work, can't belong to your lodge." He said, "A man is bound to think about his wife and his mother and sisters and try not to be buried in the pauper's field." I asked him to read the 25th verse: "Take no thought for your life, what ye shall eat, etc." He said, "One that won't provide for his house is worse than an infidel." I said, "Does your thinking take care of your mother? Can your thinking, when the drouth is burning up the crops, make it rain? Can you, by taking thought (27th verse) add one cubit to your stature?" Then I asked all the class to read the 23rd verse. I said, "Can anyone tell me what was Jesus' meaning, 'if thine eye be single, thy whole body shall be full of light?'" One young man said the eye single is looking to no one for help but Jesus. I answered, "Yes, that is the meaning. A man that looks to two masters is a 'double-minded' man." The young man that was holding up the lodge said: "A man has to look out for to-morrow." I said, "You say, look out for to-morrow? Now you read verse 34 and we will see what Jesus says about it." So he read the verse, "Take therefore no thought for the morrow," bowed his head and did not say any more about his lodge. The other scholars laughed at him because God's word dried him up.

I have not held any service since I have been here, but have had several invitations. A Methodist minister invited me to Lacey, where he is pastor of three hundred members and he wanted me to tell them the sin of secret societies. I

will go to Monticello the first of next month to visit L. M. Blue's church. He is against secret societies and one of the leaders of the southeast district.

God bless the National Christian Association. Yours for the Master,

Lizzie Woods.

GOOD NEWS FROM KENTUCKY.

Pikeville, Ky., Dec. 12, 1908.

Dear Brother Phillips:

Greetings in the name of Jesus—We are still in the fight for the right, and out on the firing line, pressing the battle.

We are receiving letters from people in different parts of our country asking for lodge books and tracts. The Baptist church has taken up the lodge question and is proceeding to put all members out of their church that affiliate with the lodge, if they don't withdraw from the lodge; and their ministers are condemning the lodge from the pulpit, and some of their leading preachers are wanting books in order to get posted on the lodge. Praise God, the handwriting is on the wall. The lodge kingdom is disturbed. God help us to be faithful, and march straight through and mind God and stand for the right, regardless of men or devils.

I had a conversation with a lodge man a few days ago in regard to the lodge evil. He said that the literature we had was spurious. Well, brother, I said, I know from my own experience that the book on *Oddfellowship* is true. You say you are a Mason; I am an officer of the law, duly qualified to administer an oath. Now will you, in the presence of these people (there being several people present) swear that this literature is not true? He dropped his head and said he would not swear at all. The people present began to laugh and one man said: "He has got you now." I said: Brother, you had better come out of these things and get ready for the Judgment.

We have just closed a meeting within one-half mile of our town, and God's power was manifested greatly. Some were saved, others sanctified, and lodge men and hardened sinners were made to weep under the power of the mighty hand of God. The devil fought hard at the beginning, but God gave us a great victory.

May the dear Lord continue to bless you and your work. We are fully persuaded that your work is of God and the gates of hell shall not prevail against it. Be of good courage. We will soon reap a great harvest. I hope and trust that some time we may meet and have a talk over the victories we are having in Jesus' name.

We desire your prayers. We cannot begin to tell you how the Lord is blessing us! Praise His dear and precious name.

For God and His cause.

A. D. Cline.

MRS. RANDLE'S LETTER.

Ponchatoula, La., Jan. 22, 1909.

I left Ponchatoula, La., for Baton Rouge, La., Friday morning, to attend the M. E. Conference. Friday being Woman's Day, I was introduced and given an opportunity to speak briefly of our work. Many of the brothers thought I was right in taking a stand against the lodge, while many others thought I went too far. One good brother thought I should not have been permitted to hand out tracts on the ground. I was not molested, however, so I continued my work until the end.

On Sunday, Jan. 17, I lectured at the Shiloh Baptist church, and at 3 o'clock at the Mt. Zion Baptist church; at night I visited the St. Paul Baptist church. These good pastors are all interested in reform work. Rev. Taylor is a Cynosure reader and a strong anti-lodge man. Rev. P. Baldwin, one of our Cynosure readers, has joined our band with heart and hand. He preached a strong sermon at this place last night, using as a subject, "Come out from among them and be ye separate." After the sermon one brother arose and said that he felt that the Rev. Baldwin had come out because he had not gone far enough to know the benefits to be derived from them, but the Rev. Baldwin assured him that he had come out because he himself felt that he was displeasing God.

With the assistance of the dear old

Cynosure and the reinforcement which I am sure, God will send me, I mean to work until the eyes of these poor deluded women are open.

I go from here to visit some points up Amite river, where I hope to accomplish much good out there. Yours for the Master,

(Mrs.) A. E. Randle.

FROM ELDER A. B. LIPP.

Stahl, Mo., Jan. 20, 1909.

W. I. Phillips:

Dear Brother: Not having troubled your readers for some time, I fear lest they may wonder if I have laid down my arms or surrendered to the enemy of God and man.

I have been stopping a few days with my son, J. E. Lipp, of Lucerne, Mo. I will say that I don't think I am one of the still or shut-mouthed kind, or of the compromising company. Since I wrote you last I have spent three weeks in Wayne, Appanoose and Davis counties, Iowa, and the remaining time in Putnam, Schuyler, Adair, Sullivan, Linn, Chariton, Monroe, Ralls, Audrain, Vernon, Bates and Buchanan counties, Missouri. Hardly a day has passed without my talking with someone on some division of Baal worship. This worship is much like the plague of frogs and lice of Egypt, stinging and biting, only it affects morally men, women and children in almost every house. He who loves the Lord with all his heart, soul, mind and strength has no love or use for lodgery of any kind or name. Jesus did not go to such altars and we are too weak and little to go where He never went.

A. B. Lipp.

DEATH BLOW DEALT FRATERNITIES.

Important Decision Delivered by Judge Dickinson, of Minneapolis, Minn.

That is the decision of the district court of Hennepin county, rendered in the test cast of Brooks against the Board of Education of the city of Minneapolis, brought to mandamus the Board to prevent it from expelling members of high school fraternities for refusing to leave the fraternities.

The case is a test case brought by the fraternities in general, and is the last

Was Washington a Mason?

By PRES. CHARLES A. BLANCHARD

10c per copy, postpaid

This is the best, as well as the most interesting, contribution yet written on the question of Washington's relation to Freemasonry.

ADDRESS

NATIONAL CHRISTIAN ASSOCIATION

221 W. MADISON ST. CHICAGO, ILL.

stand by the fraternities to prevent their going out of existence.

The case was ably argued before Judge H. D. Dickinson, who hands down the decision, Harris Richardson, of St. Paul, presenting the case for the Fraternities, and A. B. Jackson for the city of Minneapolis and the School Board.

In handing in his decision Judge Dickinson appends a memorandum covering the case thoroughly, so there may be no question as to his reasons for the decision. The main points of the memorandum follow:

Text of the Decision.

"This is an equitable action brought to restrain the defendants from expelling Robert L. Brooks from the Central high school, where he is now and has been for the past three years a pupil, or preventing him from pursuing his studies as a student therein, or depriving him of any of the honors connected therewith, or denying him the right to graduate or receiving a diploma therefrom. His parents, as citizens and taxpayers, join their son as parties plaintiff.

"Young Brooks is now 17 years of age. He entered the Central high school as a pupil in the fall of 1904, when he was 14 years old, and shortly thereafter joined the local chapter of a certain high school secret society known as 'Lambda Sigma Fraternity.' Said local chapter is called 'Epsilon Chapter,' and was organized in 1889 by pupils then attending the high school and its membership appears to be confined solely to pupils in said school.

Societies Source of Alarm.

"Other secret societies of a character similar to the one above mentioned have in recent years made their appearance here and in other high schools of the state. While they have been in a sense tolerated, it would appear to have been with a constantly growing feeling of apprehension and alarm on the part of the school authorities that their influence as an institution was bad and positively inimical to the best interests of the school. Weakened scholarship, insubordination, lawlessness, clannishness, factions, vicious habits, disrespect for teachers and fellows—these are some of the many evils and dangerous tendencies charged against these organizations. To what extent these charges may be true or chimerical it is not now necessary for us to inquire. Even among maturer students of college life the question has long been a mooted one whether such societies are beneficial or otherwise. The question before us as to whether a temporary writ of injunction should issue must be disposed of on other considerations.

State is Hostile Agent.

"As to the merits or demerits of said societies, it is enough at this time to say that the state of Minnesota itself has evidently, for one reason or another, adopted a policy hostile to these juvenile associations in the schools. Chapter 149, Laws 1907, although claimed by plaintiffs' counsel to be unconstitutional, is certainly a very vigorous protest against their existence. Valid or invalid, it is, to say the least, an expression of the distrust in which they are held. . . .

"It contended that this act of the legislature is violative of the fourteenth amendment of the constitution of the United States and other constitutional provisions, and, among other things, that it vests such arbitrary powers of discriminations in school boards as to be utterly obnoxious. While admitting that these contentions raise serious questions, yet we cannot agree with counsel and do not find it necessary to discuss them at length, as there are other questions determinative of the case.

"On general principles it would seem strange if, in the establishment of such a great public institution as that of the public schools, in the benefits of which the whole community has so deep and vital an interest, there were no powers vested anywhere sufficient to protect the schools thus established from the noxious influences of any one pupil or any number of pupils whose conduct and influence should be injurious to the whole and subversive of the purposes manifestly contemplated by their establishment.

On Limitation of Act.

"It is also claimed that the act, if

valid, is one of limitation on previous existing powers of school boards and directors. It seems to me that such a construction is not warranted by the language of the act, and, in the light of the history of the subject, quite absurd. On the contrary, the full and plenary power of the school authorities over such matters is specially emphasized and reenacted in regard to this very subject or regulation and even prohibition of these secret organizations of school children. It will be observed that after forbidding any pupil becoming a member of any secret society formed wholly or partially from the membership of the schools, the act further provides, as if to put the question beyond any doubt, that school directors 'shall have full power and authority to make, adopt and modify ALL rules and regulations which in their judgment and discretion may be necessary for the governing of such schools' and 'full power and authority to dismiss or suspend any pupil for the violation of such rules or regulations.'

"The charter of the defendant board of education of this city vests in said board 'The entire control and management of the public schools within the city of Minneapolis,' with full power 'to make rules and regulations for the government of schools. * * * The grading and classification of scholars and their management and all other matters pertaining to the government and welfare of schools.' Chapter 233, special laws, 1883.

Says Brooks is Violator.

"It stands admitted that the plaintiff, Robert L. Brooks, has violated the rule or regulation, refuses to discontinue his relations with the society to which he belongs and he and his parents now appeal to the courts to prevent his being disciplined or punished for such disobedience. The court is asked to set up its judgment and its wisdom against the judgment and wisdom of the board. In other words, the court is asked to run a race of opinions with the school board as to what is wisest and best for the control and management of the school and the school children, when the exercise of such functions and powers is the very thing committed by the legislature to the board.

"There can be no longer any question that the power of the school authorities over the pupils is not confined to the schoolroom or the grounds, but extends to all conduct on the part of the pupils which is detrimental to the good order and best interests of the school, whether committed in school hours, or while the pupil is on his way to or from school or after he has returned home. Behavior of the pupil between school hours which tends to unfit him for study, or the effects of which, reaching the schoolroom, tends to disrupt discipline, breed insubordination and the like, may and ought to be forbidden. All reasonable rules and regulations, therefore, designed and fairly tending to discourage and prevent such behavior, generally, in the pupils, should be observed by children and enforced by both parents and school authorities, and this, although it may be, in individual cases, at the sacrifice of some wholly harmless and innocent privileges.

"The school management stands in loco parentis and it is to be expected that some liberties must be relinquished to the school management in exchange for the advantages of a free education, and in considering the reasonableness of any particular rule the interests of the few must yield to that of the many. What may fairly appear to be beneficient and wholesome legislation for the discipline and management of 2,000 children in a single school should not be set aside simply because a mere handful of them deem such legislation as burdensome, oppressive and unnecessary as to themselves. * * *

"Of course, in a proper case, if it appear that the board had enforced or was in fact about to enforce regulations manifestly unfair, unreasonable and arbitrary, the courts would have undoubtedly the right to interfere and prevent an abuse of power. But where the subject matter is well within the scope of powers conferred, and the question as to the reasonableness or unreasonableness is fairly debatable, the courts are

loath to interfere and prefer their own ideas on the subject to those of the board."

From Our Mail.

Mrs. E. D. Taggart writes: "I expect to take the CYNOSURE as long as it is published, and wish I had the means to do more for the Cause."

* * *

I believe it is time for us preachers to wake up and let the people know that the secret society is another of the devil's traps, and also to understand that the N. C. A. has good ammunition with which to fight.

(Rev.) T. S. Thompson.

* * *

Last June the lodges had their annual address in the M. E. church and their Sunday parade in our city. The church of which I am pastor has a membership of about three hundred, but when I rose to address my congregation that day barely forty men were present, and some of them were outsiders. Scores of my absent members, some of them gray-headed men and women, were marching in the lodge ranks on this holy Sabbath day.

(Rev.) O. J. Bulfin.

* * *

An evangelist writes: "Please send to me *at once* any or all literature you have bearing on lodges. The lodges in this town seem to have usurped all thought and attention of men. The ministers have been afraid to lift up their voices against them, and now we want to give them some cold facts and figures."

* * *

To say that I was horrified and disgusted by the blasphemy of it is putting it very mildly. I suffered for months.

However, I got a demit from the Eastern Star and vowed that I would never again be caught in lodge halls. My husband has dropped his membership in everything but the Grange, and he never goes to that. Last winter an evangelist, who spent a few hours in our home, read Modern Secret Societies. When I next saw him he told me he had purchased a copy and was carrying it about with him to loan to men. I do think that a Masonic minister must be a joy forever to the devil.

(Mrs.) S. S. W.

* * *

I never mean to do without the Cynosure. I keep the current number and "Modern Secret Societies" on my parlor table for the benefit of my guests or chance callers. Up to a little over two years ago I did not know that such a thing as an exposure of secret societies existed. My husband, father, brother, uncle, etc., were all Masons. I belonged to the Eastern Star and Good Templars. My husband belonged to five orders.

* * *

I think much of the Cynosure. While the devil is at work hoodwinking men the Lord uses it to take the hoodwink off and give the poor blind preacher and others light. I am glad that I ever found the true Light, since which time I have had no use for the Masonic lodge. Thank the Lord! Jasper J. Tucker.

* * *

Thank God, He takes us out of all uncleanliness. How a man can go into one of these secret gatherings and mix in the idolatry and hypocrisy that goes on there and then go home and look a good, clean, sweet, pure wife in the face and say: "I am as true as you are, and as I promised to be at the marriage altar," is something I cannot understand. God help us to cast this Baal worship out of our land.

(Rev.) William Nelson.

* * *

What have you got on the ladies' order of the Eastern Star? A lady attending services here thinks her order is "very, very Christian, and nice, and just nothing objectionable to it." I should be pleased if you could give me facts concerning this order. By the grace of God I have two men rescued from their Orders.

(Rev.) F. W. Loewenstein.

* * *

Wm. I. Phillips:

Dear Brother: I am still in the good work of exposing the secret orders. I

got several good men to leave the orders at my last meeting. Praise God.

When I began to preach and give the secret orders a blow now and then, some said to me that if I continued I would soon be preaching to empty seats. But I kept on and the meeting was a success in every way. Fourteen were added to the church. J. L. Davis.

* * *

A gentleman from California writes for literature and says: "Having had my home broken up by an M. E. minister, who was a seventh degree Mason, and who afterwards fled and died in a disreputable house in Detroit, I want to aid in a quiet way in fighting this monster. I am an invalid and cannot do much and I do not want to be subjected to any annoyance, so please do not mention my name."

* * *

As a delegate to the Oklahoma State Baptist Convention, I made it a point to sow some anti-secrecy seed, not only at the convention, but on the trains as well. I put one of your tracts in the hands of at least two hundred preachers, besides many others, for which I received reproof, rebuke, and no little exhortation.

* * *

One of the greatest Baptist preachers of the South, in discussing the secret society question with me and others, said that he had gone from the lowest to the highest degree in Masonry in search of its boasted glory and had found nothing but disappointment.

George A. Creekmore.

* * *

I prize the Christian Cynosure far above all the papers or magazines that come to my table. May the Lord greatly bless your efforts, is my prayer.

(Rev.) C. H. Cook.

* * *

I am happy to state that four of our members have already dropped their lodges. We have not a single member now, signed on the Constitution, who is a lodge member. Many would like to join us but for the position we maintain; hence the literature I am soliciting from you. (Rev.) A. H. Kaub.

OUR STORY.

THE QUAKER ODDFELLOW.

BY E. HOWARD BROWN.

It was a beautiful Sabbath morning in autumn. Not a cloud was in sight, and as the sun arose and the day began, it proved to be one of those fine fall days, so warm and pleasant that everyone wants to be out of doors at least a part of the day.

It was an unusual day in Auborn, a small town in Iowa—a town not crowded with special days or special occasions. But to-day Ralph Martin was to close his third year as pastor of the Friends Church, and was to preach his farewell sermon.

There were four other churches in Auborn, but none so large and none more popular than the usually called "Quaker Church." This church had long held the ascendancy so far as membership was concerned, for it was a Quaker settlement fifty years ago. But with the coming of Ralph Martin three years before, it had gained a reputation for its spiritual life and power, as well as active Christian service.

Rev. Martin had found upon his arrival in Auborn a membership of three hundred and fifty. Among the members were many older people, who only attended the morning service, and another larger number who came only on special occasions, or when convenient, if at all. The young people were scattered and went with the crowd.

Soon after looking over the field, the young pastor began a series of revival meetings. For days, and until after the second week, very little was accomplished. He preached a clean, clear, full gospel message.

At the beginning of the third week the house was filled to its utmost capacity. He preached one night on the "Sinfulness of the Lodge System," and while he did it lovingly and kindly, he had shown that the lodge and its influence was in opposition to the church. Another night he struck the divorce evil, declaring that it was breaking down the sanctity and sacredness of the home.

His sermon on temperance was for the out and out prohibition of the saloon. He touched also the other popular evils of the day. He preached on love, and declared that is is possible for one nation to love another nation.

Men were mad, the lodges were up in arms; however, the break came, old men, old women, drunkards, loafers, and those of every class were yielding to the gospel message. Salvation was the only topic for conversation in Auborn for days. A show, advertised for the opera house, was canceled; an attempted dance was a miserable failure. But in spite of this every sermon was opposed, for it had pinched somebody. The saloon element was angry and became Martin's bitter enemy. Lodgeites had sworn to hate him and fight him while he remained, and to blacken his name if possible.

But the church grew, the Sunday school enlarged, and now the three years of active, progressive work were drawing to a close.

It was 9 o'clock, and Ralph Martin was sitting at his desk in his study. One hand was at his forehead, the other holding a roughly sketched outline for his morning sermon.

"That is the best I can do," he said, laying it down upon the open page of his Bible. Then he fell upon his knees for a few minutes' communion with God. As he arose from that season of prayer he seemed as one buckling on the whole armor of God for some great battle, and so he was.

At 10:30 the church was filled and still the people kept crowding in. Rev. Martin joined in the opening song service. After the devotional services the 48th Psalm was read, and the last three verses were taken as a text. He declared that before Jerusalem there was arrayed an army ready for attack. David asked these soldiers to consider well the very bulwarks of the city, her walls, her towers, her palaces, and then go away, for it was a useless attack; or, if David was talking to his own people, he asked them to consider all these things and feel perfectly safe.

"Now," said he, launching into his sermon, "Zion means the church of God. That body is made up of believers in Jesus Christ, who know for themselves that they are born of God. So we ask you to-day to walk about the church of God with us, and consider her strength, her unseen powers, her towers, and go away and declared it is useless to fight against God and his church."

He pointed his hearers to Peter's confession of Christ, that the doctrines upon which Jesus had built his church were, 1st, The Deity of Jesus; 2nd, Faith in God; 3rd, Divine Revelation, and 4th, a Personal Confession of him as their Savior. Enlarging upon these, he declared that the church was built upon these four great doctrines, and stated that there is no such thing as comparing any thing with the church, since all other organizations are of human origin. At this point he referred to the lodge, and said: "Give me time, money and a sound body, and in a few years I can fathom all the mysteries of all the so-called secret societies. But it will take you eighty years on earth and a long eternity in heaven to understand the mysteries of Godliness."

All present day secret lodges have been organized less than two hundred years, and are founded upon false traditions, for selfish and unholy purposes. They are only imitations, and we say to them, "Go away to-day and stop your useless and endless effort to overthrow the church of God!"

Turning to the church he cried: "Oh, Christians! Arise! Gird on the armor of God. Our motto is Upward and Onward. The everlasting arms are underneath. As long as there is power in Jesus' blood and in his precious name, the church of God will stand, and this God shall be our God forever and forever."

A scene followed the sermon. Lodge men had grown to hate the very name of "Quaker." They were present this day in large numbers, but they cowered in their seats. The man of God defied them.

When the service came to a close the people gathered around the preacher, and with tears grasped the hand of the

man who had won such a place in their hearts and who had so wonderfully preached that day. A smaller group of men, however, gathered near the door and spoke in low tones of how roughly they had been handled and insulted.

Ralph Martin's work was done in Auborn. His farewell sermon had been the climax of the three years of labor. He had kept many young men from going into the lodges, in spite of the fact that it was always reported that every sermon had added numbers to their membership.

No sooner had Martin tendered his resignation than the question of his successor became a very interesting theme in Auborn.

Those who represented the spiritual element of the church relaxed and were wondering what next should be done. They were praying that the right one might be chosen to fill the place of this man of God. Just then there came an unlooked for turn in church affairs. An element that had been cowed and cornered for three years, and held in subjection by the preaching and courageous efforts of the pastor, now leaped into the ascendency.

A committee meeting was called. Reports were made, showing a different spirit from that which had permeated the Auborn church. David Penman, a resident minister, arose and proposed that Josiah Hamilton act as chairman. Penman had been recorded a minister in other days, when he could talk and pray. With the coming of the pastoral system he had soured on the church and fought every progressive movement. Hamilton, whom he had named as chairman, was a wealthy man, but unconverted. He was known to be a Mason. For this very reason he had been named as chairman. No sooner was this accomplished than the spiritually-minded began to realize that "while men slept the enemy had served tares."

Hamilton, as chairman of the pastoral committee, took his seat without an apology. Caleb McCall, the corner groceryman, an old soldier and a popular man with the outside world, jumped to his feet; he grew excited and began to tell how the church had been abused by unwise teachers, and how it was looked upon by the outsider. He said: "Our church is not in unity with the other churches of Auborn, and we haven't had a man here for years who was popular with the other churches. Now, I am for getting a good man, a smart man, a man who can preach the *Gospel* and let other things alone. It is not the preacher's business to talk about war and secret orders and politics and things that don't concern him. I am willing to give $50 toward the support of a man like that, but if we get another man who talks as Martin has, and drives men away instead of drawing them, and insults the business men, I shall not give one cent." Hamilton indorsed the remarks, and one or two others nodded approval.

Other members tried to explain that the past three years had been the best years the church had ever seen, that more souls had been saved, more new members had been added, and there had been a larger attendance at church, Sunday school and Endeavor meetings, but all to no avail.

(To be continued.)

SECRET SOCIETIES HARMFUL.

The Superintendent of Schools of Berkeley, Cal., Prof. Frank F. Bunker, has informed the students that unless the charters of their secret societies in the schools are returned at once to their national headquarters those who retain membership will be summarily expelled from the schools. Prof. Bunker declares that the secret societies destroy unity and harmony, promote cliques and interfere with studies.

We have recently received "The Devil's Trinity"—War, Rum and Secret Societies, by David L. Garver, of Hart, Michigan. The author, in his preface, says he is "in favor of making laws that will relieve our government and courts from the control of secret societies, from men who are sworn to assist each other whenever one gives the other a sign of distress. Such men are not fit for Judges, Jurymen or Lawyers. I speak of this because I have been initiated into Masonry, but not in the lodge."

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HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.

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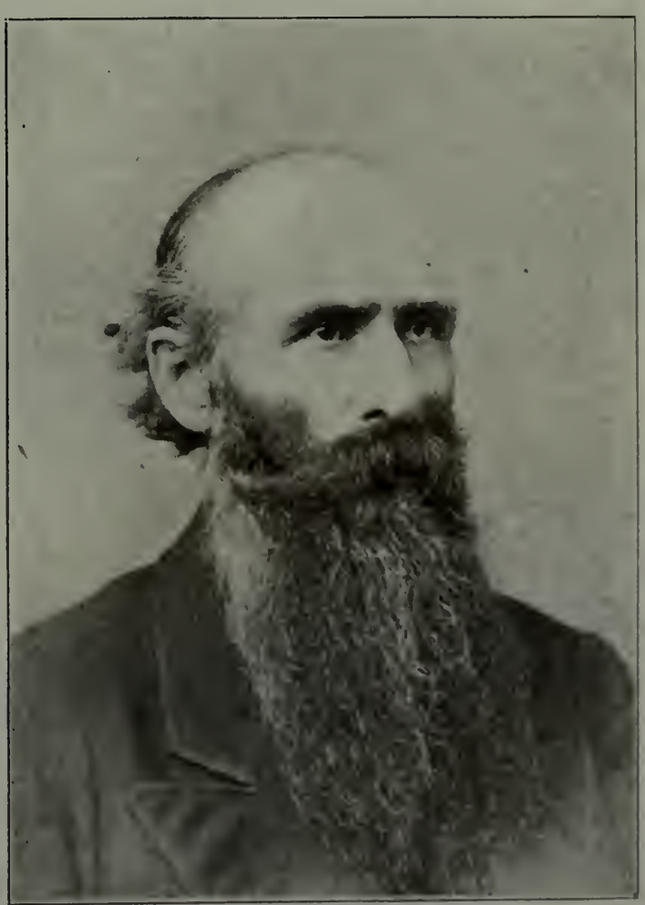

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CONTENTS.

Pathfinders. By Rev. L. N. Stratton, D. D. 321
Rev. James P. Stoddard—In Memoriam..321
Dr. Stoddard's Funeral 324
Reminiscences of Rev. J. P. Stoddard...325
Boston Ministers' Meeting—College Fraternities ... .328
What Are College Fraternities?.....330
President Blanchard's Letter 331
Making Masons "at Sight".....335
The Religious Education Association.....336
Method of Work 338
An Important Y. M. C. A. Report 339
Answering Some Questions. Heptasophs, Eagles, Theosophy 340
Bryan Joins Eagles 341
Slopping Over. Theodore Roosevelt.....342
Impostors Will Get In 343
Kilkenny in Massachusetts 343
Number of Members 344
Secretary Stoddard's Letter 345
Mrs. Lizzie Wood's Letter 347
The Quaker Oddfellow. A Story. By E. Howard Brown 349

SERMONS AND ADDRESSES

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLI. CHICAGO, MARCH, 1909. NUMBER 11

PATHFINDERS.

LEMUEL N. STRATTON, IN MEMORY OF HIS ESTEEMED CLASSMATE, REV. J. P. STODDARD, OF THE CLASS OF 1860; WHEATON COLLEGE.

Winter winds pierced bold ice-clad forms,
When Pilgrims faced wild ocean's storms.
They fought back Death to plant a state
To make men equal—not merely great!

Marcus Whitman scaled Rockies steep;
Crossed Colorado's canyon deep;
With deathless faith he toiled along,
To gain "State" rights at Washington.

Path-finders! These like Livingstone,
Have sought to lead the nations on—
To blaze the path and stake the road;
The King's highway for men of God.

So STODDARD brave has sought to lead
The surging hosts from human greed;
From moral wilds where selfish clan
Forget the "equal rights" of man.

To map a State, to build its homes,
Costs toil and care! Their price such groans
As the Master had; nor could cost less
To change the earth from selfishness.

He blazed the path, he bridged the streams,
To higher grades than earth now dreams.
No Spartan brave nor Roman bold
E'er knew such faith in days of old.

By and by when the "even chance"
Is given to all, will life enhance;
"Square deals" will "square" without "grip"
or word,"
And all say, "He's right before the Lord!"

Sleep, soldier, sleep! Pillow thy head
Beside thy youth-companion's bed,
Till angels' trump shall bid thee rise
With all thy loved, to ascend the skies.

Jacksonville, Fla.

That life only is well directed that enters upon the ascending path of faith, and by prayer and consistent effort is doing its best to win the end.

REV. JAMES P. STODDARD.

The ending of a human life is always an important event. The possibilities are passed and the record is made up. We are no longer interested in what may be, but rather in what has been. This is true in the case of all human beings, but especially true of those who through faith and patience have run their course, finished their work and entered into rest.

I suppose I have known the brother, whose name heads this article, and who so recently passed from us, as well as any living person. I was a child just running when he came to our home in Galesburg, Ill. As a boy of a few years knows a strong, stalwart, young man, I knew him. The impression which he produced upon my child mind was that of great physical strength, unfailing good nature, and a sportive, humorous turn of mind.

He assisted my father in the care of home interests and in the development of one or two farms, which my father acquired in the early days of Illinois. Even then before he became a Christian, and in the days when his Christian character was immature, he had a great gift of natural integrity. I never knew him, in more than fifty years, to make a statement which was untrue. I do not think that during any of those years I heard him speak unkindly of a human being. His failures and defects, such as they were, never ran in either of these two lines. One could always rely upon him to do for anyone, friend or foe, any favor which lay within his power, and one could always believe what he said to be the exact truth, according to his vision of it.

After his settlement in the church at Byron, Ill., I knew but little of him and his life, except during a single year. Wishing to strike out for myself, a lad

of 14, he secured a place for me to work on a farm with one of his parishioners, and during that summer and fall I attended the church of which he was pastor, regularly. He was a faithful, hard-working minister. His sermons were thoughtful and helpful, and what he could do to guide and help his people, he gladly did. This church was the only one which he served.

The movement against secret societies developing at this time, he was asked to become its General Secretary, at the time I laid down that work in the summer of 1872. He accepted the appointment and until his death, a few weeks ago, he was occupied in the work of antagonizing secret societies and building up the Kingdom of God.

Largely through his labors, a fund was raised in the West which secured the present headquarters of the National Association, at 221 West Madison street, Chicago, Ill. The work in the Middle States becoming more important, he secured a building in Washington, which was occupied for a time, but proving unsatisfactory, was finally sold.

Being successful in the New England States, and there being a desire to organize an independent society for that region, the New England Christian Association was formed. Of this he became, and remained until his death, the General Secretary, his place in the National Christian Association being filled by William I. Phillips, who still occupies that position.

After several years of labor in New England, there was a general wish, on the part of friends there, to have a home for the work. Mr. Stoddard gave himself with great zeal and success to the accomplishing of this purpose, in which, as in the two efforts of the same sort, which had preceded, he was successful, and a substantial, attractive building was secured at 560 Columbus avenue, Boston. This became his home and was the chief support of the work in New England for the last years.

After passing his 70th year his strength began to fail. This was not strange, for his life had been a laborious, self-sacrificing one from the beginning. Though he had not the strength nor the courage for organizing and addressing public gatherings, he did a large work in the way of circulating literature on the subject. Several publications—"Danger Signals," I. and II., "Secrecy and Citizenship," "Freemasonry Symbolized in Revelation," and the small monthly papaper entitled "Home Light," were inspired and published by him.

I saw him last in December of 1908. He was evidently failing in strength and preparing for flight. It was pathetic to see how frail the strong, courageous man had become. He had been my friend and co-laborer in my College work as well as in our labors against the lodge. I can never forget one prayer which he offered for me, and the institution, on the occasion of my visit to Boston. It seemed that he was in the immediate presence of our Heavenly Father, pleading with Him for His blessing on the work. That journey was one of the most successful I have ever made to New England for the College.

There are many things which should be said in addition to these which I have mentioned, but I must give others opportunity to say them. As I look back along fifty years and think of the places where his life touched my own, I find many occasions of gratitude, and almost none for regret. It would be foolish to say that he had no human infirmities. Only one character that has lived in this world of whom that could be truthfully affirmed, but he was a rarely perfect man; large-minded, great-souled, kindly, earnest and true. Those who knew him best will miss him most until we meet again in the morning of the Resurrection.

C. A. Blanchard.

International Trust Company.

Boston, Mass., Jan. 30, 1909.

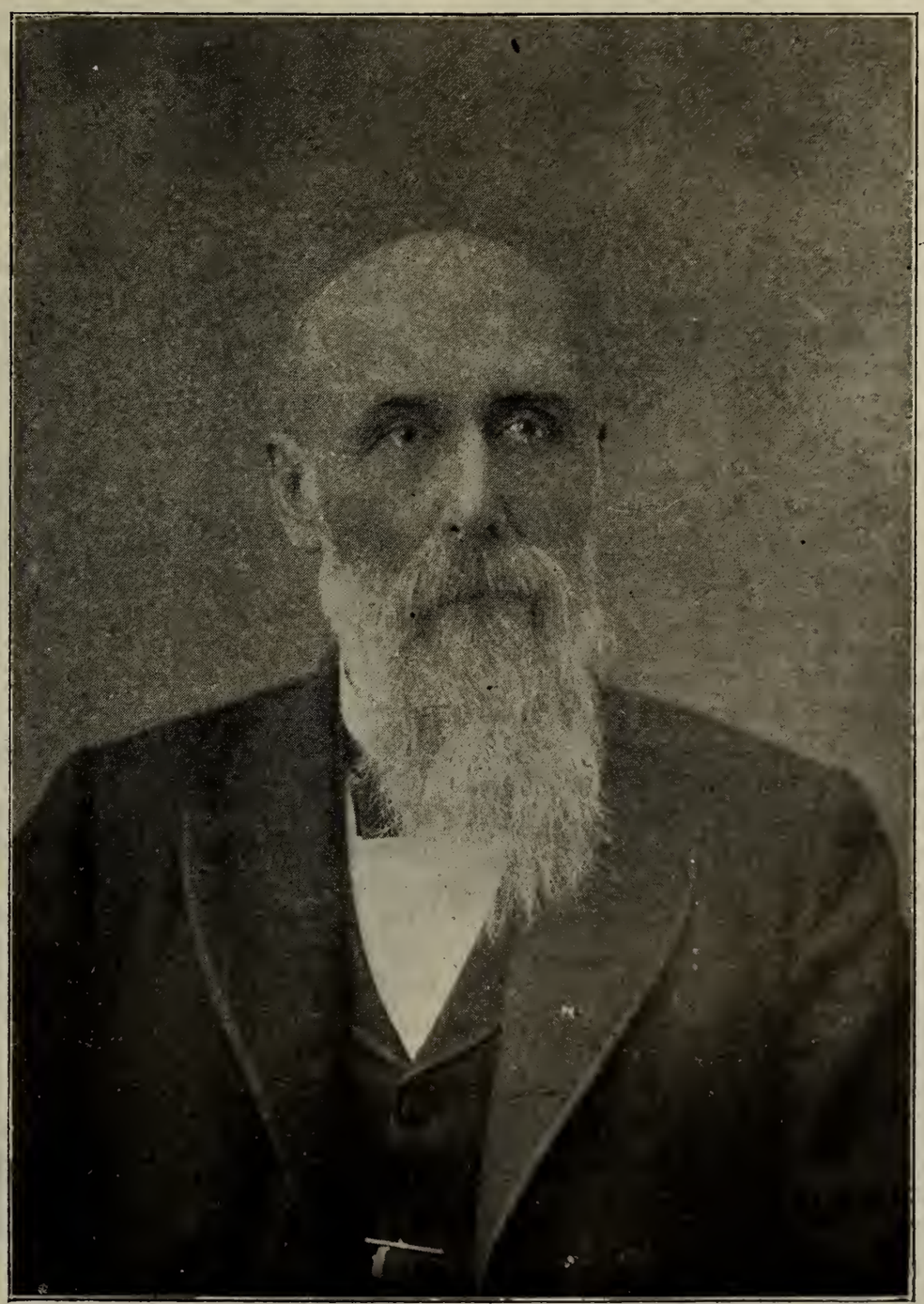
Dear Mrs. Stoddard:

For the departed glory, honor, immortality, eternal life.

For the living our deepest, tenderest and prayerful sympathy. Thank God for "the *whole family* in heaven and earth." (Eph. 3:15.)

Most sincerely,

E. D. Mallory.



REV. JAMES P. STODDARD

1832—1909

DR. STODDARD'S FUNERAL.

Rev. James P. Stoddard, a graduate of the first class of Wheaton College, was buried from the College chapel on Wednesday, Feb. 3, the exercises beginning at 10 o'clock a. m. The music was by the choir of the College church, and consisted entirely of hymns which were dear to Mr. Stoddard. Addresses were made by the Rev. Dr. Barton of Oak Park, Rev. B. E. Bergesen of Chicago and President Blanchard. The hymns were: "Sweet Hour of Prayer," "A Few More Years Shall Roll," "Low in the Grave, He Lay," "and "Am I a Soldier of the Cross?"

Dr. Barton was Mr. Stoddard's pastor in Shawmut Avenue Congregational church, Boston, Mass. Rev. Mr. Bergeson was associated with him in the work against secret societies in Boston, and was requested by the Board of Directors of the National Association to represent them on this occasion. There was a large attendance of students and friends.

Before the family left Boston with the remains, a funeral service was held in the First United Presbyterian church of Boston. These services were conducted by Rev. Alexander MacLennon, assisted by Rev. S. McNaugher, pastor of the First Reformed Presbyterian church, and Mr. James H. Earle, president of the New England Christian Association.

Mr. Stoddard's last illness was short, and was occasioned by a gradual weakening of the heart. During the days of weakness, he suffered much, but was patient and gentle through it all. The end came painlessly and he fell asleep in Jesus to waken in the morning of the Resurrection. He was born in Goshen, Conn., September 24, 1832, and passed away January 29, 1909, being more than 76 years of age. When he was yet a child, his parents removed to a farm home near Galva, Ill. Here he lived the wild, free life of a boy on the frontier. His first school was a lognouse with slabs for benches, but his chief education was secured in the hard labors attendant upon the building of a home in the new country. When he was something more than 20 years of age he walked about forty miles to Galesburg, becoming a student in the academy of Knox College. He found a place to live with President Jonathan Blanchard. Threafter he was married to his daughter, Katherine, and through his entire life was most closely associated with the family of which at that time he had become a member.

When President Blanchard removed from Knox College to Wheaton, Mr. Stoddard and several others came with him and graduated in the first class, going out from the college last named. Prior to this time and while residing in Galesburg, he was converted in a protracted meeting held in the Baptist church of that city. His conversion was genuine and thorough, and throughout his long life he was a man of faith and full of the Holy Spirit.

Graduating from Wheaton in 1860, and studying for a time in the Chicago Theological Seminary, he then became pastor of the Congregational church of Byron, Ill. Here he remained for nearly or quite ten years, and here were born six children, all of whom survive him. In 1872, after much thought, he transferred from the pastorate to the secretaryship of the National Christian Association opposed to secret societies. Very largely through his labors, headquarters for this Association were secured in Chicago and Washington, D. C. Work in New England developing largely, he was instrumental in organizing the New England Christian Association, opposed to secret societies, and his last great service for this cause was securing the building on Columbus avenue, which is the headquarters of this Association.

Dr. Barton, in his funeral address, said, what all who knew Mr. Stoddard will recognize as true, that he united in a rare degree the virtues of kindness toward opponents, and fidelity to his own convictions.

Nine years after the death of Mrs. Katherine Blanchard Stoddard, he was married to Mrs. Anna E. Tanner of Columbus, Ohio. The acquaintance between them was caused by their interest in the same lines of reform labor. During these last sixteen years, while his home has been in Boston and his work in New England, Mrs. Stoddard and he

have been partners in almost every reform movement of our time.

For sixteen years Mr. Stoddard was a member of the Shawmut Avenue Congregational church, but about a year ago that church elected a Freemason as pastor, and Mr. Stoddard felt it his duty to withdraw from that fellowship and to unite with the First United Presbyterian church of Boston, of which he was, at his death, a member.

Mr. Stoddard was a man of great physical strength, of large intellectual powers, of a thorough and consistent Christian character, of a kind and gentle spirit. Those who knew him best will miss him most, and the place which he occupied in the labors for the Kingdom of God will not soon be filled.

At the cemetery the committal service was repeated by President Blanchard and the benediction was pronounced by Dr. Barton.

"He rests from his labors and his works do follow him."

REMINISCENCES OF REV. J. P. STODDARD.

My acquaintance with Rev. J. P. Stoddard began in the autumn of 1873, when I met him at the State Anti-Secrecy Convention held in Ripon, Wis. At that time he was strong and vigorous in mind and body, while my health was bad and my prospects of long life very poor. The Lord permitted us to labor in unison many years, and to see important results from our labors. I have never known a more thoroughly conscientious Christian, or a more faithful friend. His long period of labor in the West and the East has been replete with significant consequences, and has endeared him to many thousands of ardent friends. I hope to see an account of the leading events of his life, and can only commend it to the admiration and imitation of the great multitude of Christian brethren.

I would call attention to his labors in connection with the erection and dedication of the Morgan monument at Batavia, N. Y., the purchase and occupation of the headquarters at Washington, D. C., and the formation of the vigorous New England Christian Association, in Boston, Mass. In all of these undertakings he was eminently successful.

At all times he was a faithful minister of Christ, an unswerving advocate and supporter of every Christian reform. He will long be remembered as one of our most earnest, devoted and successful workers in the anti-secrecy reform.

H. H. Hinman.

Oberlin, Ohio, Feb. 21, 1909.

I want to add a word of tribute to Brother Stoddard. During my month in the East I made several little visits in his home. I saw him last exactly a month before his death. Although, as I wrote you, I was shocked at his feebleness, yet his magnificent vigor of spirit was unabated, and on the 9th of December I went with him to see Dr. Conrad, pastor of Park Street church, and arrange, if possible, an appointment for President Blanchard for a week from the following Sunday, after which Mr. Stoddard devoted himself to showing me the sights of Boston, the State house, the Old South and Faneuil hall, besides helping me in the transaction of some business. Doubtless he overtaxed his already waning strength on this strenuous expedition, but he expressed no fatigue, only pleasure at giving me pleasure. Two nights before I left Boston, at his request, I gave at the little Monday night meeting in his parlor, some account of the recent county option victories in Ohio. He had been too feeble to work up a large attendance at the meeting, but that night he showed all his old energy and enthusiasm. It is a pleasure to remember that what I said seemed to afford him gratification. The next morning when I left he sent kindly messages to all his old friends in Oberlin, not one of whom he had forgotten. It is good to know that he was spared a long period of helplessness, that he was active in mind to the very end, and in body till the last month of his life on earth. I have seldom seen a man who combined convictions so radical with a spirit so kindly.

Susan F. Hinman.

A great blessing that is ever present with our Young People is—Opportunity.

THE MOODY BIBLE INSTITUTE.

Office of the Dean.

Chicago, Ill., Feb. 5, 1909.

Mrs. J. P. Stoddard, Wheaton, Ill,

My Dear Mrs. Stoddard:

It was with deep regret that I heard from your son-in-law of the death of your honored husband; a regret deepened by the fact that it was impossible for me to be present at the funeral services at Wheaton College chapel. * * *

He was a good man and true. He knew God and Jesus Christ, whom He hath sent; and it was his delight to "serve Him without fear in holiness and righteousness."

The cause of "pure and undefiled religion" has lost a strong and valiant friend in him, and the city of Boston especially is poorer for his departure from it.

But he has gone to his reward, and, like his Master, has "left us an example that we should follow his steps." * * *

Faithfully and sympathetically yours,

James M. Gray.

Evanston Congregational Church.

Evanston, Ill., Feb. 13, 1909.

Mrs. James P. Stoddard, 560 Columbus Ave., Boston, Mass.

Dear Mrs. Stoddard:

I cannot adequately express my regret and disappointment in not being able to be present at the funeral services.

I would have liked to have borne my personal testimony to my love for Mr. Stoddard and my very high esteem of his splendid character and excellent services. There were some incidental matters upon which we were not agreed, but he was always kindly and tactful and brotherly. What he believed, he believed with all his heart. There was nothing of evasion or compromise or circumlocution about him. He was a very great help to me when I was pastor of Shawmut church. He was regular at church services, took part with great cheerfulness and helpfulness in the prayer meeting, and was exceedingly sympathetic to those who were ill, and had an especial regard and kindly feeling for the aged. He was in every way an ideal parishioner. It was his own conscientiousness which compelled him to withdraw from the church when my successor came. You could always count on him. He was safe to tie to. He never disappointed one, and the chief thing, of course, and the thing which will bring you the largest comfort was his simple, child-like, unquestioned faith in the Christ, and his very evident possession of the power of the endless life in his soul. I am glad to have known him. I am thankful for all the help and inspiration he was to me.

Mrs. McElveen joins with me in expressions of deepest sympathy and kindest regards. Yours very sincerely,

W. T. McElveen.

Feb. 3, 1909.

Mrs. Anna E. Stoddard, 560 Columbus Ave., Boston, Mass.

Dear Madam:

Only those who have felt the shock can realize the blow. I know the fearful trial and sympathize with you.

"And if, sometimes, commingled with life's wine,
We find the worm-wood and rebel shrink,
Be sure a wiser hand than yours or mine,
Pours out this portion for our lips to drink."

Our Father permitted it, and we must bow to His will with loving submission. Your husband passed through glory's morning gate and now walks in paradise.

I, too, shall miss him. He has helped me, and I am glad to write you some gracious memory of my friend.

We wrought with all his might. The recording angel will remember the good deeds of his heart.

Your friend,

J. B. Lewis.

Willimantic, Conn., Feb. 4, 1909.

My Dear Mrs. Stoddard:

Yours of Jan. 30th, giving the sad news of the departure of Brother Stoddard was received Monday morning. While it seemed to us needful for him to remain and labor a few years longer, we feel assured that he is with Christ, which for him is far better.

In your affliction you have the sympathy of Mrs. Conant, myself and a host of friends, but what is supremely better, you have the comfort of Him who knows and feels all our sorrows.

I hope the directors of the Association will be able to carry out the wishes of Brother J. P. Stoddard and secure his son, W. B., to succeed him in the New England work.

While I am writing, you doubtless are in Wheaton, but after you arrive home and have become rested, I hope to hear from you again. Sincerely yours,

J. A. Conant.

Boston, Feb. 2, 1909.

Mrs. Anna E. Stoddard, 560 Columbus Ave., Boston, Mass.

Dear Madam:

At the regular meeting of the Prohibition State Executive Committee of Massachusetts, presided over by Willard O. Wylie, State chairman, I was instructed to express to you on behalf of the committee our deep sympathy in the loss of your husband, our late Brother and coworker, Rev. James P. Stoddard. We desire to place on record our appreciation of his untiring, faithful and ever active service for the cause of prohibition. His purse and heart were forever open to freely respond to appeals made on behalf of our cause. He was one of the veterans who could always be depended upon to be found in the front ranks, no matter how dark the outlook, or how great the difficulties, which seemed to stand in our pathway. His optimistic spirit saw only the ultimate triumph of a righteous cause.

We desire to express our deep sympathy with you in his loss. His departure has left a vacant place in our ranks, which will be difficult to fill. The world is better for his having lived in it. The inspiration of his life and action will assist largely in bringing about the final overthrow of the great drink curse.

On ..... of the Prohibition State Executive Committee of Massachusetts.

Yours very truly,

John A. Nicholls,
Special Committee.

Appreciation by the Board of Directors.

The Board of Directors of the National Christian Association first heard of the death of Rev. James P. Stoddard at their meeting on February 1, and it was the unanimous vote that the directors attend the funeral at Wheaton, Ill. Rev. B. E. Bergeson was appointed to speak for the board on that occasion. To the readers of the Cynosure the Board of Directors wish to say:

The great services of Mr. Stoddard to his country and to the church throng our minds. While the honor of suggesting the organization of this Association falls to another, yet the laboring oar in securing the funds for the National Headquarters at 221 West Madison street, Chicago, and the headquarters for the New England Association at 560 Columbus avenue, Boston, and the endowment of the Eastern work, and the securing of funds for the erection of the noble Monument to Captain William Morgan at Batavia, N. Y., all of these and the long years of labor for this cause crowd our memories and must be in the thoughts of multitudes.

We rejoice in the victories and honors which crown his life, and we extend to his wife and relatives our sincere sympathy and high regard in this hour of their bereavement. The memories of his

life should quicken in us a love for the cause in which he toiled and suffered, and if they lead us to dedicate ourselves anew to the principles for which he stood, it will be indeed a fitting tribute to his memory.

INTERESTING MASONIC HISTORY.

Here is a chapter of Masonic history which we do not remember of having seen in print:

During the anti-Masonic crusade in the United States, beginning about 1829, Rev. Sylvanus Cobb was pastor of the Universalist church, in Malden, a suburb of Boston. He will be better remembered by many of the older people now living as an author of many pleasing stories, especially for the youth. At the time we allude to, he was elected a member of the Legislature, in which was introduced a bill making membership in the Masonic fraternity a crime, punishable by fine and imprisonment, which, under the spur of the popular excitement, stood a fair show of becoming a law, and disgracing the good name of the commonwealth. Brother Cobb realizing the enormity of the measure, opposed its passage with all his eloquence and influence and finally succeeded in defeating the iniquitous proposition.

Recently the corner-stone of a new church edifice on the site of the old was laid with Masonic ceremony, at which the above incident was referred to by the orator, and also that Brother Darius Cobb, who was present, was the son of the illustrious author and defender of the order, the membership in which had grown from being a stigma to that of being one of the greatest honors that can be conferred on man.—*Texas Freemason,* February, 1909.

We have discovered that men who boast of the breadth of their opinions do not require a long plummet to measure the depth of their convictions.

Success in young people's work means more than to be organized. To do God's work, and do it well, every society should be prayer-ized and Bible-ized.

Contributions.

BOSTON MINISTERS' MEETING.

College Fraternities.

[Editor's Note—There is special interest in the following account of the Presbyterian Ministers' Meeting in that it is probably the last time that the late Rev. James P. Stoddard uttered his testimony against Secret Societies before the ministers of Boston.]

At the meeting of the Presbyterian ministers of Boston and vicinity on Monday morning, Nov. 2d, the question of "Student Life in Colleges" was discussed by Rev. Mr. Spencer. He spoke of three things: Athletics, Fraternities and Self-help. He had visited twenty-five colleges from Maine to Wisconsin and he gave his observations.

He found the old-time religious Professor gone and a Germanized specialist installed in his place everywhere. The chapel religious services of former days have disappeared. Professors encourage the former by precept and example—the students frown upon those students who get very drunk more than twice.

The original college literary societies have gone and the Greek fraternities have the field. The speaker admitted that in some cases, as in Cornell, they consumed too much money and sacrificed too much time and energy to comport with the highest interests of the student life. But generaly speaking, he regarded them as a most valuable and commendable asset in the modern student's opportunity of self-improvement.

Discussion.

Rev. J. P. Stoddard led off in the general discussion by suggesting that the address would have been enhanced in value if the speaker had told us how many students had been maimed and crippled for life in the initiation of these fraternities; and also how many had been killed thereby.

Rev. S. McNaugher spoke of Geneva College, Beaver Falls, Pa., at which he graduated, as having no Greek fraternities, and he was glad to be able to say that he never belonged to one. The drink habit which is often acquired in these secret conclaves and which leads

down to dishonor, defeat and ruin, is sufficient to make a God-fearing man abhor them! "I would dread to send my boy to a college where he would be subjected to such great temptation."

At this juncture, the time having been exhausted, it was voted to have "College Fraternities" as the topic for the next meeting, and Rev. J. P. Stoddard as leader. Accordingly Monday morning, Nov. 9th, Mr. Stoddard addressed the meeting. He spoke without notes and gave an able, convincing and logical argument against secret fraternities either in high schools or colleges. He used Cornell University as a conspicuous example of the folly and wickedness of college fraternities. He gave several shocking instances of fatalities in their initiations. He quoted educators' testimony to the fact that fraternity students stood several per cent below the non-fraternity in their recitation grade. And he pointed out that it was inimical to the teachings of the Master, who said: I ever spake openly and in secret have I said nothing.

In the discussion that followed a variety of views were expressed. Rev. E. P. Simpson, D. D., of the Cambridge U. P. Church, said: "I am on the other side of the question. I attended college where these fraternities flourished. The best students belonged. I am glad that I had membership in one of them. It was a stimulus. My son went to the same college. He also joined a fraternity, though a different one from that to which his father belonged. And I am proud of him for being in the order and reaping the benefit."

Rev. J. J. Dunlop, pastor of the Roxbury Presbyterian Church, said: "I attended a university where there were many fraternities. I was asked to join, but declined, because I was a member of the Reformed Presbyterian church, which has a testimony against all secret oath-bound orders. And I am satisfied that the college spirit suffers loss just as the fraternity spirit prevails. The *esprit de corps* is weakened, where it should be reinforced by the presence of fraternities."

Rev. Mr. Todd, of the South Boston Presbyterian Church, did not agree with Rev. Dunlop. He attended the University of Edinburgh, Scotland, and he regretted that the *esprit de corps* of American colleges did not exist. He believed the fraternities were valuable, because they supplied the lack which he deplores. He blieved also in Masonry and affirmed that no man outside the lodge was in a position to judge it. Bro. J. P. Stoddard countered on that by saying: "I have been initiated. I have taken the first three degrees of Masonry and have been elevated to the perpendicular—a *Mahabone,*" to which Bro. Todd would not take exception.

Rev. Mr. Manchester, of East Boston Presbyterian Church, exhibited his college fraternity badge, which he carried as a watch chain charm. He had exhibited it in Alexandria, Egypt, and in St. Petersburg, Russia, and it called forth a response. The secrets were nothing. Every family and business firm and church session and political caucus has its secrets. He would tell us the meaning of their motto; and he would give the grip, for that matter, if anyone wanted to know it. In his college, a number of students combined in an organization to oppose secret fraternities. Fraternity men met with them. The question came up—What shall we name our organization? A fraternity man arose and suggested that, as they were an Anti-Secret Society, they should call themselves by that name and their emblem should be A S S

Rev. James Alexander, of the First Boston Presbyterian Church, gave his judgment against fraternities because they led the way to higher orders. He had been chairman of a commitee of the Congregational body on "The State of Religion in Massachusetts." One of the questions we asked every pastor in the State to answer was: "What Effect Has the Secret Lodge on Your Church?" The answers were appalling. With one consent they answered: *The Lodge's influence is bad.* A man who is interested in his lodge is of no value to the church. This is testimony that no candid man can gainsay.

The last speaker referred to the con-

fusion that existed in many minds. There is a failure to distinguish between secrecy and privacy. "You lodge men change your linen regularly. You do not conceal the fact. Rather you wish it to be known. It would not be creditable to have the report get abroad that you do not. And yet you do not go out into the street to change your shirt. There is privacy. But suppose you would join in conclave with other preachers and each swear in the name of Almighty God that you would ever conceal and never reveal the fact that you changed your shirt. That would be secrecy."

A business firm does not proclaim its plans. They keep their own councils and the public is not taken into their confidence until their plans have been matured and consummated. Then all is made known. The same is true respecting the session of a congregation, or a synod, or a legislature holding an executive session. It is kept quiet until the purpose is accomplished, which would be defeated by premature publicity. But after the end is gained all is made public; but all this is *privacy,* not secrecy. But if a few legislators would band together and enter into a solemn oath to ever conceal and never reveal what they did to defeat legislation, that would be *secrecy* and would be held as treason. Well, what would not be tolerated on the part of a few members of Congress, as Congressmen, or by a few Presbyters as members of the church court, should not be suffered by a part of the voting citizens in the voting body.

J. M. Foster.

It is no proof whatever that any system is right because there is some good in it. *If it can be shown that wherever the lodge system is entrenched it is always exceedingly difficult to get people saved from sin,* then, if salvation is right, that system is wrong. *But that is known to be so,* by every minister of God whose life is solely devoted to the salvation of men. I have not the slightest doubt that had I remained with the lodge, it would have ruined my ministry; and I think I would have lost my soul.—*The Church Herald.*

WHAT ARE COLLEGE FRATERNITIES?

BY J. M. FOSTER, D. D.

They Are Secret.

They were not originally secret, but to-day they are. In the initiation of a student in a Greek letter fraternity, the student is required to place his right hand on his heart and repeat the following:

"I do solemnly swear in the name of God that I will ever conceal and never reveal the sayings and doings of this lodge."

The principle of secrecy here requisitioned is reprehensible. A number of students have no right to bind themselves together to keep hidden from their fellow students and the faculty what they say and do in their secret meetings. If the students in the fraternity are good boys, no harm may be done. If they are bad boys, an opportunity is given them to do mischief. But in either case they contravene the rights and interests of the institution. It is dangerous for students to form organizations over which the faculty has no supervision. It is an *"Imperium* in *imperio"* that engenders strifes and animosities, jealousies and rivalries, which disturb the harmony and efficiency of the college. One says: "Fraternities exist under cover in the colleges where they are forbidden and that involves a double secrecy." But that is no reason for allowing them. The serpent crept stealthily into the Garden of Eden. But that is no excuse for our giving place to the devil.

They Are Selfish.

Some fraternities aim at literary culture. The literary standard determines who shall be solicited to join. Others give the social element the first place. The social standing of the students determines their eligibility for membership Others exist to appropriate college honors, and those, who by any means, fair or foul, can grasp the positions are invited to join. This may be regarded as a kind of application of the law of the survival of the fittest. But it is essentially selfish. It is the Pharisees calling the righteous and excluding sinners.

Those students who need literary improvement are excluded from the first,

and those who have literary culture are invited. Those who need social improvement are excluded from the second, and those who have social culture are received. Those who need encouragement for their ungratified aspirations are excluded from the third, while those who have been honored are taken in. Our Saviour came, not to call the righteous, but sinners to repentance.

They Cultivate the Lodge Spirit—the Prolific Parent of Intrigue and Ignoble Efforts.

They train students for the more objectionable secret oath-bound orders. A standing army and a great navy cultivate the war spirit. They are not satisned with the drilling and target shooting. They want real war. And so these college orders cultivate the lodge spirit. And just as some boys learn to drink wine in the fraternity house and later crave stronger spirits and become confirmed drunkards, so a large proportion of the fraternity boys become possessed with the lodge spirit, and satisfy that craving in after years by joining the Masonic order.

After his graduation his college fraternity has prepared him to become an Entered Apprentice Mason and to swear that he will ever conceal and never reveal the secrets of this degree on pain of having his throat cut from ear to ear. Then he is ready for the Fellow Craft's oath on pain of having his heart cut out and exposed to the vultures. And then he is ready for the Master Mason's degree, which oath he takes on pain of having his body cut in twain, his bowels taken out, burned to ashes and scattered on the rough sands of the sea, where the tide ebbs and flows twice in every twenty-four hours. And this penalty follows his obligation that he will not have carnal intercourse with the wife, mother, daughter or sister of another member of this degree, *knowing her to be such.*

That is the horrible pit into which College fraternities prepare the students for plunging. The tendency of these fraternities is towards the darkness and away from the light. Lot pitched his tent toward Sodom. It seemed a harmless thing to have his tent door looking toward that wicked city, but by and by Lot was in Sodom. Presently Sodom was into him. And only by the gracious intervention of the Angel of the Covenant leading him out was he saved from death.

Joining a College fraternity is pitching your tent toward the sodom of secrecy. We speak of a man having a bad habit. The time comes when the bad habit has the man. There are confirmed drunkards, confirmed liars, confirmed blasphemers. The habit of secrecy is formed in these College fraternities. The rule is, this habit holds through life. Thackeray said: You sow a thought and you reap an act; sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny." This corresponds with our experiences. The thought of secrecy is sown in these College fraternities. The seed sown produces the harvest of characters that love intrigue and wire-pulling and darkness. These have produced the harvest of lodges, whose names are legion, because they are many.

College fraternities ought to be banished from every institution of learning in the land. And let all the people say, Amen.

PRESIDENT BLANCHARD'S LETTER.

Dear Fellow Workers:—

One of the most deplorable effects of secret societies is the fact that those who are connected with them often become so hardened morally as to be indifferent to all the rules of conduct which control the lives of ordinary honorable men. A melancholy example of this tendency is revealed in a recent newspaper. A gentleman dies who is connected with a church, which, throughout its entire history has been opposed to secret orders. In the newspaper notices of his death it is stated that he was a member of a number of lodges, among them the Order of Elks, which is perhaps one of the most disreputable of modern secret societies.

Why did this man wish to be a mem-

ber of a church which condemned his lodges? Did he go into it for the purpose of breaking down its rules? Did he join it not knowing what it taught on the subject? Did he unite with it honestly and after a while, becoming a backslider, connect himself with the lodges, forgetting that he was a church member? How could an honorable man do such a thing? We cannot answer this question. Men do strange things. We must hope for the best. Perhaps it was because in all his life he really respected the old church with its testimony to truth, which a godless world hates, and while he knew that he was in a false and discreditable position lacked courage to leave the House of God, which he was not willing to honor and obey, or the secret orders which it condemned.

Making a Mason at Sight.

The lodges are great for advertising. Whenever it is possible to get a bit of public attention at the expense of someone else, you may rest assured that the orders will avail themselves of it. This explains the frantic efforts they put forth to secure places at the laying of corner stones, the funerals of prominent men, the celebration of public occasions and the like. In the case at hand, here is a man who has lived to be about 50 years of age and to be elected President of the United States without being a Mason. Now that he has been elevated to that exalted position the Masons are advertising their order in every part of our country by telling how this new official is to be made a Mason at sight.

What is making a man a "Mason at sight?" It is giving him the privilege of the order without requiring him to be balloted for and to pass through the initiatory ceremonies in a lodge. This is the extreme form of "making a Mason at sight." A modified form of making at sight allows the Grand Master to decide the entire matter himself, but does not allow him to dispense with the ceremonies. He may confer the degrees without the vote of a lodge and as rapidly as he chooses, but to do this he must call to his assistance a local lodge or assemble a Grand lodge for the purpose. The Ohio Masons, who may have the pleasure of enrolling Mr. Taft among themselves, seem to hold the right of making Masons at sight in its extremest form. The probability is that if the President-elect is made a Mason, in that state, he will not be stripped of his clothing, blindfolded, haltered or in any way subjected to physical humiliation as ordinary men are.

A Liar From the Beginning.

It is never safe to assume that a newspaper report is accurate. There are many reasons why this is true. Even where all concerned are seeking to state facts accurately errors are possible. We are therefore a little reluctant to comment on one statement in the report of the arrangements for this making at sight. Still the statement is in accord with so many lodge utterances that we fear it may be correct. It is stated in this report that the persons, who made the petition for this exception to regular Masonic procedure, assigned as a reason for it that Mr. Taft's absences from the country had prevented him from applying for and receiving the degrees in the usual manner. It is true that the last few years have been full of work for this gentleman, but to affirm that a man of his years has not had ample opportunity to become a Mason in the regular way, if he desired it, is so ridiculous as to provoke laughter were the matter less serious.

Still farther if Mr. Taft has been so busy during the last twenty years that

he could not have gone three evenings to a lodge and there been stripped of his clothing, blinded, haltered and put through the degrading ritual of the order, there is to be a change. He is now President-elect of the United States. His duties for the next four years will require him to be in this country most of the time. If Masonry is a serious matter, worthy the attention of serious men, why could not this initiation have been attended to in a quiet and orderly fashion in some regular lodge? Of course it could have been, but *where would the advertising have come in* and how could the "Grand Masters of all the states" who are now invited to Cincinnati to see this spectacle have had so fine a time? Here is the secret of the "making at sight" the invitations to Grand Masters, etc., etc.

"Grand! Grand! Great Grand!"

One of the purest, sweetest souls we have ever had in this country was Mr. Philo Carpenter of Chicago. While he was yet with us he prepared a tract with this title. It called attention to the titles of the lodges as proofs of their anti-Republican, anti-Christian character. The argument was legitimate and conclusive. Titles forbidden by the constitution of our country, the spirit of the Christian religion, and the common sense of mankind are freely conferred by every little secret order of our time. In giving reports of this "making at sight" the papers tell us again and again of the "Grand Masters of the states." If not impertinent may we ask who these "Grand Masters" are? And who made them grand masters of states? And who are the slaves they rule over? And what do they propose to do with those of us who claim to be freemen and to have no master except Our Lord Jesus Christ?

It is a very dangerous thing for men to play at evil. Before they know it the evil at which they play may become an awful reality to them. It may be a very nice thing to be called "Worshipful," "Master," "Sublime," "Exalted," "Sovereign," etc., but there is a day of reckoning when men will give account for all the foolish as well as all the evil words which they have spoken; then who will play "Grand! Grand! Great Grand!"

Made One Feel Like a "Pig Injun."

On the train the other day I fell into conversation with a lodge man. He told me that he was a Mason and did not see anything wrong in the order, but that he did not go to the meetings any more. I asked him why this was so if he had no objections to the institution. He replied, "Well, the fact is I could not stand for the fuss and feathers; the hat and feathers and sword made me feel like a 'Pig Injun' and the fool initiations were as bad or worse."

This man was a professed Christian and yet did not see anything wrong in belonging to and sustaining an order which made him feel like a "Pig Injun." It would seem that a thoughtful man even if he were not a Christian at all, should know that such an order was essentially evil in its nature.

Murderous Oaths Make Murderers.

I was discussing Masonry this month with another lodge man, also a professed Christian, who could not see any harm in his order. I said to him, "Well, consider the penalties of your oaths." "Yes," he replied, "They are objectionable; but one must remember that they were devised in a dark, savage, barbarous age and could not be expected to show the spirit of our times." This might be quite true, but why should one who is a civilized man and a Christian wish to unite with an order formed in such an age and still perpetuating its spirit?

Another fact ought to be kept in mind in this connection. The Christian religion was established seventeen hundred years before Freemasonry was thought of, yet its whole constitution is different. It is the "Evangel," the "good word," breathing peace and blessing to everything and person except what is base and ignoble. How did this come about? Why did not our Lord attempt to bind men to himself by bloody, cut-throat oaths like those of Freemasonry or a modern labor union? Is it not evident that it is not the age, but the spirit that is the God of the organization that makes the difference? Satan is the god of liars and murderers; Christ Jesus is the God of love. Satan is the god of the lodge and Christ is the God of Christianity, and here is the explanation of the whole matter.

Another Initiation Accident.

These are very frequent and most of them do not come to the notice of the public. Shame, fear, a foolish loyalty to the order and other forces are employed to hide such incidents from the eyes of the outside world. These injuries run all the way from mere strains and bruises to maiming and killing. Of course the latter is seldom or never intended; when it occurs it is because the lodge men are too drunk to know what they are about, the candidate is too nervous and terrified to submit to the hazing, some part of the apparatus breaks or there is some other difficulty.

Of course secret society men consider it very bad form for those who are injured in these lodges to say anything about it. They think that all their dupes ought to pocket their losses for the "good of the order" and say nothing about them. Usually this is done as already intimated, but once in a while a man, who has been harmed, thinks more of his wife and children than he does of the order, which has broken his arm or leg, and sues for damages. An instance of this kind has just occurred in Butler, Pa.

A year ago a man was being initiated into the order of Eagles. This is a lodge which originated among saloon keepers, as the order of Elks started with actors. Both are now accustomed to boast of the number of preachers, who have been secured as members. Every age has its Balaams for whom we should pray: "Father forgive them, they know not what they do." But to return to our story. This person in being put through the ceremonies, was, as he alleges, made a cripple for life. This is quite possible as such accidents are all the time happening, though about this particular case we know nothing except what the complainant in the case affirms. The iniquity of the thing is that men are liable to be injured or killed at any time to afford amusement for a company of foolish, godless men. This is defiling the temple of the Holy Spirit.

The Society for Religious Education.

We have never been happy about this new organization, "The Religious Education Association." It seemed to me in the very beginning that it was an infidel movement like "The American Institute of Sacred Literature," which with its pretense of interest in the Bible, broke down the faith of hundreds of young men in the word of God before it ceased its deadly doings.

This society, which is now professing to be deeply concerned about the instruction in our Sabbath schools, is seeking to do for them what the other did for the theological seminaries. At the meeting just held in Chicago, along with some of the most evangelical of our leaders, there were others who said, as reported, that children could not be interested in the Bible and that therefore it should

not be taught to them, but its precepts should be put in story form and these they could understand.

This plan, if it can be carried out, will accomplish a number of results. In the first place it will get the Bible out of the hands of the children, and in the second place it will make a market for some of the wretched stuff which is being inflicted on a long suffering church in the name of "improved methods" of Bible study. But this is a digression.

At the recent meeting in our city one session was devoted to booming College fraternities. The gathering was held in the back end of Plymouth church in a room seated for about one hundred persons. Our general secretary attended the meeting and distributed a tract which he has recently prepared on the subject of College Fraternities. One or two of the speakers forbade him to pass them out in the church and so he went outside and handed the little tract to those coming in.

Almost at the same time that these "religious education" people were endeavoring to prevent men from learning the truth about these College lodges, a lady was sitting in my office telling me how in the public high school of her town a young lady was so heartbroken over slights and insults put upon her, because she did not belong to a sorority, that her parents had to remove her from the school.

It is a comfort to know that the end of all such travesties on the Christian faith as this Religious Education Association is at hand. It will do its deadly work and then pass away to join its predecessor, to which reference was made above. Meantime the Judge is at the door. Of course we know that many of the speakers at these meetings are earnest men, who really desire that our young people know, believe and obey the Word of God. The testimony which they give will do good, but it will not avail to save the society itself from death. It is quite natural that such a society should defend College fraternities, but they also have the death mark and will go with the dragon and the beast and the false prophet into the second death. Faithfully yours,

CHARLES A. BLANCHARD.

Editorial.

AT SIGHT.

The Masons were in peril of having it said that, as formerly so now, a President could be inaugurated without belonging to their order. Like others, Hon. W. H. Taft had pursued a great career as a free American citizen, and the Masonic conspiracy could not boast of any part in it. Elected without being a Mason, he seemed ready to take the seat filled by Lincoln and Adams, as free and simple an American as they. But what would become of the boast that no man could be President and not a Mason? Actually elected, one not a Mason would soon be inaugurated.

In this emergency, the grand master of Ohio offered to make him a Mason "At Sight," an evasion rarely allowed, and never executed in an ordinary lodge. In a nominal way he should be smuggled in as a nominal or special initiate.

It is to be regretted that he seems never to have read the work of that predecessor whom he most resembles in varied preparations for his office—that work in which John Quincy Adams discusses the Masonic system with skill and power. Besides being a lawyer and legislator as well as eminent diplomat and statesman, he was a lecturer on Rhetoic in Harvard College, able to write what he knew, as well as to know what he should write.

When solicited to grant indorsement and prestige to what he did not know, and would not learn by initiation "at sight," his latest successor would have done something more consistent by read-

ing earnest words about what Mr. Taft did not understand, written by his predecessor about what Mr. Adams did understand. With the fervor of an honest heart, the clearness of a disciplined mind, and the power of an eloquent pen, he dealt with Freemasonry. Adding to a lawyer's grasp of his subject the statesman's ability to set it in balanced relations, he had also a good and true man's clear view of its weight and its moral bearing. Surely, what he said might well have been worth the notice of any American. The neophyte should have consulted the oracle. Blind and doubtful action is a bad example; incited in this case for the very sake of prestige, it was the more gravely to be avoided. Unduly trustful or venturesome haste had already beaten a path for leisurely repentance—a path sedulously to be avoided.

We received a call from Rev. William Dillon, D. D., of Springfield, Ohio, recently. He is one of the old guard, and it seemed especially pleasant and comforting to have one who knew our Brother, James P. Stoddard, come in at this time. A letter received from him since his visit invites us to the Annual Brethren General Conference, which meets at Huntington, Ind., May 13 to 22, and to give an address before the Conference on the work of the National Christian Association. Such an invitation, we assure him and the Brethren, is very much appreciated.

Rev. J. H. Leiper writes in the *Christian Instructor* of Feb. 2, 1909, an important article on "Masonic Oaths and the Overture." The latter word refers to the agitation in the United Presbyterian church to change their testimony on secrecy to conform to their practice.

Brother Leiper's own church does not need to have the law changed. He gives the reason. He says:

"In conclusion allow me to aver that I am inspired by aversion to no one because he is connected with a secret lodge. The truth is, some of my good friends have been caught in that trap. For that and among other reasons, especially the position of our church, I was led to investigate lodge bondage, and keep my congregation enlightened thereon also. Light, not a new book, is what is wanted."

The "New Book" covers more, we understand, than the testimony on the lodge. He tells his brother ministers that he gave his church light and we heartily commend his prescription.

It was a great pleasure last month to receive the renewal for the Cynosure from Rev. Milton Wright of Dayton, O., who has been a member of our Association and has sustained the Cynosure from its inception. Every reader of the Cynosure will rejoice with us in the great honor that has come to Brother Wright in the success of his sons, Wilbur and Orville Wright, of aeroplane fame.

THE RELIGIOUS EDUCATION ASSOCIATION.

The Religious Education Association held one of its great annual convocations in this city last month. There were said to be 148 different distinguished speakers, and when we consider the number of those who took part in the discussion, following each address, it evidently was great in speakers.

What is the Religious Educational Association? It is difficult to define it completely. It seems to have been suggested by the Religious Congress held during our World's Fair in 1893. It seems as much a conglomeration of God-fearing Christians and the enemies of Christ as was the said World's Fair Religious Congress. This Association was suggested in 1903 by the late President Harper of the Chicago University. It publishes its purpose to be "to promote religious and moral education."

One section had especially to do with the religious educational interests of colleges and universities. The writer attended the session at which "the College Fraternities as a Factor in the Religious and Moral Life of Students" was the subject. Clarence F. Birdseye, New York, gave the chief address. He spoke in the first place of the origin of the Greek Fraternities and gave, as a reason

for their becoming non-secret in their early history, the great excitement over the murder of Capt. William Morgan in 1826 in New York State.

He gave an account of the imprisonment of Morgan in Fort Niagara and his subsequent murder by drowning. He said the Masons probably did murder him, but why the murder of such "a poor, miserable fraud," a "blatherskite," should have created such a furor was more than he could understand. Why, he said, it broke up nearly 3,000 lodges of Masons. At the close of his address Rev. Robert Clarke, pastor of the Reformed Presbyterian church, arose and asked if Morgan really had the character that he had ascribed to him. Mr. Birdseye answered "Yes." "That was generally accepted." He then asked if Morgan's abduction really broke up nearly 3,000 lodges, and was answered "yes," and Mr. Birdseye took time to explain it, and quote his authorities. Mr. Clarke then asked him how it was possible that the abduction of Morgan, a man of such character as he ascribed to him, could have led 3,000 Masonic lodges to the abandoning of their charters. Mr. Birdseye had no further explanation to give, and Mr. Clarke then said: One or the other of your statements need modification, and the indications are that you have taken merely a "Birdseye" view of the matter. The audience applauded. I give the substance of the conversation, if not the exact words.

Before the session began the writer handed Mr. Birdseye a booklet containing the testimonies on College Fraternities of Dr. Howard Crosby, at one time Chancellor of the University of New York; Professor Wilder of Cornell University, President Wallace of Monmouth College and other eminent educators. He read it and said: "It is false, sir." He was asked if the quotations were false. He said: "No, the whole spirit of the statements are false." They sound very much like the recent decisions of the Boards of Education on the same subject in reference to High School Fraternities. Mr. Birdseye's reply was: "There is no more relation between College and High School Fraternities than there is between the church and—and—something else." Later, as these testimonies were being distributed in the vestibule of the church, Mr. Birdseye and Professor Kelsey, Michigan University, came out and asked: "By what authority are you distributing these?" They were told by the authority of a free American citizen in a free country. "You have no right to distribute them here, this belongs to us," said Professor Kelsey, who, by the way, was chairman of the meeting.

There is no better illustration, perhaps, of what the Religious Education Association really is than the above account. The session which the writer attended professed to be for the purpose of considering the religious-educational interests of students as related to College Fraternities, while in reality it was in the hands of lodge men and used solely for the purpose of advertising and advancing the interests of Greek Fraternities.

Another significant fact: At the preliminary meeting of this Association on Monday evening (the various sessions of the Association continued until Friday evening) the general subject was: "Do We Need a New Motive in Foreign Missions?"

According to the daily press, the most striking incident was the part taken by a representative leading Mason and an Odd Fellow and other lodge men. It was reported to the writer that lodge men said that they had usually shied at the word religion, but here was a movement which they believed they could enter into and they thought it for the best interest of the lodge for them to do so.

What is the Education Association? It is a sign of the times. It is like other popular religious movements of the day in which Christian, Jew, Unitarian, Higher Critic "meet upon the level and part upon the square." Have a good time. Have good music. Talk religion, but don't insist on the dogma of the inspired Word of God—the only standard for faith and morals, don't insist on the deity of Christ Jesus, and His name as the only name whereby man may be saved! The early Christians went to the stake and the lions because they would

not agree to place Christ in the Roman Pantheon on an equality with all other so-called gods. The Religious Education Association is the American Pantheon. Among its priests are Jenkin Lloyd Jones, Rabbi Emil G. Hirsch, Miss Jane Addams and Christian teachers and ministers in all parts of our land. "What part hath he that believeth with an infidel?" "Come out of her, my people."

METHOD OF WORK.

We who labor in this defensive cause for the benefit of others who need our help, require definite ideas of effective method. Just to burn powder with a great flash is not to win a battle; victory is better announced than gained by blowing trumpets or beating drums. There can be a great show of anti-secret zeal where effectiveness against secrecy is lacking. By pondering the following suggestions, or others to which they lead, we may newly test working principles. It is convenient to condense them into three rules:

1. Do not overstate or overdo.

One rule for the selection of words which is given by a text-book of Rhetoric, says: "Study exactness in degree of meaning." Exaggeration is as contrary to this rule as feebleness; either is a fault. Secretists risk its effect when they call a conscientious man who has told the truth a "Perjured villain." Anti-secretists would ape their venture, by calling a mild and not deeply versed Freemason an oath-bound, hell-bound bond-slave of Satan. The recoil of too heavy a gun hits the sportsman while the bullet misses the game. Guns of twenty-five pound kick would bring down game where a gun of a hundred pound kick brings down nothing so surely as the hunter.

The Springfield Republican, itself a model of first-class journalism, says of a certain New York editor: "He only needs one quality to make him a great editor—that is to avoid unpleasant personalities and the calling of names. For instance, it does no good, but harm, to describe a man who does not measure up to his standard 'a Republican beast.' There's nothing convincing about such epithets. And Mr. Fortune needs not to exceed by sensation the strength of his reason." This opinion gains force by coming from one of the most independent newspapers, noted the country over for vigorous sword-play. Might we not be wise to ponder its comparative estimate of the force of sensation and reason?

A second rule can be thus stated:

2. Do not overestimate the impression likely to be made by expressing your own feeling or opinion.

Unless one is an avowed seceder, his feeling is suspected of being a whim, and his opinion of being a prejudice. The effect is so much weakened, that one's own judgment of a secret order becomes less worth mentioning. An outside objector who says, "I do not like Masonry," can be matched by one inside who responds with advantage: "I do." Yet the rule can be exaggerated in application; it does not oppose expressing an opinion, but rather warns against wrongly depending on its overestimated effect. A feeling with its warrant duly claimed; an opinion supported by cogent reason; against these there is no rule. In cases where reasons are not yet clearly prepared, personal insistence may for the time being secure pause and consideration. The rule taken for only what it means is worth regarding. A candidate has walked over opposing opinions into the lodge, who then would advance no further across definite reasons.

This leads naturally to a third rule.

3. Know a few conclusive points.

We refer to an eminent member of

the early American bar, the principle of concentrating the attention of a jury on a single point of the case. Suppose the charge to be murder; the judge can charge the jury to regard the accused not guilty unless testimony has shown him guilty beyond reasonable doubt. In that requirement, as always understood in court, the defense finds its cue. If at any vital point in the testimony, there is left room for a doubt, it is the task of the defense to allude to it again and again, or expose it elaborately, or come upon it with a final rush, surprising and startling the jury by a shock of uncertainty. Somehow and somewhere in the final argument, that single improbability must be made as visible as a lighthouse. By every resource of testimony, every art of skillful pleading, every impressive accessory, this reasonable doubt must be made to the jury an obsession. To doubt, and doubt again, until to think is hardly anything else than to doubt, must be made the fixed state of mind of some man among the twelve. That jury cannot then agree on the verdict "Guilty."

In like manner, one conclusive reason for not joining a lodge will keep a candidate out; and whoever would bar his way should possess himself of such a reason to put across the lodge door. To illustrate this rule in practice, let us suppose the case of a conscientious man half inclined to join the Masons. One or two of them have made him think that to be a Mason is almost to have mastered the science of Ethics and compassed the theory of morals. Come straight at him with a plain quotation of the Third Point of Fellowship; give him that point as clearly as he will actually get it if he joins; explain it and show its application still more clearly; then show him how it is completed in the Royal Arch. Make him understand it like a "bright" Mason. Now, if his interest in morals has been genuine and his interest in Masonry a real consequence of his moral view of the system, he will no longer form his estimate from vapory claims; he has now the very facts, and he cannot proceed to act on his former vague presumption.

With another candidate another fact might be used; a single illustration, however, indicates the method. Of course, in working out such teaching real or supposed cases are to be used when needed to make all clear and rivet conviction. The story of punishment by Hartford lodge, inflicted upon a witness summoned to testify against another Mason who committed arson, could be told. Enough is often as good as a feast, and what is needed is that fact which will save the man from a snare. In effecting his rescue, bear in mind these three rules of anti-secret work: Do not overstate or overdo; do not overestimate the impression likely to be made by expressing your own feeling or opinion; know a few conclusive points.

AN IMPORTANT Y. M. C. A. REPORT.

A meeting held in Boston, February 8, by secretaries of the boys' department of associations in Massachusetts and Rhode Island, heard the report of a committee consisting of four secretaries who are said to have given several months to a searching study of the high-school fraternity problem. The one who read the report was from Springfield, where a tendency to form a secret society made up from high-school pupils had seemed to be reported by the press, after a difficult struggle with the school fraternity problem had been reported. A new secretary of the boys' department had seemed to be represented as intending to try to virtually undo hard work accomplished by the educational board of the city, and for this reason it is in-

teresting to note that a Springfield secretary read this report.

The committee maintained the importance of preserving the democracy of the schools, and the need of eliminating everything savoring of clique, class, or favoritism. In fifteen schools the average secret-society membership was twenty-six, the highest being 300, and the lowest 6; while only one school of the 15 had control of a society. The school that had 300 frats had 1,450 pupils. These 300, or less than one-fourth of the school, controlled 70 per cent of elective positions—less than one-quarter had almost three-quarters.

When asked, "Do you believe secret fraternities in the high school helpful or detrimental to school life?" most principals in Massachusetts and Rhode Island are said to answer adversely. Reasons which they give include the following: They foster snobbery and class distinction; they breed jealousy; incite insubordination; are undemocratic; are conducive of big heads. Recommendations of the committee were adopted by the Boston meeting as follows:

"That the high school secret fraternity or society is a menace to the equality of students and a destroyer of school efficiency, and therefore should be legislated out of existence either by the State or local school authorities.

"That the employed officers of the Young Men's Christian Association cooperate with the principals and teachers of the high schools in maintaining the democratic principles which govern school life.

"That encouragement be given to literary societies, scientific clubs and other organizations conducted under school auspices, through personal and public indorsement.

"That the policy of the association should include avoiding of conflict and unwise competition."

We regret the typographical error in the last number, page 303, in which the testimony of C. G. Fait was credited to G. G. Tait. Our Indiana readers will be interested to turn again to the testimany of Brother Fait.

ANSWERING SOME QUESTIONS.

Heptasophs.

The order of Heptasophs, the Seven Wise Men, is a secret organization which has passed its semi-centennial in this country. Its motto is "In God We Trust." It requires its candidates to profess a belief in a Supreme Being. It admits to the mysteries both the Jew and the Christian on the "common ground of mutual dependence, and the universal brotherhood and the fatherhood of God." Its organization is of course very ancient (?), and dates its history way back to the times of the Persian Magi.

Its ritualistic work is designed to teach due reverence for the Supreme Archon of the Universe and the beauties of a blameless life. A Uniformed Rank has been introduced, and a Life Insurance branch was introduced in 1880. This latter is called the Endowment Rank. The Heptasophs is said to have been introduced into the United States at New Orleans, La., in 1852. Membership in the order is limited to white men of good moral character, believers in a Supreme Being, possessed of some known reputable means of support, free from any mental or physical infirmity and over 18 years of age.

In 1878 there was a schism which led to the founding of the Improved Order of Heptasophs.

The Eagles.

In answer to enquiry about the Order of Eagles we reprint the testimony of Mr. R. R. Dunlap, stenographically reported last May at our annual meeting. Mr. Dunlap is an evangelist. At the time he gave this testimony he was studying at the Moody Bible Institute. He said:

"I hold a rather unique position. I do not know of any other man that ever left the ranks of one organization, the Fraternal Order of Eagles. I was converted about a year ago, when I definitely and positively gave my heart to Jesus Christ, after listening to talks by my pastor in Atlanta, Ga. In one particular case he referred to secret societies and he pictured the truth by telling the story of the Good Samaritan.

"I promised my God that I would give up my membership in the fraternal organizations, because I do not see how a man can follow in the footsteps of Jesus Christ and not do so. I gave them up, and to-day I thank God for it.

"The president of our country, the so-termed Isaiah of the twentieth century, belongs to the Eagles, who are stronger than the Masons perhaps. Nobody but saloon keepers, politicians and professional sports are eligible to membership. All the politicians throughout the country belong to it. It is an organization which to-day is sapping the vitality of the government in this country.

"The other organization which I belonged to was the United Commercial Travelers. It is patterned after the Order of Elks and is stronger than the Elks to-day.

"I maintain my insurance in one organization, and I am going to settle the question with God, as to whether I ought to do so or not. I am of the opinion, somewhat, that I should not. I thank God that I have a minister down in Atlanta, Georgia, that had the courage and strength to stand out boldly and fearlessly and denounce secret organizations as they deserve. I now stand with my little wife and give her the honor that should be bestowed upon her and such attention as a man should give. I thank Jesus, not only for my conversion and salvation, but that my eyes have been opened in regard to secret societies."

Theosophy Defined.

The Washington Herald says that a representative audience filled every available space in the Masonic Temple when Mrs. Annie Besant, the chief apostle of Theosophy, appeared on the platform. It reports that "she traced every great religious movement, *including Masonry*, from the beginning of time up to the present day, and prophesied the religion of the future."

"Theosophy," she declared, "differs from other religions only in that it includes all and excludes none; it is all-embracing, teaching a better appreciation of one's own faith. It is not new, belonging to the west as well as to the east. In the doctrine of human hope, no height is unattainable. Criminals are the babies of a race, and will progress through incarnation.

"The spirit is undying and eternal. When the body is outworn take on a new body. Every man is the child of his past, not of an ancestor. Salvation is the realization of unity. All is progression. Hell is only the passing results of evil action; heaven the harvest of good."

BRYAN JOINS EAGLES.

Men High in the Order Witness the Initiatory Ceremonies.

Lincoln, Neb., Jan. 5.—W. J. Bryan was to-night initiated as a member of Lincoln Aerie, No. 147, Fraternal Order of Eagles. The ceremony brought to Lincoln men high in the order from other States, as well as members from Omaha and cities and towns of Nebraska. Mr. Bryan was hardly a novice in the initiation, being a member of nearly a dozen secret orders, and he came through the ordeal happily. The ceremony, which began at 10 o'clock, was not concluded until nearly midnight.

Earlier in the evening Mr. Bryan was a guest of the Lincoln "Ad" Club, and acted as toastmaster in the speechmaking following the banquet. Mr. Bryan was to-day invited by Speaker Pool, of the Nebraska House, to address the Legislature at some early date.

Bryan is a great man, whether an Eagle among saloonists, an Elk among actors, a Mason denying his Saviour, or among ministers lauding foreign missions and missionaries.

Another faithful soldier in our cause is Brother P. Beck of Grafton, Cal., who has a good word to say for the Cynosure in his letter of last month. "The Cynosure is getting better and ought to have a greater circulation, and be read more generally. The people need more light to dispel darkness; more truth to dispel error, and more knowledge to dispel ignorance." Hence he urges the circulation of the *Christian Cynosure*. And let all of our readers say Amen!

The strength of young men is not to sit still, but to be up and doing while it is called to-day.

SLOPPING OVER.

When Brother George Washington went into a lodge, he went into the one place in the United States where he stood below or above his fellows according to their official position in the lodge. He went into the one place in the United States where the idea of our Government is realized as far as it is possible for mankind to realize a lofty ideal.—Theodore Roosevelt.

"The Idea of Our Government," Well, Not of Its Founders.

The position in the local Masonic lodge of the Worshipful Master is set forth in Mackey's Masonic Lexicon, pages 296-297.

"The power of a Master is absolute. He is the supreme arbiter of all questions of order, so far as the meeting is concerned; *nor can any appeal be made from his decision to that of the lodge.*" * * * "His commands must be implicitly obeyed."

Grand Lodge Powers.

The Grand Lodge has absolute power,

(1) to "erase," "extinguish" or destroy any local lodge at its pleasure.
—Chase (33rd degree). Digest of Masonic Law, pages 22, 28, 36.

(2) To tax lodges, and individual Masons, at its sole discretion.
—Idem. Pages 24, 448.

(3) To withdraw the charter of any local lodge, confiscate and seize all its money, property, papers and effects.
—Idem. Pages 121, 122.

(4) To expel individual Masons from the craft.
—Idem. Page 22.

(5) "The Government of Grand Lodges is therefore completely despotic. While a Grand Lodge exists, its edicts must be respected and obeyed without examination by its subordinate lodges."
—A. G. Mackey (33d degree), Lexicon, page 183.

LONG AND SHORT TERM CONTRACTS.

No little care is given to preparing contracts that are to be quickly fulfilled; lawyers write them according to terms arranged by trained and experienced business men; nothing is signed until it is fully understood; and yet all this care protects interests guarded for only a brief time. Long term contracts, on the contrary, are often made without being first understood; so that what men will not venture for one year, they seem to risk for a lifetime.

Obligations assumed in lodges are long term contracts made in formal terms; they also involve money and other considerations, and on the whole are of the nature of business. Yet they peculiarly lack the benefit of business methods, which they peculiarly need. In fact, it would be hard to find any other kind of transaction conducted so blindly or handled so weakly on the side of the party chiefly interested. Still the term is no less than a lifetime; its range likewise is without definite limit or known restriction. Nothing like ordinary business, or even common prudence, guards this irrevocable transaction and permanent obligation. It is a reckless contract, short on the side of common prudence, long in reach of obligation and in term of duration.

Imagine a man buying a horse he has not driven or even seen; think of buying a farm without visiting it; suppose engaging to work a year in a factory or a store without knowing the nature of the work or the kind of goods produced or sold! Politicians do not swear to keep all secrets of a republican, two crimes excepted, and to do this all their lifetime. To be systematically thoughtless, presumptuous, reckless—these are the peculiar functions of the secret order; in these, at his very entrance, the initiate is sharply trained.

ARE CLUBS NECESSITIES?

If clubs are among the necessities of life, for that reason they should be well selected. Yet men have lived well, enjoyed life and done good work, without being entertained by clubs while they lived or buried by clubs when they died. Apparently a club is not a necessity.

Even if it is a lawful luxury, the claim that it ought to be a good one need not be retracted. Good clubs can be found, ministers' clubs, doctors' clubs and others. There are innumerable clubs and societies that can show reason for existing.

Their virtues, however, are not transferred by the mere act of organizing; while some are good others are bad; vicious and fraudulent features are not always absent; pretence, hypocrisy and falsehood seem to keep company with error and self-deceit. Surely there are bad societies and clubs. The editor of Young People says under the heading,

The Poor Man's Club.

"This is the old plea for the saloon. It was 'worked' vigorously in the campaign against the liquor traffic in recent months. It is one of those things that appeal to a certain class of people who are ever considering expedients as over against moral issues. But a greater insult has never been given to the poor man than to suggest that he needs a saloon as a clubhouse. It is said that since the rich man has his club, the poor man ought to be privileged to have a club also. But who says that the rich man needs a club? Is it not true that the greatest iniquity in any community is the average clubhouse where rich young men congregate? Is it not true that they are often the most flagrant lawbreakers in the community? Is it not true that it is exceedingly difficult to convict them in the average justice's court? The clubhouse of the rich man is the most fruitful source of home-wrecking in the circles of the rich; while 'the poor man's club' is at the basis of nine-tenths of all the poverty that makes him a poor man. But beyond all this is another fact that should be clearly emphasized. To say that the poor man needs the club indicates that he is mentally weak, or morally unstrung. Why should a man need a club—if he has a home. That there should be public places where men may congregate seems to be a natural thing—with well-defined limitations; but for men who have homes such an argument is a serious reflection on the home. What about the mother, the wife? Must she also have a club? Is then the home to lose its power in the community? 'The homes of a nation are its strongest forts,' sang an old-time poet; but we are now taught that the rich man must have a club—away from home; the poor man must have a club—away from home; and his wife, alas, has her club, too. What about the children? Well, what with the fraternities and sororities for boys and girls, and clubs for men and women, it looks as though we should presently have no homes worth the naming. But that time can never come. We must not permit it. Let us consider the home as the club for us all, and the nation is safe, the kingdom of God brought nearer to the sons of men."

IMPOSTERS (?) WILL GET IN.

There is a diversity of opinion on the question of documentary evidence as a prerequisite to visiting. Those who favor such requirement do not rely on it as a proof of membership, but only as a right to ask for an examining committee, which committee is to do its duty as such committees have always been required to do. *Instead of opening the door to imposters, it makes their entrance to a lodge the more difficult*, and at the same time does not curtail the rights of a true Mason, for it is his duty to keep his dues paid up. As a proof of its practicability, not one of the jurisdictions that adopted the requirement of documentary evidence has gone back to the old slip-shod way of admitting visitors.—Texas Freemason, February, 1909.

KILKENNY IN MASSACHUSETTS.

The trial of Charles H. Writer at Fitchburg, Mass., for violating the new anti-clandestine law, having resulted in conviction, the accused appealed, with the result that he was fined twenty-five dollars by the superior court. For doing such work as forming lodges this does not seem severe, but for rivalling others doing similar work, such a fine looks larger. We reported the first trial in January, and refer to page 200, where the Grand Recording Secretary of the lodge claiming monopoly under the law affirms that the Massachusetts grand lodge has never been granted civil authority to do Masonic work. Points brought out in the testimony make it look as if the new law could be improved by repeal.

Notwithstanding the claim of the

Grand Recording Secretary, the Massachusetts Grand Lodge surrendered its Charter during the time of the investigation of Masonry by the Legislatures following the murder of Morgan, since which time all of its property has been held by trustees. It was decided by the Massachusetts Grand Lodge at the time of the surrender, that the Charter carried with it the right to investigate the body incorporated, and rather than make this concession to the State the Grand Lodge returned its Charter and has since been without one.

NUMBER OF MEMBERS.

In 1905-6 Masonic lodges in the United States and British-America claimed an aggregate membership of 1,062,425; in 1908, with no official report from Massachusetts and New Mexico available, the number was 1,288,562. In 1905-6, the Master's, or third degree was given to 81,386; expulsions and suspensions numbered 659; non-payment of dues suspensions were 12,760, and 22,008 withdrew—or more than enough to match every fourth one made a Master Mason.

Included within the number already given were 216,919 Royal Arch (or Right or Wrong) Masons, and 172,149 Knights Templar.

There are besides these 150,000 colored Masons in the United States and Canada, among them are 14,000 Royal Arch Masons and 12,000 Knights Templar.

The Independent Order of Odd Fellows in the United States has 1,396,319 members. In three bodies, including with this one Manchester Unity and Colored Odd Fellows, there are in the United States 2,780,937.

When we reflect on the obligations assumed, the principles imbibed or fostered and the practices involved, Christian work seems of stupendous importance.

Mrs. O. R. Strong of Garfield, Wash., a subscriber to the Cynosure for more than twenty years, departed this life some months ago, and of which fact we have just learned from her husband. She had been a Christian for over fifty-six years. She came from a family that loved righteousness. We well knew her father, Elijah Gibbs of College Springs, Iowa, who also was a very ardent friend of the Cynosure.

May God's richest blessing be upon the husband who still survives, and who has been in all these years in perfect sympathy with his wife in the work of the National Christian Association.

News of Our Work.

PENNSYLVANIA STATE MEETING.

Pennsylvania friends should take special notice of Secretary Stoddard's letter in the present number advertising the coming State meeting. It will doubtless be interesting to many that the Euphonia Quartette of Calvary Lutheran church, Lancaster, Pa., is to furnish the music at this meeting.

Michigan has a good local agent and worker in Mr. John A. McClurg of Argyle. He is keeping himself supplied with ammunition in the shape of tracts and finds them very efficient. Iowa has a number of such workers, none more faithful than Mr. A. J. Loudenbach, Glidden, Ia. If every State had such a man as Rev. A. J. Millard of Little Rock, Ark., we would not have to regret so much that pastors generally are dumb on this great subject.

Rev. C. F. Kreider of Cleona, Pa., writes under date of Feb. 17, 1909: "At Mount Hope quite a number of people were converted; among them were some lodge members. They confessed that they had to forsake the lodge before God would pardon their sins. Others professed salvation and came out of the lodge for conscience sake.

"A lodge was recently organized here with ten charter members. Five of these members came out."

A little more than a year ago our friend, Joseph Hoffhines of Aetna, Ohio, wrote us of the plan he was following with success in his community. Cannot others adopt the same? He secured packages of tracts and other literature and

used them as a circulating library. Whatever he gave out was to be returned to him, and some other to take its place was taken if the party wished. In this way he was able to reach his whole community.

GOOD WORDS FROM A FRIEND.

Dundee, Ill., Feb. 5, 1909.

Wm. I. Phillips:

My Dear Sir—Allow me to assure you of my sincere gratitude and appreciation for the interest you have shown in my battles with the lodges. Your kind letters helped to substantiate my words against this dangerous enemy of the church.

We had a largely attended meeting. Perfect order prevailed. It remains to be seen what results will come from it. Or rather it remains for us to pray and to hope that God will protect His church.

We, the Lutheran church, are, as you know, very decided in our dealings with lodges. My congregation, though numbering over 1,900 souls and about 1,350 communicants, is pretty nearly clear of lodge members, because we never stop fighting. Lately some six or seven have left us on that account. Other men, non-lodge men, have taken their places.

Thanking you for all extended favors, I remain yours cordially,

P. Doederlein.

A letter under date of Jan. 30 has just been received from Dr. Soares do Couto of St. Paulo, Brazil. He has promised another letter soon, giving an account of the anti-secrecy churches in that country. It will be remembered that the Presbyterian missionaries sent to Brazil to oversee and aid the churches sided with those who were opposed to having the truth known about the relation of Masonry to the church, and those who were fully persuaded of its importance withdrew from the Synod and formed the Independent Presbyterian church, which has been very evangelistic and blessed of God, so that they have now three presbyters and have organized an Independent Presbyterian Synod of Brazil. We shall look with interest for the promised letter.

SECRETARY STODDARD'S LETTER.

Lancaster, Pa., Feb. 18, 1909.

Dear Cynosure: The month passed has brought many changes. It was my privilege to be at the bedside of my honored father during his last days on earth. The memory of those days will remain. To him death had no sting. His passage to the larger, better life was that of the conquering hero, not the driven slave. When near the end I asked: "Father, is Christ precious to you?" He replied in a voice full of confidence and expectation: "He has been with me all through the years and he will never leave me nor forsake me!" He lived longer in years than the average, yet not so long as his parents. Doubtless (as men judge) had he been less self-sacrificing, his years would have been more, but who will say he was not wise in throwing all his powers into the work he loved? Surely "we live in deeds, not in years!"

Never have I seen more the need of the N. C. A. work than since coming to this section. All through the cities and towns the destructive influence of the lodge is being seen and felt. Perhaps nowhere is the moral grade of those composing the lodges better seen than in the town of Terre Hill, Pa. I am assured by those, not in the lodge, that those who belong frown on the dancing and degrading conduct so frequently advocated, and so in harmony with the lodge spirit; yet in this town, where the lodge men are said to be much better than the lodge, it is a noted fact that the churches are being robbed of men. A leading business man (who said he did not wish to be either for or against the lodge) told the writer, "*The Lodge takes the men from the church every time.*" His son sat near. He was a zealous lodge man, and not a professing Christian.

My work in the reform field during the month has not been what I had planned. The going to Boston, with all that followed, occupied much time and compelled the cancelling of many engagements to lecture in churches of Allegheny and Pittsburg, Pa.

I think I never felt more the need

of Divine help than when taking up the work here, and to-day I rejoice in what God is doing for this needy field. Lancaster, like many of the county seats, has gone to seed in the secret society line. It would be exceedingly difficult to know its extent or the great harm being done. When the enemy comes in like a flood God raises up the standard against him. I believe there are hundreds of glad hearts and willing hands ready to help the forward move against the hosts of darkness.

By special invitation I was given a hearing in the large Mennonite church in this city to those gathered in the Sabbath School. Later I gave a message at the Mennonite Mission. These friends are exceedingly careful as to whom they allow to speak in their meeting and I very much appreciate the confidence that permitted the message I might bring.

When at Spring Grove, Lancaster County, Pa., last year I met, among other friends, Elder S. W. Taylor of the Church of the Brethren, and Bishop Weaver of the Mennonite church. The promise was then made that these brethren would help me to a hearing before their people in that place. This promise has just been fulfilled. Two lectures were given in the Church of the Brethren. A driving rain made the attendance small Tuesday evening, but last evening the house was well filled, many coming for a long distance and all giving close attention for over two hours. A contribution of $9.76 was taken and kindly given at the close. Several subscribed for the Cynosure. Truly the people are awakening to the need of N. C. A. truth. When all the people know how men are degraded by the Masonic lodge, President-elect Taft will not wish to enter even

"At sight."

Oh, what a "sight" is the ordinary Masonic imitation: A man, created in the image of God, led about with cord around neck, breast bare, eyes blindfolded, clothes mostly taken off—even part of the drawers rolled up! No wonder Taft only wanted to be taken "at sight." In the glaring flood-light of the eternal verities, this "sight" will not appear as funny as it now seems.

The State Meeting.

March 15 and 16 is the time. Lancaster is the place.

I have made a canvass of halls and churches likely to accommodate that could be had, and have this morning engaged the Orange Street Opera House. This is large and central and seems to be the only place available large enough to accommodate those who will wish to attend.

I believe the God I love, and the friends of light are going to stand by me and make this gathering count mightily for the right. The program will be arranged all right. The welcome will be given by Elder I. W. Taylor, State president. A. D. Zahnizer of Blairsville, Pa., will bring words of cheer and encouragement. Dr. W. J. Coleman of Allegheny, Pa., will repeat that masterly address given at the Butler, Pa., convention last year. Rev. G. W. Perry of Shippensburg, Pa., will tell how the Lord helped him out of the lodges, into which he had been snared. I hope President I. N. H. Behm of the Elizabethtown College will give another of those addresses we all like to hear. Rev. S. A. Krieder of Cleona, Pa., has been having some blessed revival meetings. A number renounced their lodge membership. He will help in the State convention. To be sure there will be plenty of speaking, let us pray that it may be with great profit.

Allow me to request: *First,* That every lover of the light, who reads this, who lives in the State of Pennsylvania, to write of his interest and, if possible, send a contribution in support of the work.

Address all letters to 37 North Prince street, Lancaster, Pa.

Second. Let everyone who hopes to attend write at once that provision may be made for entertainment. As usual, friends promise to help in caring for those from out of the city. We should know those, who, God willing, will come, that provision may be made for their comfort.

Third. Let everyone pray for God's blessing on this meeting. Advertise it

also as far as you may. Let any wishing programs ask for them.

The lecture, which I hope to give in Mount Calvary Mission Synod Lutheran church to-night, has been well advertised and is likely to be another blessed opportunity to reach those who need. May God give needed help!

Yours in the work,

W. B. Stoddard.

MRS. LIZZIE WOODS' LETTER.

Dermott, Ark., Feb. 9, 1909.

Rev. W. B. Stoddard.

Dear Sir and Brother: I am sorry to hear of your faithful father's death, but God knows best. I. Thes. 4:13-18. Take courage, my brother, and go on filling your dear father's place.

If it had not been for your father, I never would have known the sin of secret societies. Mrs. A. E. Baily picked up a little piece of paper one day, and read of his work against secret societies. So she found out about the New England Association. At last she got hold of the Cynosure and also one of his books, so her husband quit the lodge and they began to testify against it. They saw how the lodge was sapping the life out of the church, so they got me three years ago to do missionary work in this district.

When I came on the field I did not know anything about the lodges, but I never did believe they were right. When I began to read the Cynosure and the tracts and books I found out what a great sin the lodge was, so I began to lecture against them. I did not see anyone but Jesus. The people said: "Some one will kill you," but I never paid any attention to Satan. I just kept looking to Jesus. They have threatened my life so many times, but the Lord has kept me safe from harm.

Now, Brother Stoddard, you see that it was your father that started me in this work, and he started you and many others. God bless you in your work.

When I get the Cynosure I always read your letter and think to myself that my little suffering is nothing to yours. Your work has caused many to give up these sinful orders. You never will know the good you are doing all over this broad land till you get to heaven.

May God bless you and keep you filled with His sweet Spirit. is my prayer. Amen!

Yours for Christ's service,

Lizzie Woods.

We have a long article from our good brother, A. B. Lipp, of Stahl, Mo., in which he solemnly warns all the children of God of the approaching judgments of a just God upon all manner of idolatry, of the fellowship of the same, either in baptism, communion or church membership. He writes: "God, who punished Israel so often and so severe, has not changed so as to allow now what he then destroyed people for doing."

Mr. B. F. Hester of Burr Oak, Kan., has a good word to say after giving his order for tracts, Cynosures and books. He says: "I also send a God bless you in your noble and brave Christian work. Long live the Cynosure in its heaven-born and God-sent mission. May the richest blessings continue to rest on President C. A. Blanchard of Wheaton College." Brother Hester says that he was a student in Wheaton College under President Jonathan Blanchard. He says: "His influence over me does me good now."

HALLELUJAH!

Victory in Oklahoma.

Blackwell, Okla., Feb. 18, 1909.

Dear Brother Phillips:

The truth, like leaven, is doing its work here in Blackwell.

We are seeing splendid results from two years' anti-secrecy seed sowing. Although many of my friends forsook me and turned against me with the bitterest of hatred, threatening to do me bodily injury and endeavoring in every way possible to destroy my character, yet God is permitting me to see the fruit of the truth of God when faithfully sown in the hearts of men.

The madness of the lodge folks of Blackwell was indeed fierce when it first became known that I was an enemy of the lodge. I was accosted on the streets, ridiculed and derided. I never felt so alone in anything in my life before. Not a man dared to say a word publicly,

though a number did offer a little encouragement in a quiet way.

To-day there are not less than fifty men and women in Blackwell who are outspoken in their testimony against the lodge. During a meeting now in progress at the M. E. church, a dozen or more men and women have left their lodges. One woman came to the altar and, after bowing before the Lord a few moments, got up and handed the pastor a little box, which the pastor opened on entering his study that night and found it contained *an Eastern Star pin.* A man and his wife living next door to me also threw away their lodge pins. It is a common thing to-day to hear those who have left the lodge tell how they were slaves to it and how it stood between them and a full surrender to God.

I think the time is about ripe for a series of lectures. And I trust the day is not far distant when the anti-secrecy forces of Oklahoma will be organized and equipped for the spreading of the truth of God concerning this evil.

(Rev.) Geo. A. Creekmore.

KENTUCKY AWAKE.

Pikeville, Ky., Feb. 9, 1909.

Dear Brother Phillips:

We are still in the fight for the right, and our God is giving us victory in Jesus' name. We are holding meetings just out of our town in the schoolhouses, and it is wonderful how the Lord is blessing.

We held a meeting about two and one-half miles from our home. When we gave out the announcement of the meeting the devil did all he could to hinder. Professed Christian people came to us and said that the lodge people would burn the house. The ministers were uneasy and came to us asking us to stand responsible for said house. We knew that God had bidden us go there to hold the meeting, and having perfect faith in our God, we at once agreed to pay for the house if it should be burned.

We held the meeting and the devil fought hard, but the house was packed to overflowing; some paid the price and got saved from all their sins. Praise God. It is wonderful how God is leading and blessing. There were several lodge people present. The lodge question was fully agitated and some got mad, but others held up their hands for salvation. Praise God, He is able to bring people out of their lodge, if they are willing.

The lodge people of our town are in a spirit of unrest, and have threatened me several times; I have received threatening letters with no name signed to them, said letters being placed under my office door during the night, but, praise God, nothing moves me. Several people have come to me and advised me to quit on the lodge question. They fear that if I don't, they will do something to me. But, praise God, He has said, "Not a hair of thy head shall perish, and He is able to keep that I have committed to Him against that day." I have purposed to mind my God, regardless of whatever befalls me. Counting my life, not dear unto me. For he that seeks to save his life shall lose it and he that loses it for "My sake" shall find it.

My continual prayer to God is that he may manifest Himself toward me in such a way that I may know that He is leading. I do love to obey my Captain.

May the dear Lord continue to add His blessing upon you and your work is my prayer.

We are looking for great victory in Jesus' name. The work is spreading like wild fire and springing up all over our State. Many are coming out of their lodges. May God help us to be faithful and true. Some day we shall reap, and what a harvest it will be.

A. D. Cline.

WORKERS' HONOR ROLL.

The offer of back numbers of the *Cynosure* for free distribution at the rate of 25 copies for 29 cents met with a hearty response by the following. The largest number ordered by any one person was 200. One who could not personally do the distribution sent double pay and a list of names, to whom we sent direct from this office.

The offer still holds good and we hope to add many more to our honor roll during this month:

Rev. Henry A. Clausing, Jasper J. Tucker, J. B. Nelson, C. P. Jones, A. J. Failey, Mrs. Olive Kendricks, D. D. Zehr, J. Van Wyck, Rev. A. Gruhn, J. A. Bryant, J. S. Yaukey, Henry Siess, Albert Mygatt, D. M. Byerly, Mrs. Lizzie S. White, Charles L. Saudrus, Isaac Hinshaw, B. F. Hester, Charles L. Todd, A. J. Loudenbach, P. Beck, J. S. Ellis.

Among the letters received during the past month that did us much good was one from Rev. Charles P. Jones of Jackson, Miss. He is not only pastor of a large church, but editor of a paper as well, and yet he sends $2 for back numbers of the Christian Cynosure, in accordance with our special offer. We hope that many will remember, in prayer, Brother Jones and his great field, and thank God for his broad vision and great heart.

OUR STORY.

THE QUAKER ODDFELLOW.

BY E. HOWARD BROWN.

(Continued from Last Issue.)

The pastoral meeting had been packed with sympathetic members, and to the surprise of all had a voting majority present. After a thorough discussion of the matter, all present were aware of the fact that without a radical change there would be trouble for the Friends in Auborn. They were further surprised when Josiah Hamilton stated that there was a well known man who could be secured if they acted at once. He is a man well known in the Yearly Meeting, and liked by everbody, especially by the young people. We shall have to raise more money for him, but to my mind he is a stronger man. If the committee would like to consider his name, we have a letter from him and a proposition to place before the committee. Emaline Cox, who had said nothing up to this time, seeing that a deep laid scheme had been planned and was being carried out, asked to whom this man had written. No one answered. Again came the question: "Who wrote to him?" but still there was no answer. "It seems to me a little hasty," she said, "to present the name of anyone here until we have decided about what we need. We must look at the facts. Our church is in a splendid condition. Not one of us, I am sure, desires to make a backward move."

That was enough. A call was made for the letter, and it was read. It clearly showed from the way in which it was worded that some one had been in correspondence with him, and had really made him an offer. He expressed his willingness to come at once if his proposition was accepted. He was to have $800 and the parsonage. The letter was signed Robert Stanley.

A discussion of the man followed. All agreed that Stanley was one of the most popular men in the Yearly Meeting. His name regularly appeared on some of the most important boards and committees. He was always a leader in discussions on the floor of the Yearly Meeting house. Taking into consideration that he was young and popular, and that the element that proposed his name was heartily in favor of him, others at once consented in a few minutes. Almost before any one knew it, the church had extended a call to Robert Stanley to become pastor.

The call was at once accepted and in a few weeks he and his family were nicely located in the parsonage, and took up the pastoral work.

Stanley little saw what was before him in the days that were to follow. He was a good speaker and soon became very popular with a large number of people in Auborn. He drew many people to the church, but there was always something lacking. He preached the truth, no one found fault with what he said, but always something was unsaid, left out, that was missed by the deeply spiritual. It was the personal application, real heart interest in those for whom he preached. In none of his sermons did he ever mention specific sins or call anything sinful. No one ever felt condemned. Sin was always an abstract —never a concrete thing. To the spiritual elements in the church this was a strange, new departure. His sermons seemed little more than dogmatic essays, or orations, without forceful aplication.

Robert Stanley Exposed.

Six months had passed when matters reached a climax. Not one word had come from the pulpit against the saloon element, although it was working hard to again establish a saloon in Auborn. Secret orders were enthusiastically trying to build up their lodges, but there was never a word of protest. Every one knew when the fight would be and how the forces would rally if only their old pastor was among them.

Two of the members at last privately began to investigate the cause of Stanley's silence.

They asked him to preach a special sermon upon temperance, leaving him to take his own stand. He refused kindly, explaining that there were different ways of dealing with the saloon, and he thought, as a minister, it was not his business to say anything about it. He thought the city council would attend to the matter of regulating or licensing saloons, if in their judgment there ought tc be a saloon in Auborn.

The investigation proved that Robert Stanley was a policy man, and stood at least in sympathy with the saloon element. The next few days brought a still greater surprise to the Friends church.

A series of union meetings had been in progress in Auborn for over a week, in which the churches were invited. The evangelist secured was an Eastern man, and they really knew nothing about him except by reputation, until he came. The attendance was splendid. The four pastors were in the platform. There was scarcely an empty seat in the large audience room.

The evangelist was in the middle of his sermon. He was talking about good works and charities carried on by the church and other organizations. He then took occasion to eulogize secret orders and the Odd Fellows in particular, speaking lightly of any one who would oppose such organizations. Then he exclaimed: "To prove that they are doing a great work, and that they are religious, uplifting, ennobling organizations, your four true, noble-hearted pastors stand as examples of true Oddfellowship. They are members and leaders in the lodge. The other pastors did not care. They took it as an honor. They wore the badge and fellowshiped with Oddfellows everywhere. But Robert Stanley colored deeply, then turned ashy pale, as if he would faint. As every eye was turned upon him he grew nervous, looking the very picture of a lost, ruined, helpless, doomed man.

When the service closed he was gone, no one knew where. With the usual handshaking and social expressions the audience departed.

The night that followed the meeting brought no sleep at the Friends parsonage. Robert Stanley was a ruined man. His sin had found him out. A few years before, while pastor in Charleston, he had listened to the persuasion of some of his best paying members, and had finally joined the Oddfellows' lodge. It was with a definite promise from the lodge that his membership should always be kept a secret. As long as he had remained no member of the church had ever suspicioned such a thing except those who were lodgemen. When he removed to Auborn he found the Oddfellows' lodge so near extinction, owing to Martin's strenuous efforts, that he moved cautiously. He had not dreamed of being thus exposed, and especially at a time when he was being considered a coward and afraid to speak on temperance. All night he wrestled in prayer and talked with his wife about what they should do. He never again could face the church and town, justify himself and remain an Oddfellow. He had long been tired of it all, and had really never intended to keep up his payments and connection with the lodge. But now his work was done. He could not go back to the metings. He could not meet the world. What should he do?

It was a night of nights for him, a struggle like that of Jacob of old. But before daylight Stanley and his wife had surrendered on their knees before God. The victory came.

Rising from prayer, Robert turned to his wife and exclaimed: "Alice, if you knew all that I submitted to in being initiated into the lodge I fear you would despise me, and never love me again.

I don't understand how I ever went so far, but thank God it is over."

At 10 o'clock that day the elders of the church called at the parsonage for the hardest task they had ever performed. Instead of meeting the man they anticipated seeing they met a kind, tender-hearted penitent. They came to ask him to resign. The church could not submit to such an insult. But when they were ushered into the parlor by the kind pastor, and saw in his face the signs of the struggle through which he had passed, it became very hard for them to explain why they had called.

After a few formal expressions Stanley began slowly, and in a troubled voice: "Friends, I suppose your visit to me this morning is one that is hard for all of us. But if I can make it any easier for you I shall do so. I have a confession to make to you, if you will listen. Ten years ago, just after I had entered the ministry, I went to Charleston as pastor. Our membership was made up largely of worldly people, as so many city churches are. They paid me a large salary and furnished a good parsonage. I was asked to say nothing on prohibition, peace and secret orders, and I soon discovered that many of our members were lodge men. Those who were not were fearful all the time that some of them would be insulted if the subject was ever mentioned.

"The general superintendent encouraged me to be wise and remain for a term of years. I took this to mean keep my mouth shut, and compromise the truth. I did so. My friends soon began to urge me to join the lodge, saying it would give me a greater influence, enlarge our attendance, and help the church. I was loth to do it, but being pressed hard I agreed to join the Oddfellows. I was finally made a member, but it was done quietly and with a promise that would always be kept a secret. I was not through with the initiation before I was ashamed of myself and them. My repulsion for the lodge grew every time I attended, but I was in and could not get out without publicity. I saw I was united with the toughest element in Charleston. I have been compelled by this same element to favor the orders, and be liberal toward them, when my own heart condemned me.

"I have pled for liberty in the Yearly Meeting with a lie on my lips, and so have others of our preachers. I have said nothing lately, but when the evangelist grasped my hand he gave me the grip, and I responded, little thinking what it would mean. My exposure, I want to say to you, last night came like a stroke of lightning. I have favored the secret element in the church here, for they championed my coming."

He buried his face in his hands and sobbed like a child.

Up to this time the elders had said nothing, but sat in utter astonishment, grieved and yet full of sympathy. Finally gaining control of himself, he began again: "I don't know how you feel about it, or what you desire me to do. I have been looked upon by the church as one of her leading ministers, and all the time I knew I was a traitor. I am now ready to resign and be thus humbled, or to make a complete public confession before the church and the world. I have not slept one minute since the meeting last night, but have settled the matter with the Lord and am now ready to take the worst and face the world."

A long silence followed. Then James Harvey spoke for the elders. He said: "Brother Stanley, we called upon you expecting to ask you to resign. We have been greatly surprised and astonished at your confession. Of course we are glad to hear you state the matter fully and respect you for it. We cannot understand, however, how one who was called to God could be so deceitful and yet be so useful and respected If your confession means that you are ready to leave the lodge and say so publicly, and thus redeem the church from insult and disgrace brought upon us last night, I am sure the church could do no less than gladly and freely to forgive you, and we will rejoice that you have come out of these things." The others nodded their assent.

"Well, I am ready," said Robert, "to face anybody. I have had enough. I have broken league with hell, and from

this time forth I shall be found on the side of Christ and shall preach the *whole* Gospel of Christ."

After further conversation with Stanley all agreed that the sooner it was over the better. A season of prayer followed, which was a time of real contrition and special blessing to all, and the committee departed.

It was the following Sabbath morning. The news had spread like wildfire. Everyone knew that trouble was brewing at the "Quaker" church. The tattlers tattled, and the meddlers meddled, and the gossipers gossiped. Even the street loafers discussed the possible outcome of the strange affair. Auborn was stirred to her very center. On this Sabbath morning, when the bell ceased ringing, the old Friends' church was again filled to its utmost capacity. Robert Stanley entered the pulpit as usual, a smile playing on his face. After the usual song and prayer service, as Stanley rose to preach, the silence seemed oppressive, as if the audience was holding its breath. He announced as his text the third verse of the 91st Psalm, "Surely He shall deliver thee from the snare of the fowler." "God is the deliverer," he said, "the devil is the fowler. We are the victims. Then we should read it: 'Surely God will deliver us from the snare of the devil.' "

In the forty minutes that followed Stanley uncovered the devil's snares, nets and traps with rough hands, from chewing gum and cigarettes to card playing, dancing, tobacco using, novel reading, swearing and saloons. On the liquor question he took a square stand for prohibition, and no community ever received a greater ally than Auborn in the conversion of Robert Stanley. But on he went. "The next trap," announced the speaker, "is one in which I have been caught." The audience seemed to lean forward. "Secret orders and lodges, yea the whole lodge system, is a broad spreading net to catch men. Baited and made enticing by many dainty morsels, she is doing her awful work." Here he gave his experience with the Oddfellows, adding a few details to what he had told the elders, even describing some of the scenes of the initiation. When he had finished he stood with tears running down his face, before a weeping audience. He stepped forward and with a firm face and clenched fish dared the world to deny the facts he had stated. He dared the members of the lodge to persecute him for leaving them, or to attempt to bribe him or his church again. "For," said he, "'God is light and there is no darkness in Him at all.' God still lives and Auborn Friends' church is a branch of the church of God and the forgiven traitor shall from this day forward be her strongest defender from these darkest traps of hell. I have been used as a decoy. Now I am going to be a gatling gun.

"1. I find all secret orders and lodges unbiblical.

"2. Their charity is all pretense, for they only help themselves and then just what has been paid for.

"3. Their influence upon men is for evil.

"4. Their "good men" in the lodge are traitors and cowards, afraid to come out.

"5. Their initiations are heathenish and outlandish.

"6. They are Christless institutions. Defying the Christian churches to catch men.

"7. They are deadening to any man's spiritual life.

"8. They separate men from the home and cause many separations in families.

"9. Wicked men are often the leaders and teachers.

"10. They are condemned of God (II. Cor. 6: 14). They are condemned by the most spiritual churches.

"Now with these reasons and God's promise to deliver us from the snare of the fowler, we shall surely steer clear of the lodge."

The benediction was pronounced. The audience went out. Four years Robert Stanley pastored and preached in Auborn. But from the Sabbath of Robert Stanley's confession to this day there has never been an organization of Oddfellows in Auborn.

It was the Oddfellows' funeral sermon.

New Sharon, Iowa.

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221 W. Madison Street, CHICAGO, ILL.

Christian Cynosure.

CHICAGO, APRIL, 1909.

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IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
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"IN SECRET HAVE I SAID NOTHING"

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Eastern Secretary
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221 West Madison Street, Chicago

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CONTENTS.

Endorses Truthful Villain 353
Franklin's Christ 353
Other People's Money 353
Death in Strike Riot 354
Russian Freemasonry 354
The Japs and Freemasonry 354
President Blanchard's Letter 355
Parades in Boston 357
Anti-Masonic Party in Vermont *357
Rev. J. P. Stoddard—The Man and His Work in New England. By J. M. Foster, D. D. 358
Revised Ritual, Knights of the Maccabees 360
History from a Masonic Sermon 364
Special Assessment by K. of P. 365
Oddfellows Hear Methodist Sermon.....365
Convenient Masonic History 366
Colonial Costumes and Names. Important Masonic Testimony as to Presidents 366
Never Discovered, Always Revealed.....367
Not So in My Lodge 368
Two Score Years 369
"Secret Lodge System"—Book Notice....370
News of Our Work 370
Secretary Stoddard's Report 370
Rev. J. F. Davidson's Letter 371
Mrs. Lizzie Wood's Letter 372
Pennsylvania State Meeting. Report of the Recording Secretary 374
Index to Christian Cynosure, Vol. XLI..379

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLI. CHICAGO, APRIL, 1909. NUMBER 12

ENDORSES TRUTHFUL VILLAIN.

When a Freemason denounces Morgan or any other truthful man as a perjured villain, he admits that a true exposure has been made, since an oath to conceal can be broken only by not concealing that to which the oath referred. Fictitious exposure would not be perjury, for it would expose no real secret. Thus he endorses incidentally, his truthful villain.

Buying an exposure at our office to learn the ritual with which lodge duties require him to be familiar, any secret society officer shows that he trusts our version of the exposed ritual; and so he endorses its authenticity and correctness.

Colored Odd Fellowship has given similar endorsement; strangely enough, it started by using the anti-secret exposure. Ezra Cook issued the book in 1874; 20,000 copies were printed in six years in editions of 2,000, and this exposure fell into the hands of some colored men, whose story is told in a letter written to Mr. Cook by the Grand Secretary of Colored Odd Fellowship.

"Dear Sir: Having obtained a few copies of your Odd Fellowship Illustrated, Exposition of all the Degrees of the Lodge and Encampment, and the Rebekah, or Ladies' Degree, eighth edition, revised, about two years ago, fifteen of us, who at that time had just withdrawn from the Manchester Unity, on receiving your books at——opened a lodge in ——and called it the 'Key of the West.' . . . We tried the work and found that quite a number of Odd Fellows recognized the work as being genuine. . . . We then sought admission into a legally organized lodge, but we being men of African descent, could not be admitted. Then we formed a grand lodge and sent a petition to Springfield and were incorporated."

Proof that the exposure was correct is vital to this story, while the story itself furnishes the proof.

FRANKLIN'S CHRIST.

We cannot think of Franklin without a feeling of sadness when we look at his religious side. The nearest approach to real Christianity which we can find in his writings is this confession: "As to Jesus of Nazareth, I think His system of morals and His religion, as He left them to us, the best the world ever saw or is likely to see." This falls far short of the faith in which God delights.—*Lutheran Standard.*

Franklin did not have a high regard for Freemasonry. When a relative asked his advice about joining he replied: "One fool in the family is enough." It is very possible, however, that the mock death and resurrection scenes in the Master Mason's Degree were the determining causes which prevented his heart surrender to Christ Jesus.

OTHER PEOPLE'S MONEY.

"The Circle" for January had a good article by Bailey Millard on "Handling Other People's Money: The problem of the man behind the cage." Its sub heads are "That cottage in the country"; "Most bank employes are strictly honest"; "Lose your own money—not another's"; and "A game in which the winner loses." Among the various bright points under the last heading but one, is this which will interest our own readers.

"One source of temptation to poor men is in handling the monthly assessments of big fraternal societies.

"'I managed to get Smith in as secretary of ——— lodge the other day,' I heard a man say not long ago. 'The poor devil was out of work and it will give

him a chance to pick up seventy-five dollars a year. That's something.'

"'Yes,' said the man he was addressing, 'but it's going to be tough on Smith.'

"'Why?' asked the other curiously.

"'Because he is out of work, is earning no money save the pittance he will get as lodge secretary, and as he will be handling hundreds of dollars of assessment money every month, it's going to be a strain on him.'

"'I see what you mean—a constant temptation. True. I hadn't thought of that. Poor old Smith!'

"Yes, poor old Smith! He will be receiving that assessment money, carrying it around in his pocket, taking it home with him and counting it out on the dining-room table. In spite of his most honest efforts the lodge nickels will get mixed up with his car fare. His wife will be asking him for money. A collector will come with the coal bill, or a man to take out the gas meter. And there is the money in his pocket. It does not belong to him, but it is there, and a dozen times a day he will be tempted to borrow from it—maybe only a dollar that he can replace when he gets work. Poor old Smith!"

DEATH IN STRIKE RIOT.

Solomon Kann, employed in a garment factory in New York, was killed by strikers who broke into the place and attacked occupants of the workroom. The proprietor and his brother, who was foreman of the factory, together with an employe, were hurt when Kann was killed. Two men listening at the door heard the machines running. The group, throwing its force against the door, broke it in. Among the employes were two young girls; yelling, the raiders invaded the room, some of them swinging pieces of iron pipe. Mr. Kann was pushed against the wall, but being struck down by one of the rioters rolled under a machine, where the police afterward found his body with the head battered and the skull broken.

A policeman from Fifth street station began to help matters along with his club. Just as he was almost swept off his feet by the sudden rush of men trying to escape, several more police clubs came into play, and when reserves arrived the building was already almost cleared.

While being carried toward the hospital Kann died. His brother identified the body, on which was found a money order which had been drawn for his wife in Gallicia. The fixtures and furniture of the place where he was killed were wrecked. There were perhaps no native Americans in the riot, but it is to be wished that America might find a way to teach new citizens better ways to adapt themselves to American conditions, and to become true Americans.

RUSSIAN FREEMASONRY.

Masonry at one time flourished in Russia, and for nearly seventy years there were many Masonic bodies in that country, with grand lodges and other governing bodies. Empress Catherine was the first ruler to show an unfriendly spirit towards Freemasonry, and Paul, her successor, who himself was a Freemason, from some cause became antagonistic to the order, and continued the interdiction of Catherine against the fraternity. Under the early reign of Alexander I., Paul's successor, Masonry was somewhat revived by sufferance for some years, when in 1822 he issued a ukase forbidding Masonry under a heavy penalty, and it has ever since been dead in that country.—*Texas Freemason,* February, 1909.

THE JAPS AND FREEMASONRY.

The attitude of the Japanese Government towards Masonry has always been rather strange. Until a year ago it declined to allow the existence of lodges in the dominions of the Mikado, though it not only permitted, but actually encouraged its citizens to join the craft abroad, and attend foreign lodges. In fact, nearly all Japan's statesmen and diplomats are Freemasons.—*Freemason's Chronicle.*

The sooner we realize that we are immortal the sooner will life assume its rightful proportions and our energies their proper significance.

Contributions.

PRESIDENT BLANCHARD'S LETTER.

Fathers and Brethren:

Since my last letter I have had the pleasure of meeting a minister of the Gospel who has a high appreciation of the dignity of his calling. He is a business man as well as a minister. The church which desired his service could not pay enough to support him and his family so he works at his profession through the week and preaches on the Lord's Day to his church.

One of the members and officers of the church sickened and died. He was asked if he would conduct the funeral. He said: "Certainly if it is to be a Christian funeral. Which is it to be, a lodge funeral or a Christian funeral?" They replied: "We wish to have both." "Well, in that case I cannot serve you. I am a Christian minister and am not permitted by my duty as a Christian to mix up the offices of the church with the exercises of a heathen order."

The result was that another preacher was secured and that shortly the officers of his church requested him to resign. He told them that he would not resign on their request; that he would state the case to the church and that if it did not sustain him he would resign with pleasure. On the following Lord's day he laid the matter before the people, telling them what had been done and the reasons for his own action. A vote was then taken and all the congregation except the officers voted to sustain their pastor. He has not resigned.

Why Not Suppress the Black Hand?

As you all know, various murder societies exist in this and other lands. Last week an officer of the New York police was killed in Sicily by one of them called the "Black Hand." This order has branches in this country and has established almost or quite a reign of terror in some of our cities. Scores of men and tens of thousands of dollars are spent in an effort to hunt down the particular persons who commit these crimes.

Would it not be simpler and in every way better to forbid such societies and to wipe them out when found instead of permitting them to exist and then attempting to prevent them from doing what they are designed to do? This seems so obvious a suggestion that one who did not stop to think would wonder that it had not long ago been adopted.

Our Mr. Hitchcock, who is one of our most thoughtful and intelligent co-laborers, years ago, speaking on this point, said to me: "I believe that if the Masons knew how to frame a law that would shut out the murder orders and not at the same time close their own lodges they would have done it long ago." The present terror caused by the moral results of the high school fraternities leads to the same train of thought. Why are not all secret orders which lead to the ruin of society abolished by law? The answer is not far to seek. It is because the great orders, which have been secretly doing the same things for years, do not know how to make a law, which will cut out the orders they would like to see perish, without at the same time making their own meetings unlawful.

Half Slave and Half Free.

Lincoln has been praised in a thousand addresses during the past month for having said that this country could not permanently remain half slave and half free. It is a commonplace now, but when it was uttered it was a revolutionary proposition. Is it not just as plain that this country is not to continue half secret in its social system and half free and open as it was, that it must be either all slave or all free. Secretism is the opposite of

all the characteristics of a free people. It leads to outrage and murder as naturally as any cause conducts to its effect. A secret order is not objectionable because it professes murder. Most orders which have this as their real purpose profess something quite different. Secret orders are objectionable because, if they exist, they can commit this crime or any other and no one can even know what is intended until it is done. The Daily News in a very judicious article speaks of the necessity of destroying these criminal organizations. It is well. They should be destroyed. But we shall never get rid of criminal orders while we have secret orders. I have for years asked men to tell me one reason why an honorable order in a time of peace and in a free land needed to be secret and have never had one valid reason assigned.

Lodge Lectures and the Like.

For a long time the business of secret orders has been to initiate candidates, to dedicate halls, to install officers, to bury their dead, to eat banquets and to manage dances. The round of ceremonies has been so wearisome that many men who were not at all opposed to the orders dropped out from sheer disgust. At the present time an effort to popularize the principle of secrecy is manifest in two directions. Lodges instead of confining themselves to the treadmill round of the ritual are bringing in lecturers of ability and talented musicians to entertain the members.

This is, of course, an improvement of a most decided character. The principle is capable of indefinite expansion. Sermons might be preached or prayer meetings held in any case where there were enough Christians present to warrant it. But the fact that the orders are compelled to do something of a real sort to hold their more worthy members raises again the question: "What is the use of a secret society?" It is plain that there is no more need of a secret order to run a lecture, a concert or a home for the old or young than there is that a coach have five wheels. Why then the secrecy?

Because the secrecy is not intended to help the legitimate effort; the lecture or concert or home is intended to help the secrecy, to draw in men who do not need or like secrecy and to have these men on hand to use, as occasion may require. These reflections have been induced by a notice to the effect that a certain lecturer will give a lecture on the recent earthquake before a certain lodge. Why? To interest men in a secret order and secure their money and other support for the lodge.

An Unequal Yoking.

We recently made some remarks on the initiation of President Taft into the Masonic order. We take from a recent newspaper the following facts respecting Mr. William Jennings Bryan, who was his opposing candidate in the last election. The Nebraska State Capital tells us that Mr. Bryan was recently made a member of the order of Eagles. The Capital says:

It is violating no confidence to consult the city directory and find out who these men are with whom Mr. Bryan has associated. The directory of 1908 is the authority.

Worthy President Carl Carpenter is with the Towel Supply Co.

Worthy Vice-President Cliff Barnes works for the Lincoln Ice and Cold Storage Co.

Worthy Secretary Mark J. Wilber is a bartender at 915 O.

Worthy Treasurer Dan Hellwig is a cigarmaker.

Worthy Chaplain H. E. Sundean is a bartender at Koop's saloon.

Worthy Conductor James Collins is a wire rapper for the Lincoln Traction Co.

The trustees are: Clyde Lester, saloonkeeper at 915 O; C. A. Bielefeldt, saloonkeeper, proprietor of the "Mint Parlor;" Howard Schlegel, occupation unknown in the directory, but pretty well known in Lincoln.

Worthy Inside Guard, Henry Henderson, occupation unknown.

Worthy Outside Guard, Henry Kline, occupation unknown.

The attention of the temperance people of Nebraska is called to these "worthies" with whom Mr. Bryan has become associated. Their relation to the liquor business is shown —even the towel man and the ice man and the cigar man. The balance of the membership may be imagined.

The attention of the church people of Nebraska is called to the "chaplain" of ths "aerie" who will offer up prayer in the presence of Mr. Bryan—Worthy Chaplain Sundean, bartender for Koop's saloon.

The only remark that *The National Prohibitionist* cares to add to this is to record the fact *that a few years ago Mr. Roosevelt*, under whose administration the editor of the *Capital* has held an important position, unless memory defaults, *joined this same order of Eagles.*

Why should men like President Taft, ex-President Roosevelt and Mr. Bryan consent to be yoked up with men of this description? We do not know. We do know that God forbids such unnatural alliances and that they can work nothing but evil for those who enter them.

With fraternal regard,

Sincerely yours,

Charles A. Blanchard.

PARADES IN BOSTON.

Last year the chief city of New England was visited by Pythians and Romanists to the extent of a visitation. It is one thing to make a city the point of assemblage, another to monopolize it as a parade ground. The Pythians were not the only people in Boston; the streets had not been paved in order to facilitate a display of the alien political power of Rome. The press began to notice the parade nuisance and demur. One editorial began by saying: "When Boston entertains visiting organizations and extends her most gracious hospitality, the question is often asked if we do not overdo the 'freedom of the city' feature in granting them a permit to parade unrestrictedly through streets in which traffic and business must in consequence be absolutely stopped. Thousands in line paraded back and forth in the busy part of the city in the heart of the day, and this made the greater trouble because Boston is not laid out in a way to mitigate the evil. For hours it endured closed avenues; it could not use street cars; the city was trampled down by a parade.

"Business suffers untold loss and damage in such an inundation. Hotels and cafes are seriously inconvenienced by their failure to receive needed supplies, dealers in many important lines of trade are unable to fill urgent orders, and business in every store along the route is absolutely at a standstill. The loss can hardly be computed." Earnest attention has been given by the Boston Merchants' Association to the question of gaining relief without losing the guise of hospitality, but if it gains this end, parades will probably have to be turned away from the more dense and busy part of the city.

Abatement of the nuisance ought not to be left to the hosts who have been imposed upon; better plans ought to be made by guests owing them courtesy. Rome has done harm enough to Boston to forbear flaunting her threatening forces in the public streets. The Knights of Pythias or any other society ought to credit a busy and sensible people with having something to do besides paying more than brief attention to aprons and feathers.

Citizen.

In the presidential election of 1832, during the height of the anti-Masonic excitement, Vermont was the only state carried by William Wirt, the candidate on the anti-Masonic ticket, and the Grand Lodge and all the subordinate lodges except one, disbanded. Now Vermont has a larger percentage of Masons —one to every eight adult males—than any Masonic jurisdiction in the world. Truly, "Truth crushed to earth shall rise again," and persecution strengthens a cause.—Texas Freemason, February, 1909.

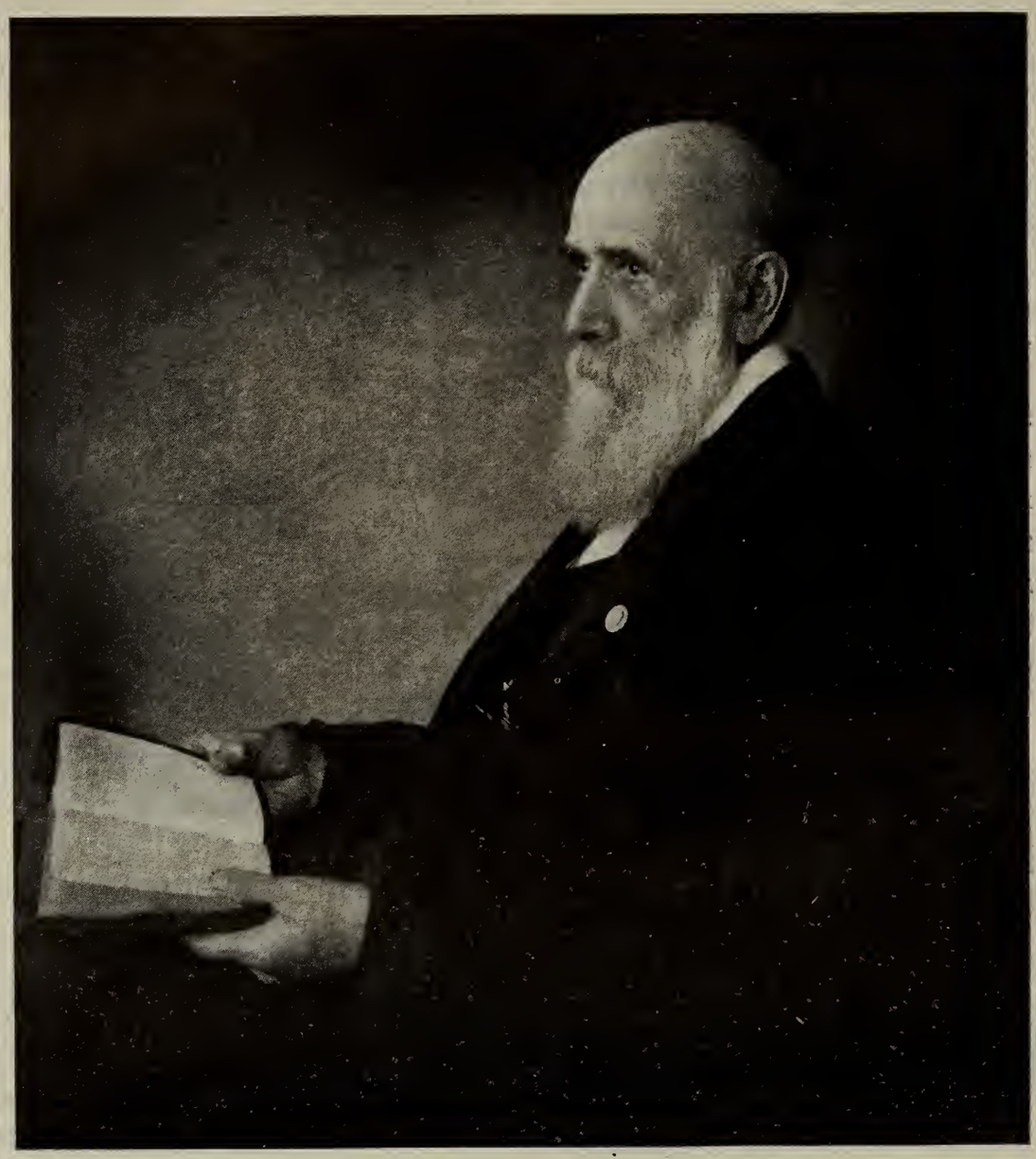
Many young people's societies are so only in name. The old heads run them, do the talking, do the planning, do the bossing, do the boasting.

REV. J. P. STODDARD.

BY REV. J. M. FOSTER, BOSTON.

The first time I heard Rev. James P. Stoddard was at New Concord, Ohio, in 1882, when the Reformed Presbyterian Synod invited him to occupy the time of an evening session with an address on "The Secret Lodge System a Covenant with Death and an Agreement with Hell." I have carried with me to this day the profound impression that effort made, and I still find it an inspiration.

My ministry in the Second Reformed Presbyterian church of Boston began the last Sabbath of April, 1891. The Monday following Mr. Stoddard called and asked that I give an address the following Friday evening in the First Reformed Presbyterian church on "The Secret Lodge System and Civil Government." Brother Stoddard gave the opening address, Miss Elizabeth E. Flagg followed with one of her able papers. I closed the argument. This meeting was reported in the Boston Herald and served as a sort of *salutatory* to his work as the New England agent.



JAMES P. STODDARD.

In October, 1891, Brother Stoddard held his first Boston Anti-Secret convention as local secretary. This was in the United Presbyterian church, Berkeley street, Rev. Hood, pastor. Rev. D. C. Faris, pastor of West Barnet Reformed Presbyterian church of Vermont and J. A. Conant of Willimantic, Conn., were among the delegates. The afternoon session was addressed by Joseph Cook,

L. L. D., the Boston Monday lecturer "of most renowned fame," who spoke on "The Disloyal Oaths of the Secret Lodge System." Miss Flagg's paper was of the best, as usual. Brother Stoddard's report of his work was the leading feature of that session. In the evening Rev. A. J. Gordon of the Clarendon Street Baptist church gave the first address. He was followed by Hon. F. Roberts, the superintendent of the "Davis Street Poor Man's Home." He had been a "horse trainer," but, after his conversion, entered the evangelistic field, holding meetings every night in the "Home." He discovered that the secret oath-bound lodge was a foe to his work, and he readily espoused the anti-secret propaganda. By request, I read a paper on "The State and Secrecy."

One of the products of this convention was the organization of the New England Christian Association in April, 1892. Brothers Pratt, McIntire, Mrs. A. A. Rockwood and others were charter members. Brother Stoddard acted as the agent and secretary of that organization, making an annual report until the day of his death.

An annual convention was held, once in Franklin, once in Springfield, and the balance of the time in Boston, until the new building, 560 Columbus avenue, was secured. Since that time parlor meetings have obtained.

Brother Stoddard was a manly man. He had a keen sense of justice. His sensitive conscience always responded to the truth. He was a loyal friend and brother. His courage never failed him when the cause of truth called for a speech. He had a well-poised mind. He saw the main point at issue in an argument and directed his course to that. He had a genius for understanding human nature and few men were so successful in securing bequests for the cause he represented, as he. He was just as zealous for the kingdom of righteousness as he was vehement in opposing Satan's works of darkness. He was one of the best national reformers in Boston, and two of his convention papers, which were printed in the American Citizen, were pronounced by competent judges to be real state manifestos.

He was planning to attend our Park Street church convention of Jan. 26, two days before his demise; and that morning, in his fever, he said to his son, Rev. W. B. Stoddard: "Get my clothes and my shoes and I will go to that convention." In his last illness he lived over his experiences on many a battlefield, where he contended for Christ and His kingdom. When word came the following Friday that he had passed on to his reward, I could not help exclaiming: "Surely a great man has fallen in Israel this day!" A sense of personal loss caused me to cry: "My father! my father! the chariot of Israel and the horsemen thereof."

In thinking of his life and work, I am reminded of the words in the intercessory prayer of our Lord: "The glory which Thou hast given me, I have given them."

The Father gave to Jesus the glory of being His Spokesman. He declared upon earth the things which he had seen and heard in heaven. He was "the Messenger of the covenant." He was the Personal Word, revealing the mind and will of God. And this glory Brother Stoddard received from the Master in an eminent degree. And he was one of the best loved and most hated men in Boston, because of his uncompromising message. He turned on the light of heaven. He exposed the hidden works of darkness. He made known the truth of the kingdom. He let his light shine before men—This honor is to all the saints.

The Father gave the Son the honor of being His agent in redeeming men, and Brother Stoddard shared in this glory. He had been planted into the likeness of His resurrection, so that he could say: "I am crucified with Christ—nevertheless I live—yet not I, but Christ liveth in me, and the life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me." His strength was literally wasted in strenuous service. He bore the *brand* of the Lord Jesus—the brand of self-denial.

Brother Stoddard represented Christ among men. He aimed to do as Christ would do if He were in the flesh again. He was sure Christ would not join a se-

cret oath-bound lodge, and so he would not. "In secret have I said nothing. I ever spake openly." He was sure the Lord of the Sabbath would not buy and read a newspaper published on the Sabbath, nor hold stock in a Sabbath-breaking corporation, nor use the street cars on Sabbath—compelling others to break the Sabbath in rendering that service—and so he would not. He was sure our Lord would not take office and grant unscriptural divorces according to immoral divorce laws, nor grant licenses to saloonkeepers to destroy men body and soul for time and eternity, and so he would not.

Brother Stoddard was a Christian man. Our city is poorer without him. "I am distressed for thee, my brother Jonathan—very pleasant hast thou been unto me."

The cause of the kingdom, however, is still strong. Our Saviour-King has transferred His servant to His throne now for higher service. The mediatorial government of the Lord Jesus Christ still stands. Our exalted Redeemer is still here. He goes forth conquering and to conquer. Presently the kingdoms of this world will become the Empire of our Lord and Saviour Jesus Christ.

REVISED RITUAL OF THE KNIGHTS OF THE MACCABEES OF THE WORLD.

Opening.

(All officers when addressed must immediately give "token of sincerity," and the officer addressing them should not proceed until they have done so.)

(The Commander takes his station; gives two raps with gavel.)

Commander — Sir Knight Picket (Picket gives "token of sincerity," standing) advance to the altar, sound the trumpet and retire. (Picket advances to the altar and gives three loud blasts on trumpet, at which sound officers and members take their respective positions, all standing. Picket then retires to anteroom, by way of the Sergeant's station.)

Commander—Attention, Sir Knights, (at this command all members give "token of sincerity,") prepare for action.

Lieut. Commander—Sir Knight R. K., call the roll of officers. (R. K. gives "token of sincerity," and calls roll of officers by official title only, from officers' roll book. The M. at A. answers "present" or "absent," as the case may be. R. K. checks list and reports absentees, and the Commander fills the vacancies pro tem. The R. K. makes a record thereof. After all stations are filled Sentinel will admit no one until the Tent is ready for action.)

Commander—Sir K. Sergeant, report to this station, and communicate the pass words.

Sergeant—(Gives "token of sincerity" and says:) Sir K. First Master of the Guard, take this station. (He then goes to Commander's station by way of Past Commander's station and communicates the semi-annual pass words in regular form.)

Commander—The words are correct; return to your station. (Sergeant returns by way of Chaplain's station.)

Lieut. Commander—Sir K. Sergeant, have the Sentinel and the Picket been placed?

Sergeant—(Gives "token of sincerity.") They have, S. K. L. C.

Lieut. Commander—Are they in possession of the passwords?

Sergeant—I will ascertain and report. Sir K. Sentinel, relieve the Picket and instruct him to report to his station. (The Sentinel enters ante-room and takes the Picket's station and instructs that officer to report to Sergeant. Picket reports to Sergeant, from in front of his station,and communicates semi-annual passwords in regular form. Picket should remain standing in front of Sergeant's station until ordered to relieve Sentinel.)

Sergeant—Sir K. Picket, the words are correct. Relieve the Sentinel and instruct him to report to this station. (Picket retires and instructs Sentinel, etc.)

Sergeant—Sir Knight Sentinel, the words are correct. Return, guard well the inner door, allow no one to pass without giving the proper signal and password or obtaining permission. (Sentinel resumes his station.)

Sergeant—Sir Knight Lieut. Commander, the Sentinel and the Picket are in possession of the proper passwords.

Lieut. Commander—'Tis well. See that the approaches are continually guarded.

Allow no one to pass the inner door not in possession of the passwords without permission. You will now ascertain, through the Guards, that all present are qualified to remain.

Sergeant—Sir Knight Guards, communicate the passwords. (At the words, "Sir Knight Guards" the Guards will respond with the "token of sincerity," and after instructed to communicate the passwords they should step down in front of the Sergeant and communicate the passwords in regular form, after which they should remain standing, facing the Sergeant, until further instructed.) The words are correct. You will now ascertain that all present are qualified to remain. (The first M. of G., etc.)

First Master of Guard—Sir Knight Sergeant, I have examined my charge and find all in possession of passwords.

Second Master of Guard—Same as First Master of Guard.

Sergeant—'Tis well. Return to your stations. (Guards then return to their stations, by walks at sides of Tent.)

Sergeant—Sir Knight Lieut. Commander, all present are qualified to remain.

Commander—Attention, Sir Knights, attend the Chaplain's invocation. (At the words, etc.)

Chaplain—Supreme Ruler, strengthen our hands in building up this order. Aid us in carrying out the great principles of fraternity which underlie it. Assist us in bringing peace on earth and good will toward men. May the deliberations of this body be conducted in that spirit of harmony so necessary to success. May our order grow and prosper. May its influence be enlarged and its protecting arms extended so that we may be better able to provide for the widow, protect the orphan and care for those dependent upon us. May we so speak and act as not to bring reproach upon the order nor disgrace any of its humane principles. Make us a power for good in this land, and worthy exponents of the brotherhood of man. (Chaplain returns to his station by the way he came.)

Commander—Sir Knights, join in the opening ode, etc.

Commander—Sir Knight Lieut. Commander, take this station. Sir Knight Past Commander, Chaplain and Sergeant advance to the altar, while all unite in giving the signs and words. (When each officer is named he should respond with the "token of sincerity," and as directed, advance to the altar where each places his left hand on the book and the circle. While in that position, the Commander extends his right hand to Sergeant, who grasps it with his right. The Past Commander and Chaplain also clasp hands in the same way. They pause a moment, then step backward three short steps, when the Commander calls for, and with the Sergeant gives signs and words in the following order, the Past Commander and the Chaplain giving the answers. All members join in signs, words and answers thereto.)

COMMANDER—*Step and Salutation Sign, Recognition sign, Its answer, Ladies' recognition sign, Its answer, Token of Sincerity, Distress Sign, Its answer, Distress words.* (Given by all but Past Commander and Chaplain.) *The answer.* (Given by all but Commander and Sergeant.) *Ladies' distress sign, Its answer, Ladies' distress word, Its answer.*

Commander—What is the permanent password?

Sergeant—URLLRLTXRF.

Commander—When is it to be used?

Sergeant—When visiting a Tent, if required.

Commander—Give me the test word.

Sergeant—F. *Com.*—M. *Serg.*—M. *Com.*—Y. *Serg.*—R. *Com.*—H.. *Serg.*—H. *Com.*—R. *Serg.*—U. *Serg.*—FMM. *Com.*—YRH. *Serg.*—HRU. *Serg.*—FMMYRHHRU.

Commander—'Tis well. Return to your stations. (The four officers resume their stations by the way they came.)

Commander—In the name of Judas Maccabeus the liberator of his people, and with a firm belief in the brotherhood of man, I, as Commander of this Tent, now declare it open and ready for action. Commander gives raps with gavel and all seat themselves.

Order of business—1. Reading, correcting and approving of records. 2. Reading of communications, notices and bills. 3. Applications for membership and their reference to committees of investigation. 4. Report of committees on

investigation. 5. Balloting for candidates. 7. Payment of dues and assessments. 8. Reports of sickness or distress. 9. Report of committees (standing and special). 10. Unfinished business. 11. New business. 12. Report of suspensions and reinstatements since last report. 13. R. K.'s last report of receipts since last review. 14. F. K.'s report of receipts and disbursements since last report. 15. Does any Sir Knight know of any Sir Knight who is out of work and wishes employment. 16. Does any Sir Knight know of any employment for a Sir Knight who is out of work 17. Good of the order. 18. Close in regular form. (See page 56 for closing ceremony.)

Initiation.

Amplified Form—First Section.

When the degree is conferred on more than one candidate, great care should be (taken) observed in the use of plurals. Never address a number of candidates as if you were speaking to but one of them. No Tent should sacrifice the effectiveness of its "team" by excluding any new and able member who is willing to take part. The Tent should be so arranged that all Sir Knights can see the work without being themselves seen by the candidate. This is accomplished by hanging a thick curtain across at head of Tent. These curtains should be suspended by, etc.

Actors and Properties.

King Antiochus—Wearing crown and coat of mail reaching to his knees, official robe of office, grey or brown wig and beard, flesh colored long hose, sandals strapped well up the calves, and holding a sceptre in his right hand.

King's Guards—Dressed as soldiers, with helmets, shields, coats of mail reaching to their knees, spears, hose and sandals.

Eleazar—In the garb of a priest, with long, flowing white gown, white turban with cape to cover hair, long flowing grey beard and staff.

Lieut. Commander—As Judas Maccabeus, dressed as a Jewish peasant, with black and white turban, tunic, hose and sandals.

Candidate—As peasant, wearing tunic, long hose, sandals and turban.

Properties—Sword, spears, staff, banners, two leather scourges and small urn with red fire to burn in forming tableaux at the death of Eleazar. All other officers and actors should wear long, flesh colored hose, over drawers or trousers, reaching to the thigh, with sandals or slippers. If a Tent does not feel able to purchase new costumes, and have such as were formerly used in the old ritual, they can get along with such as they have, but should get turbans, wigs and beards, as required, and also five uniforms for soldiers to make up the characters.

Judas—Mr. ————, you have made application for membership in this Tent of the Knights of the Maccabees. You have been well recommended and elected to membership. I can assure you *there is nothing* in the ceremonies of the order *that will conflict with your religious or political opinions.* Are you willing to proceed?

Obligation.

Chaplain—You will now repeat after me. "I voluntarily promise, in the presence of these Sir Knights, that I will conform to, be bound by, and uphold all the laws of the order now in force, or that may hereafter be adopted by the governing body; that I will not make known to anyone, not a member of this order, any of its signs, words, passwords, or private work, or any business that may occur in any Tent; that I will not communicate the same to any expelled or suspended member; that I will not impart the same even to a Sir Knight who may be entitled to them unless under cover of a Tent, for the purpose of instruction, or when testing him, and then with all due caution; that I will submit all grievances growing out of my membership to the tribunals of the order for settlement; that I will not publish, cause to be published or disseminate in any manner anything that will reflect on the private character of a Sir Knight; that I will not affiliate with any body of men claiming to be Knights of the Maccabees unless I know they are in good standing and working under a legal charter, or by authority; that I will not take part in any unlawful meeting with the members of this order; that I will not know-

ingly wrong or defraud a Tent, a member, or his family, or permit it to be done, if I can prevent it; that I will never fail order, home or friends, or those of my own flesh and blood, in time of danger, need or sorrow; that I will aid, defend and protect a brother Maccabee, his family and his orphans to the fullest extent of my ability, and will enter into their sorrows so far as to restore peace to a mind in trouble. I especially promise that I will be as true and loyal to my country and its laws as was Judas Maccabeus to his country and its laws, and that I will be temperate in my habits and upright in my conduct, so as to command the respect of all. To this I pledge my honor as a man, and promise to remain steadfast in the same until death.

The Emblems of our order are the Circle and the Globe. The Circle, on which you gave us your pledge of honor; the Globe, over the entire face of which that pledge shall be held sacred. Always bear in mind that a circle has no ending. So should it be with the fraternal pledge you have made here to-night. See that it remains unbroken, continues without end, and that wherever on the face of the globe you meet one who has taken and kept inviolate that pledge you greet and treat him as a brother.

Past Commander—My kinsman, you are about to have conferred upon you the title of a Knight of the Maccabees, but before this is done, I desire to call your attention to the objects of our order and to some of the requirements of a membership among us. Its great object is to unite fraternally all those who are physically and morally qualified under its laws, in order to better aid those who may become disabled, or who may reach the allotted age of man, and to provide for the widows, orphans and dependents of its members. This order is a great co-partnership; all are alike interested in its welfare; all are equal under its laws. It is not a cold business corporation, organized for profit and gain. Its foundation is fraternity; its superstructure, protection, and in order to promote its healthy growth and enlarge its usefulness, we must all work zealously hand in hand. The ceremony through which you have just passed was not an imaginary creation, in which an attempt was made to entertain or surprise you. The tragedies you have seen enacted and the warfare in which you are supposed to have taken a part are facts, and to be found in both sacred and profane history. While groping your way cautiously along a solitary and unfamiliar pathway, you were set upon in a rude manner, carried captive before an arbitrary despot, and subjected to a most harrowing experience. This was to test your loyalty to friends, as well as your regard for the assurances you made to Mattathias. How well you bore the ordeal and justified those assurances let your own thoughts now answer, and let that answer be a warning for the future and a solemn reminder of your fraternal covenant with us. While in this dilemma your Macc. friend, after freeing himself from the chains of his oppressors, came to your relief, and rescued you from your perilous situation. Later, to more fully exemplify the beautiful lesson of friendship, he bestowed upon you the favors which his valor had won for himself. Learn from this and forget not that "A friend in need is a friend indeed." The lessons we would have you learn in your experience with us this evening have an important application to your personal relationship with the government that protects you, as well as your social relations with your fellow-men, and your duty to Order, home and friends. As Maccabees, we strive to impress all members with a firm and determined resolution to always labor in the cause of justice, mercy and charity; remembering that justice begets justice, mercy begets mercy, and charity begets charity. All these virtues were exemplified in the life and character of Judas Maccabeus, the liberator of his people; one of the first of a glorious army of martyrs who have suffered in the cause of human freedom. His whole life was characterized by an undying devotion to country, home and friends. He it was who demanded of his soldiers that, in dividing the fruits of their victories, they should reserve a part for the widows, orphans and disabled, a practice observed (in effect) among all true Maccabees unto this day.

May his name be honored as long as patriotism, love and friendship have a place in the hearts of men, and may you ever emulate his virtues, and prove yourself worthy of the new character you have assumed to-night. You have given us your pledge of honor as a man (or men), that you will always be true to country, order, home and friends, and those of your own flesh and blood, and that you will comfort with your sympathy and assist with your substance the broken-hearted and the destitute. Should you ever knowingly and willingly violate this solemn pledge, you need not longer expect our confidence and fellowship. When you think of the solemnity and magnitude of your engagements here to-night, need I say that you cannot retire from this room exactly the same kind of men (or men) you were when you entered? No! After seeing and hearing what you have seen and heard, and making such promises as you have made, you will surely go hence a better man (or better men), filled with a higher ambition and inspired with a nobler purpose in life. Time will not permit me to indicate all the valuable lessons exemplified in this degree, but, to the thoughtful mind, they are sufficiently obvious. If we have succeeded in awakening in your breast a determination to be at all times truly fraternal in your dealings with the widow, the fatherless, the unfortunate, and the stranger within thy gates, we have not labored in vain. In conclusion, let me remind you that in becoming a member of this great fraternal brotherhood, you have changed your relations with a vast number of persons. While you remain true to your pledges, rest assured that in the Maccabees you will find friends who will comfort you in your prosperity. When the battle of life is ended and you are about to commence your journey to the realm beyond the grave, you will have the consolation of knowing that, among us, you have brothers who will give your remains a fraternal burial, keep green your memory, defend your character and provide for those who are nearest and dearest to you.

(The above was furnished by *Rev. G. A. Pegram.*)

Editorial.

HISTORY FROM A MASONIC SERMON.

A Masonic celebration in a Congregational church last St. John's day, gave the preacher an opportunity to consider the age and origin of the order as follows:

"Masonry is of very ancient and honorable origin. According to one tradition, it originated with the building of Solomon's temple. Another theory ascribes it to Pythagoras. It has been claimed that the form and method of construction of the pyramids of Egypt prove that they were built by masons, from whom the present society has descended. A more probable theory is that the masonic fraternity of to-day is an outgrowth of the brotherhoods of masons who produced the magnificent cathedrals and churches of medieval times. There is an ancient and persistent theory that masonry was once an operative institution and that when the building of the old world cathedrals and churches ceased and the brotherhood of operative masons fell into decay it was determined to continue it as a 'speculative' society to promote the practice of the moral, fraternal and charitable principles which had characterized the old organization. In its present form of organization, masonry dates from St. John the Baptist's day, in 1717."

How did he happen to neglect on St. John's day to tell the other story, that St. John himself originated Masonry to protect the Christian dwellers in the Catacombs? Inasmuch as a minister should strive to make even a Masonic sermon as true as preaching, or as nearly so as possible under anomalous circumstances, it is well that he soon arrived at his more probable theory, and kept closer to the year seventeen hundred and seventeen. The ancient and persistent tradition seems a pretty safe one to persist in following. In the nature of the case it is impossible that this tradition—or Freemasonry either—should have been known to Pythagoras or to Solomon. Yet in spite of this ignorance, Pythagoras was something of a philosopher, and Solomon was a wise king, though both were, Masonically, benighted Cowans.

SPECIAL ASSESSMENT.

It is not always the unexpected that happens, sometimes it is the inevitable. This is often illustrated in assessment insurance, and this has happened to the Knights of Pythias. The K. of P. Insurance Department News for November and December announced a special assessment payable in February and levied for various reasons, including this one: "In the fourth class of said insurance department the rates of contribution of the members have never been sufficient to enable the society to furnish to said members permanent life insurance protection, and are not now sufficient for that purpose, but on the contrary, are grossly inadequate."

Yet it must have been prized by the members as cheap insurance, and the present confession gives an idea of what cheap insurance is liable to mean. Anything which is approximately nothing, ought to be cheap. Last year the fourth class lost through death claims not far from $250,000 more than it received as insurance income. Again the reserve fund is admitted to be of a temporary nature and wholly insufficient to meet death claims as they accrue. Besides this many of the insured have passed the age of 65, and there is a great increase of mortality ratio. The editor remarks that "If all fourth class certificates had expired when the holders reached 65, the rates in that class would have probably been sufficient for all time." This is the actual case in class five, under Plan D., where the Pythian Knight is left uninsured by the terms of the contract during his older years, for if he survives the age of 65 his insurance expires before he himself expires.

ODD FELLOWS HEAR METHODIST SERMON.

Twelve hundred people were in one of the Methodist churches of a New England city in an evening when the pastor preached a Thanksgiving sermon, and many of them were there as formally invited guests. These included two Rebekah lodges, a local Odd Fellow lodge, two Cantons and two Encampments, besides the District Deputy Grand Master and his suite. Having met at their rooms the different organizations marched in regalia to the church, in the central part of which their seats were reserved. A quartet, aided by a vested choir of a hundred voices, rendered special music. One selection was appropriate for the church, and the guests representing the silencing of Jesus' name in worship were obliged to hear "I am Alpha and Omega" sung, since they had ventured out of the lodge into a place distinctively Christian.

Taking a Thanksgiving text, the pastor introduced the evening discourse by saying that he was glad that those present had accepted the invitation to come, and by complimenting the Odd Fellows on account of their numbers and work. Yet apparently he did not understand the order, for he said to these gentlemen, who, in their society must not mention Jesus: "Whatever else we may lack or lose we always have Christ. This fact is duly recognized by your order." He maintained precedence for the church in a way to show that he did in some degree perceive a difference. "Your organization," said he, "is founded on a judicious mingling of Christian principles and common prudence, while the church and the Kingdom of Christ are the source and inspiration of these self-same ideals. Moreover, while you all will admit that the Christian church, in a wide sense, is the inspiration of your good work by which it is included as the lesser in the greater, and that a fraternal society cannot be substituted for the church, even as morality and benevolence cannot be substituted for conversion and regeneration, nor works for faith, yet the church confesses that it is often inspired by the fraternal society to more systematic and thorough discharge of benevolent and social responsibilities, and to more careful effort in certain directions. The fraternal society is admittedly limited in the scope of its operations of necessity, while the church, in accordance with the universal principles of its founder, cannot be limited by constitutional divisions of race, society or class."

The lodge class listening was doubtless glad to have the non-Christian sect somehow connected with what was Christian.

CONVENIENT MASONIC HISTORY.

One important element of intelligence in a friend or enemy of Freemasonry, is enough actual knowledge of its real history to clear away the mists of confusing and misleading fiction. After one has been told that its originator was an early Christian; that the first master of a lodge was a Jew who lived a millennium before this founder was born; that it is so ancient that no one knows when it began, or when it had not begun, or who was its founder or first lodge master; he has either lost interest or else is interested to find a repository of reasonable facts.

Such a source of sound information can be found in an ordinary public library, for the article "Freemasonry" in the New International Cyclopedia is in the main correct; and is neither too jejune nor too prolix to be available. It can be read in a few minutes, and can be depended on as real history, dispassionate and remarkably free from coloring or special pleading.

It is not marred by visionary and vaporing claims of vast antiquity: it frankly exhibits in few words the nature of the old trade unions of stone-masons; and it tells how what we now call Masonry, or Freemasonry, arose. Being sane and reliable, it must be satisfying to the better informed element of the order; while it furnishes others outside, in available form and limited compass, what will clarify their general knowledge of the history of the order.

One point, not altogether historical, seems almost the only questionable exception, and this relates to the supposed privilege of ignoring a Masonic vow when it comes in conflict with obvious duty. What this is likely to prove, in actual test, may be inferred from the conduct of Hartford lodge, when, not many years ago, it punished a witness who testified against another Mason convicted of arson. The lodge master falsely says, according to a required formula, "I assure you, upon the honor of a man and a Mason, that in this obligation there is nothing which can conflict with any of those exalted duties you may owe to God, your country, your neighbor, your family, or yourself." The initiate is then asked to proceed. if he is satisfied with the assurance. If he knew how far it was from the real state of the case he could not properly be satisfied with it. It apparently failed to prove true at Hartford, when the duty applied to the treatment of a crime like arson, or to giving testimony in a court.

COLONIAL COSTUMES AND NAMES.

All the officers of a Richmond lodge were arrayed in Colonial costumes, and each represented a Past Grand Master of Virginia Masons, when they welcomed the Worshipful Master of what claims to be the oldest lodge in Boston to what is called the oldest Masonic hall in America. Electric lights assisted the splendor of the scene. The Past Master, who expressed the greeting to the Boston guest proceeded to call the roll of eminent Virginians claimed as members of the welcoming lodge. He said that Thomas Jefferson penned the Declaration of Independence, but we are unable to find good reason to include him among Masons. In fact, we know of no reason why he, or either of his successors before the time of Jackson, should be called a Mason. With these should be included his immediate predecessor. Probably Jackson was the first active Mason in the presidency.

These are important Masonic statements, made under circumstances which give them weight. It would be worth while to keep a memorandum of them for appeal when the question of Washington's Masonry comes up, or when some one claims that all presidents are Masons.

One of the speakers, giving the guest three photographs of the old building, and a set of tools for work in conferring degrees, made from timber taken when repairs were made, claimed that the hall was first occupied by Masons in 1792.

Some Presidents Non-Masons, Some Anti-Masons and One a Seceder.

The visitor from Boston, in replying, said it was a great privilege to be in the hall in which great men whom he named, besides other notables, had met and disseminated the principles of Masonry. Referring to Jefferson, he spoke of him as one who may have been a Mason, but whom we have good Masonic authority

for omitting from the list of Masons who were at some time initiated. Some presidents or ex-presidents were non-Masons, one at least, a strong anti-Mason, and one, a seceder from Masonry. So far as we have learned, Jefferson belonged to the class of non-Masons. The visitor also named Marshall, who was surely initiated there or somewhere.

Though the speaker was right in claiming that, somewhere, Marshall was initiated it may also be recollected that he was that biographer of Washington who, after holding important relations with him in life, declared that he never heard him say a word on the subject of Masonry, and who, for himself, gave it as an index of his regard for Masonry, that he had not been in a lodge during forty years.

Whatever else is to be regarded or disregarded in this notable occasion, it is worth while to note that it provides Masonic authority for saying that the writer of the Declaration of Independence was never a Mason, that Washington while president was not an active Mason, that one president was a seceder from Masonry, at least one a strong anti-Mason and several non-Masons, and that Jackson was probably the first active Mason among the presidents, and the first who had ever been initiated except Washington. We do not mean that this is the source of all this information, but that it is a convenient Masonic statement to use in silencing claims made in the interest of Masonry. It fully answers from the Masonic side any statement that makes Washington Grand Master while president—which he never was at any time—or that all presidents have been Masons. It is liable to be a valuable Masonic memorandum:

NEVER DISCOVERED, ALWAYS REVEALED.

Lodge sessions have almost always been held in safely guarded secrecy, and have not often been spied upon; yet in spite of this Masonry has ceased to be unknown. The true inference would be that secrets have been brought forth to light from within, and this accords with actual history, which gives sole credit to members of the craft for every glimpse of its work. Masonry was exposed by Masons.

Their reasons for letting others know what they had learned were not always the same. In some cases duty controlled, and they told what they thought they ought to make known. Thinking that "a bad promise is better broken than kept," and that God may hold men to more severe account for keeping than for breaking a wicked oath, they have not left others to walk an unlighted path into the same pit with them.

After secrets ceased to be secrets, some members of the order thought there were now none to keep, and these felt free to talk about what they had hitherto kept in careful silence. They saw lodges thrown wide open and disused; everywhere about them other Masons were talking freely about what had been seen within; facts were openly printed; it seemed needless to affect to keep what could no longer be kept, and in fact no longer had real existence. Such witnesses followed after the others, but for whose speaking first they themselves would have died in silence.

Still others were unwilling witnesses whose mouths conflicting oaths forced open. To the question, "Where were you made a Mason?" these could answer, "In my heart." Willing and adhering members of the order from their initiation until now they wished to remain so; hating Morgan as a perjured villain, they were consenting to his death. Such seems to have been the attitude of witnesses, who, while continuing to be adhering Masons, were summoned and questioned under civil oath subject to the peril of perjury. The reluctance of testimony intensifies its value. Some seceding Masons also may be classed for one reason, with these adhering ones, because while testifying under oath they were in the same peril if they perjured themselvs by overstating the case against Masonry. Seceders and adherents were a check on each other, or at least they reinforced each other.

To all these may fairly be added Masons who confess that what they are keeping secret has been exposed, or even that the Morgan book or any of similar kind is true. With these come such as

denounce the author of an exposure as having broken his oath; for unless he really tells secrets he does not break an oath not to tell. In a secondary way, through indicating where truth about the order is to be found, they share in exposing it. They are Masons who endorse Masonic paper that in effect is anti-Masonic. In this, as in all these cases, it is not outside enemies but Masons themselves who expose Free Masonry.

NOT SO IN MY LODGE.

"The sleight of men in craftiness," is nothing new, and it has never been wise to be wholly ignorant of devices known to the servants of the enemy. One of these appears to be evasion, merging into falsehood, practiced in exculpation of secret orders.

So notoriously characteristic is this of the great and infamous order of Jesuits, that a synonym for duplicity is jesuitism. Of this nature also is the instruction given by Saint Alfonso Maria de Liguori, who founded the orders of Redemptorist Fathers and Redemptorist Nuns in 1732, and in 1749 was confirmed Superior General. He was priest and bishop, but declined appointment as archbishop. Having died in 1787, he was declared venerable in 1796; beatified in 1816; canonized in 1839; and declared a Doctor of the Church in 1871. In 1803, the Sacred Congregation affirmed that his teachings contained "not a word which could justly be found fault with." Among the books he wrote, one highly esteemed by Roman Catholics is entitled Theologia Moralis, that is, Moral Theology. Liguori teaches that "If a man has received a loan, and afterward repaid it, he may swear that he has not received the loan—understanding, aside, 'so as to have to pay it.'" A man may likewise swear that the "heir was present"—meaning, to himself, that the "air" was present. An unfaithful wife, having confessed her crime to a priest, and having received from him absolution, may afterward, if accused, affirm herself innocent. Such are the teachings of this Doctor of morals, and the teachings of this Saint have full Roman Catholic sanction. They are consistent with those of the Jesuit secret order.

Systematic secrecy outside Roman orders appears to retain similar moral marks. Plain facts are positively denied and fictions are asserted, either purposely or through incredible ignorance; salient principles are disavowed, and either every effort is made to mislead or else members themselves are somehow misled. One can hardly become familiar with Masonic claims and denials, without wondering if it is possible for persons of fair intelligence to be so blind as to remain excusable for what amounts, in effect, to overstrained evasion at least, if not to plain falsehood. Mutually contradictory statements are made, either by the same person or by different representatives of an order; as, for instance, when one exalts it as a religion, and another declares it not a religion.

False Redemptorists.

Changes in rituals may, in some cases, provide a sort of Redemptorist denial, because some word or act has been omitted or a substitute has been inserted. For example, after an exposure of Oddfellowship was published in 1874, the Sovereign Grand Lodge of the World met in 1880 and altered the written work and secret ritual. Other changes followed, until, on the whole, an Oddfellow had been provided with a rather wide opportunity for evasive denial. Thus, Oddfellows initiated long ago might say that the newest exposure did not represent the degrees as they took them, while, on the other hand, a newly-initiated defender of the order could in the same way discredit an old edition, printed before 1880.

While, however, the exposure of 1874 has indeed been slightly vitiated as a representation of the newest ritual, it still accurately preserves that used by the lodge until 1881. The work of altering the exposure has at the same time followed that of altering what is exposed, so that this pursuing revision has come up to the last alteration ordered by the Sovereign Grand Lodge of the World in 1907 and given to the lodges in 1908. In 1908 the forty-third edition of the exposure was issued, but though revised in details it still reveals the same kind of principle and essential practice as the first one published thirty-four years ear-

lier. Redemptorist morals would not balk at utilizing these changes for the purpose of evasion; indeed, for what other purpose were the changes made?

"Now be these juggling fiends no more believed," who strain at a gnat of form and detail, but swallow the camel of false and deistical principle. On our part, we ought to be not only forewarned but forearmed, equipped with information, and ready to throw light at once on evasion and what is evaded, or, when necessary, on falsehood and what is falsified, even though "evil men and impostors wax worse and worse, deceiving and being deceived."

TWO SCORE YEARS.

From the date of the copyright of Finney on Masonry, we infer that it is now forty years since he wrote the words which we shall quote as separate extracts, without regard to their order in the book. The period to which he refers was that one which produced the exposures and anti-Masonic arguments of William Morgan, Elder Bernard and the great statesman, John Quincy Adams. It was then that the anti-Masonic politcal party arose while lodges gave up their charters by hundreds and Masons their Masonry by thousands. Between the two writers, Adams and Finney, a period elapsed almost exactly as long as that which has now succeeded. What Finney says of the former one partly applies to the latter, while the present need, if not identical, varies by being greater and more intense. Says Doctor Finney: "It is high time that the Church of Christ was awake to the character and tendency of Freemasonry. Forty years ago we supposed that it was dead, and had no idea that it could ever revive. But strange to tell, while we were busy in getting rid of slavery, Freemasonry has revived and extended its bounds most alarmingly." . . . . . I, with the many, have been remiss in suffering a new generation to grow up in ignorance of the character of Freemasonry as it was fully revealed to us who are now old. We have greatly erred in not preserving and handing down to the rising generation the literature upon this subject with which we were made familiar forty years ago. For one, I must not continue this remissness." . . . . . "I know that nothing but correct information is wanting to banish this institution from wholesome society. This has been abundantly proven. As soon as Freemasons saw that their secrets were made public, they abandoned their lodges for very shame. With such oaths upon their souls, they could not face the frown of an indignant public already aware of their true position." . . . . . Should I be asked why I have not spoken out upon this subject before, I reply that, until the question was sprung upon us in this place a year ago, I was not at all aware that Freemasonry had been disinterred and was alive and stalking abroad over the face of the whole land. . . . . I wish, if possible, to arrest the spread of this great evil, by giving the public at least so much information upon this subject as to induce them to examine and understand the true character and tendency of the institution. . . . . I know something about it, for I have been a Freemason myself. . . . . I soon became secretary of the lodge and met regularly with the lodge. . . . . As I paid the strictest attention to what they called their lectures and teachings, I became what they call a "Bright Mason." . . . . The oaths or obligations were familiar to me, as was everything else that belonged to those three degrees that I had taken. . . . . In this number (Chap. 2) I must remind readers of some facts that occurred about forty years ago, which, as matters of history, are probably now unknown to the great majority of our citizens. . . . . By far the larger number of young people seem to be entirely ignorant that such facts ever occurred."

The responsibility which Dr. Finney felt was not a figment; to discharge so grave a one was a real duty. During that first forty-year period such duties did not rest on him alone, but the remissness which he confessed was widely shared. In like manner, men of the present time are silent; the evil is now going on, and the duty is now pressing heavily upon us who know what needs to be done. Light on the system of secrecy and darkness was needed forty years ago, and eighty years ago, and needed now; the duty always identical, is to let our light shine.

SECRET LODGE SYSTEM.

BY JOHN VINTON POTTS.

It is a work of pages; cloth, $1.25. Published for the author by the German Literary Board, Burlington, Iowa.

The author says of his production: "There is much to be said in favor of the system which this work disavows. To be fair these things have been said: There is no condemnation here without reason. It will not be truly said by any candid reader that the author does not understand himself, or his subject, or that he is writing in the dark, or that he is writing about what he but dimly comprehends. He has taken pains to inform himself. This is not an exposition of the secrets of the secret orders. The author is not now nor was he ever in that business. The appeal is not to idle curiosity, but is to reason and judgment on the broader basis of that which is known. The work is for the benefit of those on both sides of the issue. The aim is to present the truth, not on a shifting basis, but on an enduring foundation. The work is the result of a long, careful, severe, wide investigation, carried on through years of toil. It is a slowly maturing conviction, and as we trust, based upon a clear comprehension of the Revealed Truth of God. It is not an exhaustive treatise, but fundamental in its character. Much remains to be said in the way of illustration and enforcement. It is written on the presumption that the members of the various lodges know something about the system which they have wittingly or unwittingly adopted, and that no one will be so abandoned as to say, "Once in error, always in error." There is hope for the man who is willing to learn, if, when his errors are pointed out, he is willing to embrace the truth."

What an interesting book of sketches would the experiences of the late Rev. J. P. Stoddard make could they be obtained. Prof. Rufus Park, one of our Chicago teachers, related to the writer recently an account of meetings held in Tonica, Ill., when he was a boy of 14. No public hall or church building was available, so Mr. Osgood of the place furnished the lumber and Prof. Park, then a boy, drove the team that hauled it, and his father, the late John Park, built the hall. The first speaker in the hall was Rev. J. P. Stoddard; and Mr. Edmond Ronayne worked the degrees. He was interrupted by three of the residents shaking their fists at him and declaring that every word he said was a lie. They were followed by two other residents who declared to their neighbors that what Mr. Ronayne said was true. It was just the way, they said, that they were initiated, and that the men who had at first interrupted the meetings were themselves the liars. The Masons then withdrew from the hall, and when the people went to get their teams to drive home, they found that their harnesses had been cut; the night was dark and confusion great. We remember Mr. Stoddard's account of a meeting in Humboldt, Neb., in connection with Elder Rufus Smith, where eggs were their portion, and they were obliged to hide from the mob. The next day Elder Smith went through the streets of Humboldt and exhibited his clothes covered with eggs, that the people might see just what Masonic arguments were.

News of Our Work.

SECRETARY STODDARD'S REPORT.

The Pennsylvania Meeting.

Lancaster, Pa., March 17, 1909.

Dear Cynosure: As I opened the Bible this morning my eyes fell on these words, "O sing unto the Lord a new song: for He hath done marvelous things, His right hand and His holy arm hath gotten Him the victory." Ps. 98. I looked at the 96th Psalm and saw that the psalmist is singing there a new song, "For the Lord is great and greatly to be praised: He is to be feared above all Gods. *For* all the gods of the nations are idols; but the Lord made the heavens." As these expressions voice my feeling after the victory God has given here, I pass them on that many may rejoice with us, who have also been highly favored.

When the time for the inauguration of President Taft came the elements let

loose. The lightning flashed, the thunder rolled, the rain, the sleet and snow driven by the howling north winds came after. When the time for the anti-secrecy State Meeting in Pennsylvania came the weather was calm and the sun shone bright. Perhaps it will be claimed there is nothing significant in these conditions of weather. Our "Song" might not have been so joyful had the conditions been reversed.

While I am rejoicing in what "the Lord, that made the heavens," hath given to those present at our State Meeting, I am not forgetful of our friends, who failed to "come to the help of the Lord against the mighty." They could have made the victory greater.

You will of course get details from the Secretary's report. The spirit of this meeting was of the kind to "drive out Devils." As our advertising sign was pulled down in the night, and swearing was heard coming from some Lodge men leaving the hall, we had abundant evidence that the Devil was watching. The attendance was good, the Christ spirit prevailed throughout. The collections reached beyond the immediate need.

Meetings held in connection with the preparation for the State Meeting have been generally well attended, some remarkably so. The basement of Mt. Calvary Lutheran Church, this city, was well filled owing to the faithful advertising of pastor and people. There were as many present at the lecture given in the Mennonite Mission on the evening of March 5th. The Lampeter people turned out splendidly, over bad roads on a dark night. There were not seats enough in the Good Templars' Hall, Strasburg, for those attending there. The Quarryville United Presbyterians sustained their reputation of staying at home when weather is not favorable. The sun shone at time of our meeting, but much snow had come with a storm before. This people have splendid help in pastor and wife and will, we trust, make a better showing in the future. At a protracted meeting in the Mennonite church at Rohrersville, Pa., your Agent was given fifteen minutes before preaching service to present our work to the large congregation present, and, so far as I could observe, it did not "throw a coldness over the meeting." At the Elizabethtown College I was permitted to look into a large number of bright faces and remind them of the sins that seek darkness.

By the way, the address of Prof. Ober at our State Meeting, was fine. And this is not intended to suggest that others were not fine. As already indicated, there is no complaint regarding any. Last Sabbath I got in three talks beside attending other meetings. The papers in this city have generally been kindly in their notice of our work. A gentleman by the name of W. W. Amos has done some writing in an effort to support the lodges. Being on the wrong side, he has had a hard time of course.

I think that the general impression of our meetings is good and that seed has been sown, which will develop fruit for eternity.

Yours in the work,

W. B. Stoddard.

P. S.—A few delayed letters to the convention come in this morning's mail. They will be forwarded with the others to our General Secretary. One friend writes he is waiting to see me to pay his subscription to the CYNOSURE. Don't wait for me, friends; send your CYNOSURE subscriptions to the office.

W. B. S.

REV. F. J. DAVIDSON'S LETTER.

Centralia, Ill., March 13, 1909.

Editor Christian Cynosure:

I read with very deep regret the demise of Rev. James P. Stoddard. I first met him in New Orleans in February, 1888—at the time through the untiring efforts of Dr. H. H. Hinman, now of Oberlin, Ohio, assisted by myself, the National Christian Association held a convention in New Orleans in the Central Congregational church. That meeting was well attended. Among the speakers were Revs. J. P. Stoddard, Jonathan Blanchard, Franklin J. Browne, R. N. Countee, Byron Gunner, L. N. Stratton, H. H. Hinman and others whose names I cannot recall.

I left the lodge in November, 1883, and wrote several tracts, "Why the World Is so Wicked" and "Ye Must Be

Born Again," "and Christians and Secret Societies." It was by these tracts falling into the hands of Rev. N. E. Sheldon of Chicago that I learned of the Christian movement against the lodge. Dr. Stoddard greatly encouraged and strengthened me and gave me several books on Lodge Religion. At the conclusion of the New Orleans convention he commissioned me as Colporteur and agent for Louisiana, Mississippi, Alabama, Arkansas and Texas, which I held until June, 1890.

I am here in Centralia, Ill., still struggling in His name, against sin and all unrighteousness. Because I attacked the strongholds of sin here, through my paper, "The Tribune," my house was visited by a band of Negro ruffians on the night of Feb. 4th, and bombarded, guns shot, my life threatened and unconditional demand made upon me to leave town. My poor, sick wife was frightened almost into hysterics. They then canvassed the town against me and tried to stir up the white citizens against me. They have succeeded in causing three men and two women, members of my church (all five secretists) to band against me in church work, but the remaining twenty-five are loyal, praise the Lord.

The Lodge element, however, keeps the crowds away from my church; only my loyal twenty-five members and a few sympathizers dare visit it. This works a great hardship upon us. We have a debt of $750.00, of which we must meet $350.00 very soon. We are praying God's blessings and ask the prayers of the faithful. Yours,

F. J. Davidson.

MRS. LIZZIE WOODS' LETTER.

Dermott, Ark., Feb. 9, 1909.

Rev. Wm. I. Phillips, Chicago, Ill.

Dear Brother Phillips:

I am just in from Monticello. While there I went to Rev. L. W. Blue's church. Rev. Blue is an anti-secret man, but his members are wrapped up in the lodges, and they are good people. But some Grand Master and Mistress went into that settlement and persuaded most of the good people into the devil's trap.

Rev. Blue was very glad to have me meet his church and tell them of the sin of secret societies. I was introduced to his beautiful congregation, and I began speaking to the women about our boys and girls going astray. I said: Sisters, I thought I would visit your Bible Band and see how you were getting along, but I found that your class had run down since I was here three years ago. It is a fact, we women do not teach our children what God would have them know. When some one comes to show you how to obey the word of God, we cannot get many of you to come out, but when your worthy Mistress and your most Past Noble Father comes, you meet them in crowds and take all your children with you to hear the laws some man has made to fool you into the lodge so he can rob you of your money and your children of their virtue.

Some of them began to be uneasy, but I just talked right on about this damning sin. I said: The societies give moonlight picnics and suppers at the halls and dances and you send your children out to the juvenile lodge suppers, while you go to bed and sleep sound, and your little sons and daughters are being deceived by Masters of these lodges. When they are ruined you say: "I don't know why my children went astray," after you had given them to the devil. I said, the devil does his work through men, just as the Lord does his through His servants.

I told them of the sin of swearing and how they gave themselves and their children to the great image of gold. I told them about the great Mosaic Temple of the devil in Pine Bluff, which has three saloons in it; one of the saloons is run by a deacon.

Some time ago one of these big presiding elders persuaded a man who was running a nice boarding house to break up and sell out and invest his money in the joint saloon business of this leading Baptist Deacon and Class Leader; so the poor, foolish man sold his business, quit his wife and went into the joint deacon-saloon business. He was not there long before they (I mean these shepherds of this little flock) sheared all the wool off him, and sent him away empty-handed. Think of a leading minister

breaking up men in business and parting them and their wives; it is great highway robbery, Brother Phillips! I think if there is any south end of hell, I think it must be full of this kind of false shepherds. All of these big men will gnash on you with their teeth, if you say the lodges are wrong. They are robbing the people all over the rural districts, preaching salvation through the "Billy Goat." When you ask these big Pharisees about the lodge, they say, I belong to it, but I never go to the meetings; too many bad men belong to them, but we just pay our dues. God hasten the day when these false leaders will be put aside. If you ask them, why do you stay in the lodge, they will say so I can reach the people. I wonder if that is the way Christ wants the shepherds that he has called to get the people? I hope some of them will read Jer., 23d chapter, and 23d of Luke.

Dermott, Ark., March 6, 1909.

I am still fighting the lodge evil. I was at a little town called Hollie. I went over there to a mothers' meeting. I met a good many mothers. We had a two days' meeting Saturday and Sunday. We had quite a nice little crowd. On Saturday we had a Bible lesson and we talked on how to raise children the way God would have them go. It came up about children in Sunday schools and in church; the secret orders also came up. I said yes, the mothers have given their children to the lodges, preparing to have them buried, not thinking about preparing them for the glory of God, but just bringing them up for servants of men. I said these secret orders give dances and moonlight picnics, and you mothers will dress your children and send them to these places, saying they are young and they must have some pleasure. You put up your chickens, geese and turkeys at night, so they will be taken care of, but your girls and boys are out until midnight, while you are asleep. We read 2d Titus, 2d chapter, for a lesson. We talked about the aged women in the chapter, how they should behave themselves as became holiness. I said, mothers, let's all examine ourselves and see by this lesson how we stand with God, are we coming up to the teaching of the Word, do you obey man rather than God? I said, you worship the master "Noble Father," but forget the Heavenly Father.

I said so many things about the orders and how they swear in them that one young man in the meeting said: Sister, you are right, I have been in them and know that they are against the church. I was talking about the penalties that the Masons swear to, when he said, that is true, for I have been in the Masonic Lodge and know how wicked it is. One woman and her husband said: We are in the lodge and we know that you are telling the truth, the whole thing is idolatry, and we are going to come out and tell it to everybody, and tell them of the sin of the swearing and worshipping. There were two preachers in the house that belonged to the same order that the husband and wife were talking about, they both got up and said, yes, the order is wrong, but we ought to keep our oaths if we quit. The man and wife said: We will not keep the oath; we might as well stay in there if we keep the secret, for anyone that has never been in the lodge will not know of the sin, unless we show them the evil that is in it, and we owe it to God and our fellowman to tell the curse of these orders and we are going to tell all.

One woman, in a certain place, got her lodge books and laid them in my lap. I read them. One of the Grand Mistresses was the Most Worthy Zipporah. This lodge is called the Mosaic Templers, and this Grand Mistress is called Zipporah after Moses' wife.

When the chamber is open in the hall, all the members of the chamber walk up to this Grand Mistress Zipporah and hold out one hand to her and, with the other one on the heart, say, My heart and my hand is with you, save me Oh! Lord my God; then, turning to the other officers, they say the same thing. When they walk in the chamber, they say, you must put off your hat and shoes, the ground you stand on is holy; then they say, will you give me your handkerchief? They take it and blindfold you, and say, we are going to show you Moses and the burning bush. They have some kind of a little bush with some one behind it

with a false face and gray beard. They put some powder under the bush and darken the room, then some one will strike a match and light the powder, while another will jerk the hood off the candidate's eyes and the candidate will see the false face through the bush.

Brother Phillips, don't you see what the lodge preacher is doing? He will take the same Scripture about Moses and the burning bush and preach an annual sermon to the order and tell them it all came from the Bible. The ministers are to blame for the people being in the orders.

The men that wrote up the Mosaic Templers were two sinners; one of them is living in Little Rock, Ark., now, the other one died last year. They started this order in 1882 right here in this state, and preachers here know it. How dare they go to God's Bible and take a text to help the people go into this thing? The day is fast approaching when they will have to take a back seat.

It was very amusing on Sunday and Sunday night, the news went out that there was a missionary woman in Hollie talking about the lodge, so I had a crowded house. Talked along on all sin and did not leave out the secret orders. They witnessed along as I spoke, saying Amen, but when I mentioned the mother of harlots, you could hear the brothers buzzing like bees back in the rear end of the church. They buzzed until they got so warm some of them went out to cool off. I did not speak any words of my own, I just held up the word of God. After I sat down we had a sermon from a minister. He said: "Men will get angry about the truth being told, but brothers you had better be in the sea than to offend one of God's children." God got glory out of the meeting, for there was more for the right than for the wrong.

A sister said after the meeting: "Sister Woods, I am going to carry the charter and all the books I have to the hall, and come down never to go into that place again." Her husband said, we will tell about the whole sinful thing.

Yours for Christ,

Lizzie Woods.

When Samson heard that the Philistines were upon him he arose and shook himself. When our young people will do that the Philistine host of Sin will tremble.

A bad habit is worse than a bad reputation, for while the one may injure our influence among men, the other injures our character and will in time impair our reputation.

PENNSYLVANIA STATE MEETING.

Recording Secretary's Report.

The State Meeting of the Pennsylvania National Christian Association met according to announcement in the Orange Street Opera House at 7:30 p. m., March 15th, 1909.

In the absence of Rev. H. S. Hershey the Scripture was read and prayer offered by Rev. W. B. Stoddard. A cordial welcome was given by Elder I. W. Taylor, who spoke of the blessings to be found in and about Lancaster and the many churches found bearing testimony against organized secrecy. President A. D. Zahuiser in reply spoke of our mission and the hope that many might be helped to light and truth.

The chart talk given by the Eastern Secretary was calculated to show why President Taft naturally hesitated, and *only joined the Masons "at sight"* after special solicitation.

Committees were appointed as follows: Resolutions: Rev. J. C. McFeeters, Philadelphia; Rev. E. M. Giffin, Quarryville; Rev. J. W. Meyer, Lancaster. Nominations: Rev. C. F. Kreider, Cleona; John F. Hershey, Mangus Mills; Rev. A. D. Zahuiser, Blairsville. State Work: Rev. A. S. Shelly, Bally; John S. White, Highspire; Elder Saml. Hertzler, Elizabeth. Finance: Rev. W. J. Coleman, Allegheny; Rev. Enos H. Hess, Lancaster; J. S. Yaukey, Fayetteville.

The benediction was pronounced by Rev. Dr. W. J. Coleman.

The morning session, March 16th, opened at 9 o'clock. Devotional exercises by Rev. C. F. Kreider, Cleona, Pa. Scripture reading was from the latter

part of the 5th chapter of Matthew, with appropriate remarks and prayer.

Letters had been received and were read by Rev. W. B. Stoddard as follows: John Stinson, Baltimore, Md.; J. C. Young, Degolia; John I. Dobler, Baltimore, Md.; H. H. George, College Hill, Pittsburg; John F. Hershey, Mangus Mill; W. P. Klein, Lebanon; Bishop J. N. Derr, Martinsburg; A. D. Zahuiser, Blairsville; Allen M. Fritz, Souderton; David Killheffer, Euphrata; W. I. Coleman, Allegheny; R. A. McCoy, New Brighton; J. C. McFeeters, Phiiadelphia; I. N. H. Beahm, Elizabethtown; J. F. Silver, Pittsburg; H. L. Molyneux, Fortsville; John H. Whiteman, Blairsville; J. S. T. Milligan, Pittsburg (80 years of age, an old veteran); J. C. Berg, Scottdale; Jno. A. Wirtz, Johnstown; Edwin P. Sellew, Philadelphia; Alfred Keller, Harrisburg; David Molyneux, Dushore; J. George Bowmann, Columbia; H. C. Cassel, Philadelphia; D. H. Bender, Hagerstown, Md.; E. M. Giffen, Quarryville; S. J. Dornbach, Mechanicsburg; G. W. Perry, Shippensburg; A. S. Aiken, Airville; J. S. Yaukey, Fayetteville.

Many of the letters expressed sympathy with the work and had money enclosed for support of the convention.

Report of Nomination Committee: President, H. H. George, Beaver Falls; Vice President, H. J. Shue, Allegheny; Secretary, J. B. Easton, Pittsburg; Treasurer, A. S. Shelly, Bally. The nominations were confirmed by the convention.

Report on State Work: Your committee on State Work report a good degree of progress made during the year past. God has blessed the work, notwithstanding the many obstacles and difficulties which had to be overcome. The Eastern secretary has been called to labor in several states, but has given more of his time to the Keystone State than any other. He reports that both East and West in our state there is a live interest in the work. Friends are awake and converts are being made. Meetings have been largely attended and well sustained. As heretofore the chief appeal has been to the Christian conscience. Several schools, colleges and seminaries have been visited and much literature circulated. The list of the CHRISTIAN CYNOSURE readers has been increased, and several expositions of various orders have been sold. Surely we have much to encourage us as we enter another year of our work. Your committee would recommend:

1st. That united prayer be offered to the God of all Grace that He will bring to naught the devices of Satan as manifest in the Secret Lodge System.

2d. As the need is very great, pastors are urged to inform themselves (where there is lack) and speak often against this great evil.

3d. That we seek to do special work during the coming year and to this end place at the disposal of the Eastern Secretary any funds that may be in the treasury, authorizing him to employ such men and agencies as may seem best in the furtherance of the work.

4th. That a large circulation of the CHRISTIAN CYNOSURE and National Christian Association literature be secured.

5th. That the time and place of out next Annual Meeting be arranged by the State President and Secretary and be announced some time in advance. The report was confirmed by the convention.

Rev. A. S. Shelly, Bally, Pa., then addressed the convention on the subject, "Lodge Swearing." He made many good points and showed how that swearing was not consistent with Christ's teaching and that the oaths of the lodge were superfluous and degrading. Also that lodges, in administering oaths, assume an authority that they do not rightly possess.

The next subject discussed was the "Bible and the Lodge," by John S. White, Highspire. Bro. White knows his Bible thoroughly and quoted largely from it to show the opposition of the lodge to the Bible and its teaching. His address was highly entertaining and instructive.

Tuesday afternoon session opened at 2 p. m., with Rev. G. N. Falkenstein in the chair. Scripture reading by Elder Saml. Hertzler, from Eph. 6th, and II. Cor. 10th, followed by prayer.

The minutes of previous sessions were then read and approved.

An address by Rev. Enos H. Hess was then listened to on the subject, "The Greatest Enemy of the Christian Church." Scripture was read showing upon what the Christian Church depends, Christ being the chief corner stone, and the one who shall judge all people. The individual, or collection of individuals, who ignores Christ and His work are the worst kind of enemies to the Christian church. Secret societies in general, and Freemasons and Oddfellows in particular, do this. Hence they may rightly be termed the Christian church's greatest enemy.

John S. White resumed his talk on the "Bible and the Lodge," to the interest and entertainment of all present.

A telegram was received from J. P. Brodhead, returned missionary from Africa, as follows: "Associations' purpose is true! Work commendable. Results inspiring. Press on."

The report of the Committee on Resolutions was received:

Whereas, Secret societies are multiplying, to the injury of the Church, Family and State, and whereas the strong united effort on the part of Christians in withstanding them was never more needed than to-day. Therefore,

We, as an association of Christians, will seek to magnify Christ and the Church, and show how the Secret Lodge System operates against them.

We find lodges antagonizing Christ both directly and indirectly; some reject Him from their worship, while others engage in practices expressly forbidden.

We believe that profane swearing, whether in or out of lodges, should be rebuked and avoided by all Christians.

We observe the lodge spirit to be wrong. The initiations, the displays, balls, banquets, etc., all tend toward a low condition of life, rather than to lift up.

We think life and its duties too serious to spend time in playing that we are Red Men, Elks, Eagles, Monkeys, or any of the birds or animals.

We protest against the Lodge as an enemy of the Home. It separates what God would join together.

A fair administration of justice in our courts requires the abolition of lodges pledging members to be partial.

No good that may be given by lodges can equal their harm to spiritual life, and while some part of the money and care are returned to lodge members whose dues are paid up, their plan of help is not Christian, but rather that suggested by selfish human nature.

We rejoice in all the good work being done by the National Christian Association in its dissemination of needed light and pledge to it our continued support.

A vote of thanks is due, and is hereby given to friends who have entertained, to musicians who have sung, and to papers that have reported our meetings.

Respectfully submitted,

J. C. McFeeters, E. M. Giffen, J. W. Myer.

The resolutions were adopted by the convention.

Questions were asked and answered on various phases of the lodge question. Many important points were brought out.

At the evening session the devotional exercises were led by G. N. Falkenstein of Elizabethtown. Music by Euphonia Quartette. An address, "Lodge Education," was given by Prof. H. K. Ober, Elizabethtown. Prof. Ober pointed out some of the modern wonders of the day, and that the most wonderful of all is the human soul. The education of the human soul is therefore of prime importance. Various factors go to produce that which we call education. The tendency may be evil or good. No evil is so great but that it has a good side. We class things or individuals as good when the preponderating influence is good. In the lodge the influence is decidedly toward the evil and is against the divine institutions of the Home, State and Church. Lodge influence in the Greek letter societies of our colleges is decidedly toward the evil, as they educate their members to have wrong ideals.

After music by the Euphonia Quartette, an address was given by Dr. W. J. Coleman, Allegheny, on "The Lodge a

Parasite." A parasite is a living thing that lives on the life of some other living thing. There are parasites in the vegetable kingdom and animal kingdom. In human societies there are three living institutions: The family, state and church; these institutions offer all that any human being could wish for. The lodge takes the money that is needed in the home. It takes the husband away from the family circle. It takes the money needed for home and foreign missions and claims salvation for its members outside of the merits of Christ and His work. The lodge helps in the miscarriage of justice in many instances and helps to destroy the stability of the government. The stronger the lodge grows the weaker the family, state and church becomes. The safety of the family, state and church lies in the casting off of the lodge.

Financial Report: Total expenses for hall, traveling, printing and advertising $85.75
Offering received and by letter $52.51
Offering from the audience. 32.29

Total $88.80
Balance in treasury.....——$ 3.05

The attendance was good and attention excellent. Time and eternity will only be able to measure the final fruitage. At least one young man about to enter a lodge has decided to stay out.

Enos H. Hess,
Recording Secretary.

FRIENDLY WORDS.

From a Few of the Letters to W. B. Stoddard and the Pennsylvania Meeting.

Thy father will be greatly missed in this cause. His pen and tongue have dealt many heavy blows to organized evil. Edwin P. Sellew.

Philadelphia.

I saw in the March Cynosure the account of the death of your father. I extend to you, Brother W. B. Stoddard, my sincere sympathies. I regarded him as a great reformer, good man and a champion for truth and righteousness.

Fayetteville. J. S. Yaukey.

Your Father was a good man and served his generation well.

Pittsburg. (Rev.) R. C. Wylie.

I am very sorry to hear of the death of your father. I mourn the loss almost as I did that of my own father. I love these old war veterans of the Cross. May the dear Lord raise up some one in his place, as diligent and brave as he was, is my prayer. Lodge men have lost a great friend, according to the scriptures, which says, faithful is he that tells us our faults or sins, that your father was not afraid to do. He was one among the few that feared *not* the face of clay, but feared God. H. C. Cassel.

Lancaster.

I have read of your father's death and, while he has fought the good fight and served many years, yet it is a great loss to lose such a tower of strength as he was in this, as well as other good causes.

(Mrs.) D. C. Gibboney.

Philadelphia.

In the current number of Cynosure, received only yesterday, I was much interested in the expressions of regret, kind feeling and remembrance of your respected father.

Through the Cynosure I have been acquainted with him since its earliest issues, when the stalwart Jonathan Blanchard associated with himself Rev. I. A. Hart and edited the weekly Cynosure, then in blanket form. Multitudinous are the times, when reading from the writings of your father, I have desired the privilege of shaking his hand, and was almost envious of those who enjoyed his acquaintance. I, too, mourn with those who feel his loss.

It is kindly and heart feeling for Brother Conant, another stranger to me, but familiar and beloved as in the old guard, to suggest that your father's New England mantle should fall on his son. I do *not* second the motion. Doubtless your arduous labors, sorrows and discouragements for years have earned you an easier and probably a more lucrative position, but on whom would your mantle here fall? T. C. Young.

De Golia.

And so your good old father is no longer permitted to wield the weapons of earthly warfare, that he waged so long and well, but has gone to join the ranks triumphant. We cannot doubt, it was said to him. "Well done, good and faithful servant."

College Hill. (Rev.) H. H. George.

You have my sympathy in the departure of your dear father. "He surely did not die! Such a man of faith" shall never see death. He is not, for the Lord took him. We all feel bereaved. He was greatly beloved. His mantle comes to you. The Lord bless you.

(Rev.) I. C. McFeeters.

Philadelphia.

Yours of March 4 is received containing the sad news of the death of your worthy and beloved father, whom I have known and loved for over thirty years. He often lodged in my house and spoke in my church, and my opinion is that he was one of the truest of Christian men, and ablest advocates of the cause of righteousness, with whom I have been honored to know and work. His thorough acquaintance with the whole range of the secrecy question, and iniquity; with his most earnest and forceful exposure of its anti-Christian, anti-republican and immoral character made his life and work most valuable to the anti-secrecy movement, the cause of organic righteousness and vital Christianity.

I count as one of the most interesting and important events of my life participation with him and Father Jonathan Blanchard, D. D., in a convention held in New Orleans. It was almost entirely with the negro element. More than a score of ministers of negro congregations attended our meetings and ably and heartily participated in our discussions, indorsing our views. We were, however, challenged to a public discussion by the head of the Masonic Fraternity and a Rev. Thompson, D. D., which we accepted. The result was that in the midst of the second round they threw up the sponge and retired from the field.

I am now in my 83d year and most of my old comrades in this field of conflict, as in others, are enjoying the reward of the righteous, which never fails, where there is no darkness, nor delusion, nor secrets, nor deceivers, nor murderers, nor murderous oaths; but I am still left to declare to all that are to come of this generation that secret combinations, in my judgment and experience, are evil only, and that continually. Their god is not my GOD. Their rule of conduct is not "the sure word of prophecy." Their hope of salvation is not on HIM, who is "the HOPE of Israel and the Saviour thereof in the time of trouble." Their "Grand Lodge above" is not the place Christ is preparing for those who trust in His atoning death. They do not CONFESS Christ, and will not be confessed by Him. They walk on in darkness and discard the Light of life, and the end, unless mercy and grace prevent, will be "the *blackness of darkness forever.*"

With high regard for yourself, and continued interest in the cause you represent and hoping your convention may be a great blessing to the community where held and every way a success, I remain as ever loyal to the cause, and in prayerful sympathy with all its advocates.

Yours fraternally,

(Rev.) J. S. T. Milligan.

Pittsburg.

I regret profoundly that I can not attend the Lancaster convention. My time was engaged here before the convention time was announced. The convention meetings are always so instructive and inspiring that I lose much by having to miss them.

My conviction grows deeper year by year that the work of the National Christian Association is a most beneficent one.

Organized secrecy must go soon or late. There are no lodges in heaven. There "we shall know as we are known." Perfect light will dispel all darkness, and the lodge must end. The lodge cannot reach heaven. Then where must the system land? "It is," as Elder James Quinten says, "a Christless religion." It is, therefore, unchristian as a system, and yet it is religious: Hence, it is simple idolatry, and belongs to Satan. The system is idolatrous and Satanic.

(Pres.) I. N. H. Beahm. Elizabethtown.

Christian Cynosure.

INDEX TO

VOLUME XLI.

(For the twelve months ending April, 1909)

NOTE—An asterisk, thus *, in connection with a page number, indicates that the item opposite which it appears was printed without regular heading. Such items are indexed under titles showing their general bearing.

ILLUSTRATIONS.

Mrs. Frances E. Blanchard 35
Mrs. Elizabeth M. Rull 38
E. Y. Woolley 42
W. H. Boles 44
A. C. Dixon, D. D. 67
Mrs. Amanda Smith 74
Entrance to the Chicago Avenue Church. ..... July Cover
Elder David Bernard .....August Cover
C. A. Blanchard 101
Samuel D. Greene .....September Cover
R. A. Cullor 113
D. H. Harrington 169
George A. Pegram 197
J. M. Foster, D. D. 201
Abraham Lincoln .....February Cover
Rev. James P. Stoddard .....March Cover
Chicago Avenue Church 65
And the Public Is in Sympathy with the Striker 82
Lodge Member 113
School Board Cure for "Frat" Evil 186
The Morgan Monument 194
Lincoln Reading His Mother's Bible to His Son Tad 327

GENERAL INDEX.

Annual Meeting Program 22, 23, 24
Annual Meeting Minutes 52
Agent Davidson's Report 93
Appreciation of Dr. Dixon's Address... 98
George T. Angell on Roosevelt 100
Agent Davidson's Report 123
Agent Pegram's Report 124
Alien Segregation 132
An Ancient Lodge Secretary 233
From Agent Davidson 154
Antimasonry Founded on the Bible.....175
Adopted by a Congregational Association.176
Agent Davidson's Report 181
Address to the People of Iowa 210
According to Masonic Authorities 237
The African Charter 244
Are You a Mason?.....262
Abstract of Address—The True Character of the Lodge System 289
Answering Some Questions. Heptasophs, Eagles, Theosophy 340
Anti-Masonic Party in Vermont *357
Blow to Fraternities 1
Mr. Bryan Is Initiated 30
Black Hand Dooms Volini 30
A Baptist Testimony 81
The Blind Filter 88
Black Hand Criminals Sentenced 89
Bryan Will Ride a Real Goat 97
Bishop Henry C. Potter Dead *98
The Bible and the Lodge. Address by President C. A. Blanchard 101
Beneficence of Secret Societies 111
Burden of Proof—Does It Rest on Masonry or Antimasonry?.....116
W. J. Bryan and the Knights of Aksarben.*129
A Brave Orator 129
Benign Order of Bats *129
A Baptist Loyola 131
Bates College's Non-secret Literary Societies 162
Boston Ministers' Meeting—College Fraternities 328
"By Their Fruits Ye Shall Know Them." By Rev. H. H. Hinman 229
Bryan Joins Eagles 341
China Is Agitated 15
Contributions to Our Work 16
Cartoon—And the Public Is in Sympathy With the Striker 82
Chinese Graduate of American College.. 83
Conventions—Ohio, Michigan, Kansas City, New York-New Jersey, Indiana, Iowa.. 90
Cartoon 113
Robert Cunningham 148

Christ, Our Nation's King. By Rev. J. M. Foster, Boston 167
A Civic Revival 175
The Call for the New York-New Jersey Convention 181
Contributions for the N. C. A. Received Since May 1, 1908 184
A Cluster of Carleton Epigrams 185
President John W. Cook Calls "Frats" a Menace 193
Chaplain Repeats Criticism 232
A Cunningly Devised Snare 235
The "Charter Oak" Bridge 243
From California Direct 262
The Conquest of the Right. A poem. By Thomas Kennedy 293
Convenient Masonic History 366
Colonial Costumes 366
Agent F. J. Davidson's Report 58
The Des Moines, Iowa, German Baptist Meeting 90
A Disgraceful Affair 130
Death Blow Dealt Fraternities 314
Death in Strike Riot 354
Extracts from Letters Read at the Annual Meeting 46
The Ethics of Secrecy. By Rev. A. C. Dixon, D. D..... 67
Elk Statistics 130
Elder David Bernard on Freemasonry..*131
The Elks. By Rev. E. P. Kuhl 146
Effect of Secret Society Training *191
"Epsilon"—A Baptist Missionary Society 193
Experience of an Ex-A. O. U. W.....225
Eight Hundred Hibernians See Initiation 241
Evangelist Withdraws from Masonry....226
Eagle Memorial Exercises 290
Endorse Truthful Villain 353
From Rev. F. J. Davidson 20
A Fancy Breed of Goat 66
Fraternity Sunday 66
Pres. C. G. Finney on Masonic Exposure.*98
Charles G. Finney: August 29, 1792— August 16, 1875 115
Not Frogs—Incorporation Refused New Association 162
Formation of the Whig Party 170
From New England's Secretary 182
From Our Mail 185
From Evangelist Wolfe 186
Frats Grilled by Educator 187
From Our Mail 246
Franklin's Christ 353
What Freemasons Claim for Their Order. By Rev. J. P. Stoddard 257
The Frat Brand of Brotherly Love.....290
What Freemasons Claim for Their Order. (Concluded.) By Rev. James P. Stoddard 298
From Our Mail 317
Growth of Romanism 1
Greatest Revivals Follow Faithful Testimony *3
Rev. H. P. Gray's Report of Work in Iowa 20
The Grange 34
Grand Army of the Republic. By Col. George R. Clarke 89
General Officers of the National Christian Association, and State Association Officers 95
The Great Modern Danger Is Secrecy... 98
Samuel D. Greene and the Morgan Murder 170
Samuel D. Greene (Conclusion of Sketch) 195
A Good Record—W. B. Stoddard's Report for October 217
Governor Injured During Initiation 290
Good Templar and Grand Army 303
Good News from Kentucky 313
From Home Guards 21
Heptasophs 34
Hoo-Hoos in Concatenation 171
Handicraft and Guild: Factory and Union 246
Hated for His Faithfulness 311
History from a Masonic Sermon 364
Initiated, Sues for $10,000 2
Index to Volume XL.....25-30
Index to Volume XLI.....379
Impressions of Annual Convention..... 33
Italian Masons in Massachusetts 55
It Is Not Perjury to Divulge Secret Work of Lodges 62
Illustration—Chicago Avenue (Moody's) Church 65
Irish Caricatures 88
An Inquiry—What Is the Bearing of Lev. 5:4-5? 89
Interesting, Important and Encouraging— It Is Possible to Learn About Lodges.. 99
"Ideal Married Man"..... 99
Indiana State Convention 193
Iowa State Convention Programme.....151
Indiana State Convention 193
Indiana State Convention—President's Call 208
Iowa State Convention Minutes 209
Iowa Treasurer's Report 211
Iowa Convention 212
Interesting, Important and Encouraging.242
An Important Y. M. C. A. Report 339
Impostors Will Get In 343
Joins Lodge; May Not Live 75
Juvenile Lodges—The Recruiting Centers for Higher Secret Orders. By Mrs. Frances C. Blanchard 35
Japs and Freemasonry 354
Knights of the Royal Arch 2

Our Kentucky Letter 19
Knights of Pythias Erect a Monument..*116
John W. Kern, Vice-Presidential Nominee, Democratic Party 129
Knights of Pythias. Rev. J. M. Foster..136
Knights of the Golden Eagle 169
Knights of Pythias 302
Kilkenny in Massachusetts 343
Lid on Secret Societies 1
Lodge-Members Dominating the Church. 4
The Lutheran Position—A Correction and Explanation 10
Letter of Pres. Charles G. Finney to Mr. D. H. Harrington 84
Letters to Nominees for President and Vice-President *97
Lodge Insurance *112
The Lodge, One Great Counterfeit. By Rev. J. W. Brink 150
From Louisiana Agent 178
Lodge Uses Dynamite 190
Lodge Murders 190
Lodge Destroys Wheat 190
Lodge Slugging 191
The Lodgeman's Song. By George A. Creekmore 207
Lodge Entertainment: Candidate Seriously Injured 247
Leviticus, Fifth Chapter 258
Lincoln Not a Mason—Portrait 291
Lincoln the Self-Reliant 292
Lodges in Australia 293
From Eld. A. B. Lipp 314
Is It a Masonic Church?..... 3
Mystic Workers of the World 34
My Reasons for Leaving the Lodge 49
Masonic Oaths in Court Records 49
Masonic and Black Hand Oaths *56
Memorial Services 66
Masonic Head in Rome 80
Hugh McCurdy, Eminent Mason, Dead..*99
"Men's Church" Makes Sunday Like Lodge Night 132
Mystic Workers of the World. By A. W. Hunter 147
Michigan State Convention 152
Massachusetts Act Relative to the Fraudulent Use of Names of Fraternities, Etc. 157
The Massachusetts Law 159
"Murder Will Out"—Suit to Recover Spanking Machine 162
The Morgan Monument (Photograph.)..194
Masons' 175th Anniversary. By Rev. J. M. Foster 200
The Michigan Anti-secret-society Convention ... .213
The Moody Bible Institute 233
A Mental and Moral Effect 237
Method of Work 338
Michigan Agent's Report..17, 92, 152, 178, ... 218, 266
Mason and Oddfellow 303
Maccabee and Artisan 304
Making Masons "at Sight".....335
Masonic Testimony as to Presidents.....366
News of Our Work 16
National Protective Legion 34
The National Anniversary 35
News of Our Work 57
News of Our Work 90
No School Fraternities in Toledo *90
The Negro's Faithful Friend 100
News of Our Work 118
News of Our Work 149
New Masonic Law Tested 158
New England Christian Association Annual Meeting 161
News of Our Work 178
Niagara, the Grave of Morgan. By John Greenleaf Whittier 194
News of Our Work 208
New York-New Jersey Convention—Condensed Minutes 215
Nature Fakers 234
News of Our Work 250
News of Our Work 264
News of Our Work 310
Number of Members 344
Never Discovered, Always Revealed.....367
Not So in My Masonic Lodge 368
Order of the Blue Goose *2
The Open Road. By David Grayson. (Illustrated) 5
One of the Workers 89
Obituary—R. A. Cullor 118
Ohio Convention Minutes 120
Our Allies. By J. M. Hitchcock.....149
Officers of the National and State Christian Associations 156-157
Obituary—David H. Harrington 169
Our Imperative Needs 191
Our Imperative Needs 208
Oakdale, Ill., M. W. A. 227
Oldest Mason in the Country 232
Oddfellow Religious Claims 239
Obituary: Josiah W. Leeds and Elder Rufus Smith 250
Other People's Money 353
Oddfellows Hear Methodist Sermon 365
"Our Lodge Founded on the Bible".....309
Patriotic Order, Sons of America..... 34
Prevalent Perjury 85
Presidential Candidates on the Lodge Question *97
President Blanchard in Pennsylvania...*125
Prison for Teamster Shea 130
Pythian Knights in Boston. By Rev. J. P. Stoddard 134
A Problem in Subtraction—What if Freemasonry Were Wanting?.....174

Position of the Moody Bible Institute of Chicago 161
Publicity or Secrecy 190
How Presiding Elders Cater to the Lodge. By Rev. G. A. Pegram 197
Prince Hall Masonic Centenary 244
Patriotic Sons of America 302
Pythian Troubles 309
Pathfinders. By Rev. L. N. Stratton, D. D. 321
Parades in Boston 357
Pennsylvania State Meeting 374
Question Linked to Answer. Old Reader. Helped by Ronayne 306
The Quaker Oddfellow. A Story. By E. Howard Brown 318, 349
Quaboag Lodge Anniversary 89
Romanists Obtain Indian Funds 2
Red White Man's Big Talk 4
The Result of Obedience, or Walking with God. By Mrs. Elizabeth M. Rull. 38
From Edmond Ronayne 73
The Rustin Family—A Pathetic Story...162
Rome Sapping and Mining America 173
Resolutions on Moral Reform Passed by the United Brethren in Christ.....181
Report of Michigan Convention 212
Retrospect and Prospect. By Rev. James P. Stoddard 221
Report of Indiana Annual Convention...255
What Ronayne Says 258
Revised Oddfellowship—1908 Revision...301
Special Agent's Report. Mrs. A. E. Randle 220, 269, 313
Reminiscences of Rev. J. P. Stoddard...325
The Religious Education Association.....336
Russian Freemasonry 354
Revised Ritual Knights of the Maccabees 360
Students Can't Run College 1
Secretary W. B. Stoddard's Reports.16, 54, 59, 93, 119, 153, 179, 253, 264, 310, 445, 370
Seceders' Conference—Mr. E. Y. Woolley, Mr. W. H. Boles, Mrs. J. W. Stevens, Mr. R. R. Dunlap 42
A Seceder's Testimony 49
A Scriptural Study of Secret Societies... 50
Secrecy Our Great Evil 55
Secret Societies Organize to Help the Needy 62
Sunday Class Initiation 65
Amanda Smith's Address at Annual Meeting 74
"Secret Societies and Kindred Evils" in High Schools 83
Stealing a Part of Initiation 83
Small-Sized Riot at Lodge Entertainment. 98
State Control of Labor Unions Advocated.130
Seceders' Conference—
Why I Left the Oddfellows. By Rev. S. H. Swartz 142
State Conventions 127, 149, *161
If Sensitive, Then Vulnerable 172
Spanking Cure for "Frat" Evil 186
Strenuous Initiation 187
Socialist Threatens Masons 193
One Seceder to Another 225
A Seceding Oddfellow 226
"Square Deal for All." By J. C. Young..230
School Fraternities. By Geilest 242
Scripture Lost Sight Of. By R. A. Cullar.269
Secret Work of "Farmers' Educational and Co-operative Union of America"...270
Seceders' Testimonies:
A Tract Saved Him 302
James P. Stoddard—An Appreciation...306
Dr. Stoddard's Funeral 324
Rev. James P. Stoddard—In Memoriam..321
Slopping Over. Theodore Roosevelt.....342
Rev. J. P. Stoddard—The Man and His Work in New England 358
Special Assessment 365
"Secret Lodge System"—Book Notice....370
True and Untrue (Poetry) 4
Treasurer's Annual Report 56
A Text for the Master's Workers 85
Troi Arrested Notwithstanding Lodge Interference *85
Tennessee Law to Protect Secret Orders.. 86
Terrible Effect Upon Children 94
Taft's Religion 129
Tribute to R. A. Cullor 133
The True Brotherhood. By Rev. H. H. Hinman 134
Through a Tunnel 173
Testimony of Elder David Bernard on Freemasonry *177
Two Great Conventions 208
A Test Case Under a New Law 259
The True Character of the Lodge System Shown by Its Relation to the Word of God, the Church of God, and the Son of God. By President C. A. Blanchard...276
Two Score Years 369
United States Buddhists 150
Victim of Black Hand 190
What Think Ye?—Catholic Priest Halts Funeral Procession 62
"Will Watch with Interest"—War on Chicago School Fraternities 82
"The World Seems Sick" 83
What Says Ronayne? A Question as to the Masonic Oath 114
A Wesleyan Word on the N. C. A. Convention in Ohio 156
Why Not Colleges?.....188
West Point Hazers 189
Without Knowing Why. Whipping Women 308
What Are College Fraternities?.....330
Mrs. Lizzie Woods' Letter 18, 60, 91, 125, 154, 183, 219, 250, 267, 312, 347, 372

TOPICAL INDEX.

AKSARBEN.

Bryan Will Ride a Real Goat 97
Bryan and the Knights 129

ANCIENT ORDER OF UNITED WORKMEN.

Experience 225

BAHAI, THE.

Is It a Masonic Church?..... 3

BENIGN ORDER OF BATS 129

BLACK HAND.

Black Hand Dooms the Olini 30
Masonic and Black Hand Oaths 56
Black Hand Criminals Sentenced 89
Victim of Black Hand 190

BLUE GOOSE, ORDER OF 2

BUDDHISTS.

United States Buddhists 130

EAGLES, THE.

Eagles' Memorial Exercises 290
Answering Some Questions 340
Bryan Joins Eagles 341

ELKS.

Elk Statistics 130
Why I Left the Elks. Rev. E. P. Kuhl...146

EPSILON.

A Baptist Missionary Society 193

FARMERS' EDUCATIONAL AND CO-OPERATIVE UNION OF AMERICA.

Secret Work of F. E. and C. U. of America 270
Key to Ritual 275

GRAND ARMY OF THE REPUBLIC.

A Grand Army Man's Testimony 303
Testimony of Col. George R. Clark..... 89

GRANGE, THE 34

HEPTASOPHS 34

HOO HOOS.

Hoo Hoos in Concatenation 171

INDEPENDENT ORDER OF FORESTERS.

What Think Ye?..... 62
Sunday Initiation 65

INDEPENDENT ORDER OF GOOD TEMPLARS.

Good Templar's Testimony 303

KNIGHTS OF PYTHIAS.

Pythians Erect a Monument 116
Pythian Knights in Boston 134
Knights of Pythias 136
Pythian Troubles 309
Seceder's Testimony 302
Special Assessments 365

KNIGHTS OF THE GOLDEN EAGLE..169

KNIGHTS OF THE MACCABEES.

Maccabee and Artisan 304
Revised Ritual 360

KNIGHTS OF THE ROYAL ARCH.... 2

LABOR UNIONS.

State Control Advocated 130
Prison for Teamster Shea 130
Lodge Murderers 190
Lodge Uses Dynamite 190
Lodge Destroys Wheat 190
Lodge Slugging 191

MODERN WOODMEN OF AMERICA.

Strenuous Initiation 187
Oakdale, Ill., M. W. A. 227

MYSTIC SHRINE.

Governor Injured During Initiation 290
Seceder's Testimony 46, 146

MYSTIC WORKERS OF THE WORLD. 34
Seceder's Testimony 147

NATIONAL PROTECTIVE LEGION.... 34

ODDFELLOWS.

Oddfellow Initiated Sues for $10,000.... 2
Joins Lodge; May Not Live 75
Seceder's Testimony 42, 46
Why I Left the Oddfellows 142
Robert Cunningham's Testimony 148
Seceding Oddfellows 226
Oddfellowship—Religious Claims 239
Revised Oddfellowship—1908 Revision...301
Oddfellow's Testimony 303
Oddfellows Hear Methodist Sermon 365

ORIENTAL ORDER OF HUMILITY AND PERFECTION.

A Farm Breed of Goats 66

OWLS, ORDER OF.

Murder Will Out. Suit to Recover Spanking Machine 162

PATRIOTIC SONS OF AMERICA.

Seceder's Testimony 302
Patriotic Order Sons of America 34

REBEKAH ORDER, THE.

Seceder's Testimony 46

RED MEN.

Red-White Man's Big Talk 4

ROMANISM.

Growth of Romanism 1
Romanism Obtains Indian Fund 2
Rome Sapping and Mining America 173
Eight Hundred Hibernians See Initiation.241

SCHOOL FRATERNITIES.

Students Cannot Run College 1
Blow to Fraternities 1
Lid on Secret Societies 1
Secret Societies and Kindred Evils 83
Stealing a Part of an Initiation 83
No School Fraternities in Toledo, O..... 90
Frats Grilled by Educator 187
Why Not Colleges?.....188
West Point Hazers 189
President John W. Cook Calls "Frats" a Menace 193
School Fraternities. By Geilest 243
"Frat" Brand of Brotherly Love 290

Out of Place 310
Death Blow Dealt 314
What Are College Fraternities?.....330
Seceder's Testimony 42
Spanking Cure for "Frat" Evil 186

PRESIDENT BLANCHARD'S LETTERS:

Masonic Charity. Compulsory Goodness. Lodge Lawlessness. A Noble Exception. Lodges and Laws. Lodges, Tobacco and Whisky (Page 11). Growth a Slow Process. The Lodges and the Church. Religion Does Not Amount to Anything. Two or Three Witnesses. A Sad Case (Page 75). Five Preacher Elks. The Antichrist. Fined for Wearing Badge. Our National Candidate. What Can We Do? Fair Play for All; Special Favors for None. The Greatest of These Is Charity (Page 137.) Milk Drivers' Union. Promise to Make It Warm for Him. A Chorus of Lies. Black Hand Societies. Not in a Lodge for a Year. High School Fraternities in Chicago. The Force of Righteous Law. Plants Which Must Be Rooted Up. The Terms Are "Unconditional Surrender" (Page 163). Anarchistic Oaths. How Dare Men Thus Break Oaths? All Lodge Swearing Anarchistic. "Can't Fool All the People All the Time." What a Wonderful Change! Is a Lodge Oath Valid? The Lodge's Inevitable Position (Page 203). The Night Riders. Another Example of Lodge Chivalry. Lodge Charity Once More. Minister of Jesus Christ. Secrecy Breeds Secretists. (Page 295). Making a Mason at Sight. A Liar from the Beginning. "Grand! Grand! Great Grand!" Made One Feel Like a "Pig Injun." Murderous Oaths Make Murderers. Another Initiation Accident. The Society for Religious Education (Page 331). A Minister Appreciates His Calling. Half Slave and Half Free. Lodge Lectures. An Unequal Yoking (Page 355).

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SAMPLE CYNOSURES.

We add a goodly number this month to the roll of those who have taken advantage of the opportunity to help the cause by circulating the Cynosure. The number, however, of volunteer workers in this line is still too few. Less than 200 copies of the Cynosure have been sent out.

We Have Several Thousand

Cynosures, that are several months old, still on hand. The postage and clerical hire which it costs to send them out ought, at least, to be met by those of our readers who are interested in this work, but it is more important to get these magazines into the hands of men and women than to get the few cents which has been charged. This month we shall send packages of 25 not only to those who remit the 29 cents, but to any of our subscribers requesting them and promising to distribute them judiciously.

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